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**A GRAMMAR OF**  
**OF THE**  
**GREEK LANGUAGE,**

**BY**  
**WILLIAM EDWARD JELF, B.D.**  
//  
**LATE STUDENT AND CENSOR OF CHRIST CHURCH.**

**FIFTH EDITION,**  
**WITH ADDITIONS AND CORRECTIONS.**

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**VOL. II.—SYNTAX.**

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## SYNTAX.

## INTRODUCTION.

*Language:—Province of the Syntax.*

§. 350. 1. **LANGUAGE** is the expression of thoughts, or combinations of notions in the mind<sup>a</sup>. Each of these notions is expressed by a *word*, a thought by a *sentence*, or combination of words; words are merely the materials of language, which receive their power by their combinations with each other.

Language is *subjective*, as it represents things only as they are conceived of in the mind.

2. Language does not consist in an arbitrary artificial arrangement of words, but is the expression of the previous internal arrangement of notions, by means of the words or forms of speech; therefore grammar, or the science of language, has rather to explain this arrangement of words than the nature of the words themselves; and its proper province is to trace the development of a sentence from its most simple to its complete form, showing how, in the progress of this development, the various phenomena of the language arose. But as each of these words has certain fixed properties of meaning which regulate its functions when combined with others in a sentence, and as some of the difficulties (to resolve which is an object of a modern grammar of an ancient language) consist in the right apprehension of these properties of single words, it follows that we must treat of words and their forms, independently of each other, previously to the syntax, which treats of words and their forms in their connection with each other in a sentence.

*Obs.* In<sup>b</sup> the various theories on the origin of language, there are many attempts to decide whether the verb or the noun is the form in which human thought first expressed itself; but as such vague speculations depend on the assumption that these elements of language were arbitrary creations of the human mind, and moreover are apart from our purpose

<sup>a</sup> Arist. De Interp. cap. 1. ἔστι μὲν οὖν τὰ ἐν τῇ φωνῇ τῶν ἐν τῇ ψυχῇ παθημάτων σύμβολα.

<sup>b</sup> Smith's Moral Sentiments. Kühner Gr. Gr. §. 386. Donalds. New Crat. 41.

of investigating philosophically the facts of language, no notice will be taken of them, but the parts of speech will be treated of in the order which has been usually adopted by grammarians, the noun first, and then the verb.

*Essential and Formal words.*

§. 351. 1. The essential notions of the mind are of things or persons—qualities—and actions or states: and these notions are capable of the same variety of relations and combinations as the objects they represent in the world around us.

2. These notions are expressed by *Essential words*; the relations in which they stand to each other, either by *Inflexion*, that is, certain changes in the word, or by *Formal words* used for that purpose.—Thus in the sentence, τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπῳ, the notions, beautiful—rose—flourish—father—garden, are expressed by the words καλόν, ῥόδον, θάλλει, πατήρ, κήπος, the relations between them partly by the inflexions, partly by the formal words ἐν, τό, τῷ, τοῦ.

3. The essential words therefore are, *noun substantive*, (things or persons,) *noun adjective*, (qualities,) *verb*, (actions or states,) and *adverbs derived from these three*. The formal words are, *pronoun*, *inflexions of essential words*, *numeral*, *pronominal adverb*, *preposition*, *conjunction*, and the verb εἶναι (when used only as a copula with an adjectival predicate), and some other auxiliary verbs, expressing either the relations of time, as μέλλω γράφειν; or, the notions of possibility, necessity, &c., as δύνασθαι, χρῆναι, βούλεσθαι, &c.

*Obs. 1.* Language in its earlier state expressed all the relations (which were afterwards expressed by prepositions, the verb εἶναι, and the other auxiliary verbs, &c.) by the inflexions alone<sup>a</sup>. As the full powers and meanings of the inflexions were by degrees lost sight of, and at the same time more accurate distinctions between the different relations were required, there arose the prepositions, which originally were themselves essential words, or inflexions thereof.—(See under *Prepositions*, §. 472.)

*Obs. 2.* The parts of speech may thus be arranged under the categories:

Substantive . . .	οὐσία
Adjective . . . .	ποιόν
Adjective and	} πρὸς τι
Pronoun . . . .	
Verb . . . . .	{ ποιεῖν transitive, πάσχειν passive.
	{ κείσθαι, ἔχειν neuter
	{ ποῦ
Adverbs . . . .	{ πότε
	{ (κείσθαι—ἔχειν in the notion of πῶς)
Numeral . . . . .	πόσον.

<sup>a</sup> Donaldson's New Crat. p. 212.



## PARTS OF SPEECH.

## I. NOUNS.

*Substantive.*

§. 352. 1. The substantive represents the notion of **EXISTENCE**.

2. Substantives express the notion of a person (*names of persons*), or of a thing (*names of things*).

3. That which is expressed as substantive has either an ideal existence capable of being conceived of as independent of any subject-matter, as wisdom, virtue (*abstract substantives*), or an actual existence in subject-matter, as man, earth (*concrete substantives*); all names of persons are of course concrete<sup>a</sup>.

4. *Concrete* substantives are divided into,

a. Proper names expressing the notion of individual persons; as, *Cyrus, Plato*, in which are included the names of states, or countries considered as individuals.

β. Personal nouns, expressing the notion of some living being, as a *man*, a *horse*.

γ. Individual names, as a *stick*, a *heart*.

δ. Collective nouns, expressing the notion of a class or sort; as, *man*, *tree*.

ε. Material nouns, expressing something not conceived of only as an individual thing, but as made up of an indefinite number of parts; as, *iron*, *milk*.

*Obs.* So *πλίνθος, κέραμος* &c. are material nouns when they stand for the single individual, collective when for the class, as *bricks*, &c.

*Remarks on the different meanings of the same Noun.*

5. Many nouns have a variety of meanings, which often seem at first sight to be unconnected, but which can generally be traced to something in the original notion. This properly belongs to the lexicographer, but the following hints may be useful:

a. Some nouns signify the two contrary consequences of that action or state which they properly express; as, *συμφορά*, an event—for good or for evil.

b. Some nouns signify a notion which stands in a twofold relation, so that, when these relations are separated, the noun is used for both. So *ξένος*, *stranger* and *guest*: *ἄκρος* (the extremity), *top* and *bottom*: *ὁσιος*, in its relation to *δίκαιος*, *things divine*, to *ἱερός*, *things human*: *πιθανός*,

<sup>a</sup> Abstract nouns express the result of *νόησις*—Concrete nouns, of *αἰσθησις*.

#### 4 Remarks on the different Meanings of the same Noun. §. 353.

*probable and credible* : κηδεστής, a mourner and a relation. So ἀμείβω, ἀλλάσσω, *I exchange*, thence *give or take*.—See §. 548. Obs. 4.

c. Some nouns embody in their twofold meaning the connection between the two notions they express, as τιμωρέω, *I punish and avenge*; especially between two parts of man's nature or habits, &c. So λόγος, *speech and reason* : ἦθος, *character and haunts* : κοσμός, *order and world*.

d. When two notions coalesce, the noun which originally expressed only one, is used to express the other also; as, ἄτη, *misfortune and fault*<sup>a</sup>; λαμπρός, *light and rapid* (wind) : μαρμαρυγή, *light, and quick motion*.

e. Some nouns derive a secondary meaning from some well known custom, the way or mode, material or instrument with which any thing is done or made. So σφύρα, *a round stone*, thence *a hammer* : δόρυ, *a stick*, thence *ship* : ἐπιστολή, *something sent*, thence *a letter* : σπονδή, *a libation*, thence *a truce*.

f. Some nouns substitute the generic notion for the specific; as, εἰρωνεία, *any sort of pretext* (Demosth. 136.): ἀκήρατος, properly ἀκήρατος οἶνος, thence generally *pure*.

g. Or the specific for the generic; ὀργή, *strong feeling*, then *anger*.

h. Many nouns have a general primary meaning, which varies so as to suit the particular thought of the context; as, ἄγαλμα, something a person prides himself on, *ornament, statue*, &c. So ἄθυρμα, something with which a person is pleased, *a plaything, trinkets, trifling*; δεινός, *dreadful, clever, or wicked*.

i. The abstract is used for the concrete; as, βίος, *life*, and *means of life*.

§. 353. 1. The use of the abstract for the concrete gives vigour and beauty to the sentence; it is naturally a poetic mode of expression, and therefore is more common in Greek than in other languages, as this language grew up under the auspices of poetry. So in Homer: γένος, γενεή, γόνος for υἱός: Il. ζ, 180 ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων: Il. τ, 124 Εὐρυσθεύς—, σὸν γένος: (so Hor. Od. I. 3. 27 *Iapeti genus*, i. e. Prometheus:) Od. α, 216 γόνος: Il. ξ, 201 Ὠκεανόν τε, θεῶν γένεσιν, *parentem*, Cf. 245: Il. β, 235 ὦ πέπονες, κάκ' ἐλέγχέ, Ἀχαιοὶ οὐκ ἔτ' Ἀχαιοί! Il. π, 422 αἰδώς, ὦ Λύκιοι, πόσε φεύγετε! (so *opprobrium, dedecus* in Latin<sup>b</sup>): Il. χ, 358 φράζεο νῦν, μή τοι τι θεῶν μήνιμα γένωμαι: Od. λ, 73. Il. ρ, 38 ἡ κέ σφιν δειλοῖσι γόνου κατάπαυμα γενοίμην: Il. γ, 56 sq. γυναῖκ' εὐειδέ' ἀνήγεσ πατρί τε σὴ μέγα πῆμα, πόλῃι τε, παντί τε δήμῳ, δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ: Il. ζ, 283 μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα Τρωσὶ τε καὶ Πριάμῳ.—So in the tragic and other poets: πόνος, στύγος, ἄτη, πῆμα, νόσος, ἔρις, μῆνις, μῆτις, τιμαί, φλόξ (Eur. Bacch. 598.), &c. are applied to persons: also frequently in tragedy, ἀγεμόνευμα for ἡγεμόνων, νύμφευμα for νυμφή, ὕβρισμα, βόσκημα, δούλευμα, κώκυμα, ζηλώματα, πρσβεύματα; so the following words of contempt in tragedy, comedy, and sometimes in prose: κύρμα, τρίμμα, παιπάλημα, ἀλημα (Soph. Aj. 381.), κρότσημα, λάλημα Ant. 320: περίτρημα δικῶν or ἀγορᾶς, Aristoph. Nub. 447, and Demosth. p. 269, 19: ἐπίτρημα ἐρώτων; κάθαρμα, *an outcast, scape-goat*, Demosth., Aristoph.; so G. T. ἀνάθεμα: more rarely in a good meaning, as μέλημα, *beloved*, Pind.—So also the expressions in the Attic writers: γέλως; λῆρος, *trifler*; ὀλεθρός, *perniciousus homo*: Soph. Oed. Rex 1344 τὸν ὀλεθρον μέγαν: Demosth. 119, 8 ὀλέθρου Μακεδόνης (of Philip): also Hdt. III. 142. extr. γεγονός τε κακός καὶ ἔδων ὀλεθρός; φθόρος Aristoph. Eq. 1152: Eur. Med. 1209 τὸν γέροντα τύμβον,

<sup>a</sup> Butt. Lex. 10.

<sup>b</sup> Bentl. Horace, Od. I. 37. 9.

a very grave (i. e. πλησίον ὄντα τοῦ θανάτου, καὶ τοῦ τάφου)<sup>a</sup>: (so. G. T. Acts xxiv. 5 τὸν ἄνδρα τοῦτον λοιμόν); βάραθρον, a *debauchee*: very commonly in prose: ὁ βίος, the *means of life*, τὸ ὄφελος, Homer, &c. So Xen. Hell. V. 3, ὁ παμπληθεὶς ἀπέκτειναν ἀνθρώπους, καὶ ὁ τι περ ὄφελος ἦν τοῦ τοιοῦτου στρατεύματος. So Thuc. IV. 133 ὁ τι ἦν αὐτῶν ἄνθος, ἀπολώλει<sup>b</sup>: Æsch. Ag. 141 δρόσοισιν for νέως. So Soph. CEd. Col. 1070 πῶλων ἄμβασις = ἀνυβάται. In historians and orators, especially the collective words: πρεσβεία for πρέσβεις, ξυμμαχία for ξύμμαχοι, ὑπηρεσία, *remigium*, ἐταιρία, δουλεία, Thuc. V. 23 (Eur. Bacch. 803): φυγή for φυγάδες Id. VIII. 64, Isocr. de Pace 184: φυλακή for φύλακες, ἡλικία for ἡλικίες, ὅπλα for ὅπλαται. So Æsch. Sept. c. Theb. 251 ξυντέλεια = ξυντελείς Θεοί, &c.<sup>c</sup> Thuc. II. 41 τήν τε πᾶσαν πόλιν τῆς Ἑλλάδος παιδεύουσιν εἶναι for παιδευτηρίαν. So ἐκκλησία in G. T.; so St. Matt. xxiv. 45 θεραπείας for θεράποντων: so 1 St. Pet. v. 3 τῶν κλήρων, the *congregations*<sup>d</sup>.

2. In a similar way the name of a place is put for a person occupying that place; as, θέατρον for θεαταί, Σίδων, Ἀβυδος, for Σιδώνιοι, &c.; and on the other hand, the name of a people is very commonly used of a place, as in Latin. So Thuc. I. 107 Φωκέων στρατευσάντων ἐς Δωριᾶς τὴν Λακεδαιμονίων μητρόπολιν: see Thuc. VI. 3. Hdt. VIII. 127.—So also the name of anything is used for the place appropriated to or connected with it in any way; as, ἄγων, *place for games*, Il. ψ, 547; κέραμος, *prison*, (like *Tuileries*), Il. ε, 387; θῶκος, a *market-place*, Homer and Xen., so λέσχη CEd. Col. 164: χίτων, *weaving house*; σίδηρος, *iron mart*, Hell. III. 3. 7—and in Attic, the name of any articles of life was used for the place where these were sold; as, ὄψον, ἔλαιον, λάχανα, σήσαμα, τυρός, κυρήβια &c.<sup>e</sup> Arist. Vesp. 789, ἐν τοῖς ἰχθύσιν.—In poetry a part is used to express the whole; as, πτέρον, a *bird*, Soph. and Eur.: κερκίδα, the *woof*, Eur. &c.: and the part is sometimes expressed by the whole, (as βούς, *ox-hide*: ἀλώπηξ, *fox-skin*, λέων, *lion-skin*, φόνος and σφαγὰ, *blood*;) or the result by the instrument, as χεῖρ (like *manus*), a work of art.

3. So also personal nouns are sometimes used to express things, as Soph. CEd. Col. 481 μελίσσα for μέλι<sup>f</sup>.

### Remarks on the Number of a Substantive.

§. 354. 1. The singular of individual nouns sometimes has a collective force, and stands for the plural; this arose from a poetical way of looking at plurality as unity:—Xen. στρατιὰ ἄτακτος δυσχορηστότατον, ὄνος ὁμοῦ, ὀπλίτης, σκευοφόρος, ἵππεύς. So

Il. π, 11 τέρεν κατὰ δάκρυον εἴβεις. Il. ξ, 16 ὥς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῇ. So Od. α, 162. μ, 169. So in tragic and other poets: ἀκτὶς, σταγὼν, στάχυς, *harvest*, &c.—In Prose: κύμα (as Hdt. IV. 110. VII. 193.), πλίνθος, ἐσθῆς, λίθος, κέραμος, ἄμπελος, ἡ ἵππος *cavalry*, ἡ ἀσπίς = ὀπλίται<sup>g</sup>.

2. The singular is also used in a plural force to signify a nation,

<sup>a</sup> Pflugk ad loc. Elms. Med. 1178.

Longin. p. 373.

<sup>b</sup> Bernh. p. 47. Valck. Phœn. 1498.

<sup>d</sup> See Pol. Syn. ad loc. Wolf. Cur. Phil. ad loc.

Hipp. 406. Monk. Hipp. 406. Herm. CEd.

<sup>e</sup> Lobeck Phryn. 469.

R. 85. 1248. Blomf. Gloss. Sept. 599.

<sup>f</sup> Bernh. 56. p. Piers. Mœr. 351.

Hemsterh. Luc. Timon. c. 55.

<sup>g</sup> Lobeck Phryn. 187.

<sup>c</sup> Blomf. Gloss. Pers. 320. Schæf. ad

viewed in its national characteristics as a whole, and represented by an individual as a type of the whole:—

ὁ Πέρσης, ὁ Ἀράβιος, ὁ Λύδος, &c. This usage is mostly restricted to nations under monarchical institutions, though Thucyd. uses ὁ Ἀθηναῖος and ὁ Συρακόσιος<sup>a</sup>: so G. T. ὁ Ἰουδαῖος.

*Obs.* In many combinations where we should expect the plural, the singular form is used; as, Eur. El. 451 ταχύπορον πόδα. Thus also a singular substantive is used to define a plural adjective; as, ἡδεῖς τὴν ὄψιν Plat., ἄριστοι τὴν ψυχὴν Æsch. Pers. 442.—So also in Trag. σῶμα is joined with plural words; as, Eur. H. F. 703 χρόνος γὰρ ἤδη δαρὸς, ἐξ ὅτου πέπλοις κοσμεῖσθε σῶμα.

### Plural.

§. 355. 1. The plural does not properly belong to abstract, proper, or material nouns; but these have also the plural when they assume a generic character.

*a.* Proper names, to signify persons resembling the person of the proper name; as, Plat. Theat. p. 169 B οἱ Ἡρακλέες τε καὶ Θησεῖς, *Herculeses and Theseuses*; Æsch. Ag. 1439. Χρυσίδων<sup>b</sup>: but generally only in comic and the later prose writers<sup>c</sup>; as, Οἰδίποδες, Λάμαχοι. So Soph. Aj. 1114 τοὺς μηδένas, *these nobodies*. Frequently in Latin; as *Scipiones, Lælii*.

*b.* Material names are often found in the plural; the plural parts which constitute the whole being considered rather than the singular whole. So in Homer: κονίαι and κονίη (always κονίη when battle or danger is signified; as, ἵππηγεν αὐτὸν ἐκ κονίης). Il. μ. 23 κάππεσον ἐν κονίῃσι; ψάμαθοι always: in Attic πυροὶ καὶ κριθαί; Plat. Legg. p. 887<sup>d</sup> γάλαξι: Id. Ion. 693 αἱμάτων, *of ancestry through several generations*; so G. T. John i. 13 οὐκ ἐξ αἱμάτων: Eur. Alc. 496 φάτνας ἴδοις ἂν αἵμασιν (*drops of blood*) πεφυρμένας<sup>e</sup>: ἥλιοι, *rays of sun, like soles*, &c.

*c.* Abstract nouns are used in the plural when they signify the sorts or cases of the abstract notion—its particular circumstances or phenomena.

*a.* In Homer: when the several acts, or things, or events differing in sort, time, or circumstances, whence an abstract notion springs, are considered, rather than the abstract notion which collects and unites them into one; the singular signifies an act or state, without considering the particulars whereof it is made up, the plural sets forth the particulars; as, Il. ν. 121 κακὸν ποιήσετε μείζον τῆδε μεθημοσύνη, *by this carelessness which ye shew*: Il. ν. 108 μάχονται ἡγεμόνος κακότητι, *by the cowardice of one*: μεθημοσύνησι τε λαῶν, *by the careless actions of many*. Od. α. 7 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο. Il. χ. 104 νῦν δ' ἐπεὶ ὄλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν, *by my manifold follies*; — θάνατοι, *mortes, sorts of death*, Od. μ. 341. (Also Soph. Electr. 206.) Cf. Il. β. 792 ποδωκείῃσιν: τ. 97 δολοφροσύνης: χ. 216 συνημοσύνας. So ὑπεροπλῖαι, ὑποθημοσύναι. There are more plural abstracts in the Odyssey than the Iliad; though many of those in the former are to be taken as concrete.

<sup>a</sup> Bernh 60.

<sup>b</sup> Bl. Gloss. Ag. 1414.

<sup>c</sup> 60. Ellendt. Lex. Soph. ad voc. Musgr.

<sup>d</sup> Lobeck Ajac. 190.

Phoen. 1540.

<sup>e</sup> Monk. ad loc. Blomf. Gloss. Choeph.

<sup>e</sup> Nitzsch. Od. α. 7.

β. In the Post-Homeric and Attic poets: *μανίαι*, *fits of madness*; *αἵματα*, *deeds of blood*, &c. So of feelings, thoughts, resolutions: Pindar. Pyth. III. 13 ἄ·δ' ἀποφλαυρίζουσά νιν (*contemnens Apollinis iram*) ἀμπλακίαισι φρενῶν<sup>a</sup>. Ibid. VIII. 91 μεγάλας ἐξ ἐλπίδος πέταται ὑποπτέρους ἀνορέαις, *animosis consiliis, moliminibus fortibus* (ἀνορέα, *virtus, fortitudo*): εὐνοιαί, Æsch. S. c. Th. 450: σοφαίαι, Arist. Ran. 670.

γ. Prose: Hdt. VII. 158 ὑμῖν μεγάλαι ὠφελίαι τε καὶ ἐπαυρέσεις γεγόνασι. Id. III. 40 ἐμοὶ δὲ (Polycrati) αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι. Ibid. 82 ἔχθεα, *inimicitiae*, στάσεις, *seditiones*, φιλίαι. Id. VI. 11 τάλαιπωρίαί, *arumnae*. Ibid. 58 τῶν βασιλῶν οἱ θάνατοι. As, Cicero Tuscul. I. 48, 116 *claræ mortes pro patria oppelitæ*; so also *neces*<sup>b</sup>. Hdt. VI. 109 τὰ Ἀθηναίων φρονήματα, *animi*. Xen. Cyr. VIII. 8, 8 διὰ πόνων καὶ ἰδρώτων τὰ σώματα στερεοῦσθαι.—So in Isocrates we find: ἀλθῆναι, ἀργίαι, αὐθάδεια, δυναστεῖαι, ἐνδεῖαι, εὐπορίαι, ἰσηγορίαι, ἰσότητες, καινότητες, καρτερίαι, μετρίότητες, παιδεῖαι, πενίαι, πραότητες, σεμνότητες, φιλανθρωπίαι, χαλεπότητες<sup>c</sup>, *instances or sorts of truth*, &c. Very commonly: ψύχῃ καὶ θάλπη; θυμοί, *animi*<sup>d</sup>; Plato Rep. p. 471 D φόβοι: Id. Phædon. p. 66 C ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας ἐμπύλησιν (τὸ σῶμα) ἡμᾶς πολλῆς. So φρονήσεις, φιλοσοφίαι, *systems of philosophy*: Plato Theæt. 172 C ἀπέχθεται (Demosth. 127, 64.), ἀνδρίαι, *deeds of valour*, ὕγίαι καὶ εὐεξίαι τῶν σωμάτων, (like *valetudines*.) So in Demosth. very often: πολλὰς ἐλπίδας ἔχῃ (p. 813, 2.): ἐπὶ ἐλπίσι καταλείπειν p. 841, 19.—πίστεις ἔχων *ikavds, testimonia*, p. 843. princ.—εὐνοίας δοῦναι, to give *marks of favour*, p. 96, 25. *ubi v. Bremi*: χάριτες, *favours, gifts*: 103. also, βοήθειαι, δianoiai, καιροί, πολιτεῖαι; p. 111, 3 αἱ τοιαῦται πολιτεῖαι, where Bremi: *Pluralis indicat hanc rerum civilium rationem per longum jam tempus durante, renovatam semper, adesse igitur eam in plurali*. So G. T. 1 Pet. ii. 1 ἀποθέμενοι—ὑποκρίσεις—φθόνους—καταλαλίας; Eph. ii. 3 θελήματα τῆς σαρκός. So δυνάμεις, *acts of power, miracles*.

Obs. 1. In Attic and sometimes in other writers the plural was used with certain abstracts which might be considered in the plurality of their parts; as, γάμοι, *nuptiæ*: πλοῦτοι, *dinitæ*: νύκτες, *the hours of night*<sup>e</sup>: Plat. Symp. 217 D. Od. μ, 286. Hdt. IV. 181. Sapph. p. 28. Xen. Cyr. IV. 5, 13. δψεις Thuc. I. 10. So ὅπνοι, Plat. θρόνοι, *the royal rights*, Trag.<sup>f</sup>: ταφαί, *a funeral*, &c.<sup>g</sup> So G. T. οὐρανοί, αἰῶνες, ἀνατολαί, δυσμαί—αἱ γραφαί. So of many concretes, the singular is not generally used: as in poetry, δώματα, κάρηνα, στέμματα, μέγαρα, κλίμακες, λέκτρα, πύλαι and τόξα, the two last in prose; and the names of feasts and games; as, τὰ Ὀλύμπια, &c. So G. T. ἐγκαίνια, ἄζυμα—τὰ σάββατα.

Obs. 2. The poets often use the plural merely to give weight to the expression<sup>h</sup>: Eur. Hec. 403 χάλα τοκεῦσιν (for *μητρί*) εἰκότως θυμουμένους. So in Lat.: *parentes, liberi, filii*. So in the traged. to express fondness: τὰ φίλτατα, τὰ παιδεύματα &c.

Obs. 3. The Greeks could use the plural (as well as the singular, see §. 354. Obs.) both of abstracts and concretes, when the same thing is predicated of many persons; as, *κακοὶ τὰς ψυχάς*—οἱ τῶν ἀνθρώπων θάνατοι.

<sup>a</sup> Diss. ad loc.

<sup>b</sup> Stallb. Plat. Crito. 46 C.

<sup>c</sup> Bremi Excurs. VII. ad Isocr. p. 210.

<sup>d</sup> Lobeck Aj. 716.

<sup>e</sup> Blomf. Gloss. Choeph. 282. Heind.

Protag. 310 C.

<sup>f</sup> Ellendt. Lex. Soph. ad voc.

<sup>g</sup> Bernh. 63

<sup>h</sup> Arist. Rhet. III. 6 *eis ὅγκον τῆς λέξεως* (ad sermonis granditatem) *συμβάλλεται τὸ ἐν πολλὰ ποιεῖν*.

2. *Dual*.—The dual is the expression of two persons or things, considered as a pair—or of several things viewed in pairs. So CEd. Col. 337 ὁ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις φύσιν κατεικασθέντε ἐκείνω, refers to four persons, who, by their relations to each, arrange themselves into two pairs. See §. 387, 388.

*Obs.* 4. The dual is not used in G. T. except δύο.

## II. ADJECTIVES.

### *Notion of the Adjective.*

§. 356. 1. Adjectives express the notion of QUALITY, and have a threefold force.—1. *Attributive*, as τὸ καλὸν ῥόδον.—2. *Possessive*, as βασιλικὸς κήπος, *the king's garden*; or, 3. *Predicative*, τὸ ῥόδον ἐστὶ καλόν.

2. The original force of the adjective was probably only attributive, whereby some quality is represented as immediately residing in its subject. As such it had the substantival relations of gender, number, and case, and is always referred to a substantive. The use of adjectives as predicates instead of verbs, seems to have arisen from certain actions or energies of any thing being considered rather as qualities than energies; as, τὸ δένδρον (θάλλει, *energy*)—ἐστὶ θαλερόν, (*quality*;) thus many primitive verbs are lost, and their derivative adjectives used predicatively in their place; as, καλός, αἰσχρός, ἀγαθός, κακός &c. The possessive force arises from the notion of belonging to some one being considered as a distinctive quality.

*Obs.* 1. For the substantival use of Adjectives, see §. 436.

3. With adjectives are classed participles, which represent the active or passive notion of the verb (past, present, or to come), as a quality residing in the agent or patient. Many participles have from frequent use assumed a purely adjectival meaning; as, ὀλόμενος—πεπνυμένος.

4. Adjectives have either a transitive, or intransitive, or passive force; as, πρακτικός, *active*: ενεργητικός, *operative*: τρόφιμος, *nutritious*: καλός, κακός: ἰσχυρός, *wholesome*: σεμνός, *honoured*, &c.

*Obs.* 2. Some verbal adjectives in τός, which generally have a passive force, are frequently in poetry, and sometimes in prose, used transitively<sup>a</sup>. Compound verbal adjectives in τος are thus frequently used; as, ὑποπτος ὢν δὴ Τρωικῆς ἀλώσεως—*suspecting*, Hec. 1135. Thuc. VIII. 45. So πιστός, Æsch. Prom. 917. Soph. CEd. C. 1031. Plat. Legg. 824 B.<sup>b</sup> ἀλό-

<sup>a</sup> Ellendt. Lex. Soph. ad voc. μεμπτός. Schæf. Hec. Pors. 1117.

<sup>b</sup> R. P. Hec. 1117. Herm. CEd. R. 192—962.

γιστος, Arist. Rhet. II. 8, 6. μεμπτός, Soph. Trach. 446. περίρρυτος, Eur. Phœn. 209. ἄψαυστος, Soph. Œ. Rex 885. ἀφόβητος, Id. 969. ἀμφίπλεκτος, Id. Philoct. 688. ξιφοδηλητός Æsch. Choeph. 729. νυκτιπλαγκτός, Id. 751. So probably ἀπρακτος, Soph. Ant. 1035.

## III. VERB.

*Sorts of Verbs.*

§. 357. 1. The verb expresses the notion of an **ENERGY, ACTION, or STATE**, and is conceived of as one of these three motions or directions in space—*whither—whence—where*.

2. The direction *whither* is expressed by those verbs, in which the action is represented as proceeding from the subject to the object of the verb; as, *τύπτω τὸν παῖδα* (verb transitive): or in which the object is represented as the effect produced by the action; as, *γράφω τὴν ἐπιστολὴν* (semi-transitive: see §. 545. *Obs.* 2.): The direction *whence*, by the verbs in which the action is represented as coming to the subject from something else; as, *τύπτομαι* (ὑπό) *τινος*: (*Passive*) The notion of *where*, (a state) by the verbs which represent the action as neither proceeding from nor to a subject, but merely residing in it; as, *ἀνθέω*, *I bloom*—intransitive.

3. When the agent and patient of the verb is one and the same person, so that the action proceeds from and returns upon the subject,—as, *τύπτεσθαι*, *to beat oneself*: *ἀπωθείσθαι*, *to repulse from oneself*: *κομίζεσθαι*, *to acquire for oneself*,—that is called the reflexive, or middle sense, (middle verb.) Many verbs of middle form, by a modification of their sense, whereby their reflexive notion, though implied, is lost, have assumed an intransitive force; as, *βουλεύομαι*, *I deliberate*: and some even a transitive; as, *σοφίζομαι σε*, *I deceive you*; properly, *I make myself wise*: and in some, of which there is no active form, all trace of the reflexive sense is lost; as, *μαίνομαι*, *I rage*: *ἡδομαι*, *I am pleased*: (deponents.)

4. When the reflexive action is directed from two or more subjects to one another, it is called reciprocal; as, *τύπτονται*, *they beat one another*: *διακελεύονται*, *they exhort one another*.

5. Hence arises the following division of verbs:—

1. Transitive Verbs.
2. Semi-transitive Verbs.
3. Reflexive Transitive Verbs.
4. Reciprocal Transitive Verbs.
5. Intransitive Verbs.
6. Reflexive Intransitive Verbs.
7. Passive Verbs.



6. For the expression of these different notions, the Greek language has, properly speaking, only two forms: the *Active*, for the transitive, semi-transitive and for many intransitive notions; and the *Middle*, for the reflexive, reciprocal, and the rest of the intransitives. The *Passive* action is conceived of as reflexive, (as the action ends in the subject,) and hence is expressed by the middle form, except in the future and aorist tenses which have peculiar passive forms.

*Obs.* 1. There are various sorts of transitive actions; among them we may remark,—*a.* the transitive proper, where the action simply takes effect on an agent,—*b.* the causative, which is conceived as placing its patient in an intransitive state or action; as, *ἐγείρω, I waken*; that is, *I cause this person to be awake*: *φαίνω, I show*; *I make this to be seen*. But many other transitive verbs are used in this sense, on the principle of *qui facit per alium facit per se*; the person who caused the action to be done being conceived of as himself doing it. So *Hdt. III. 39 ὁ Ἀμασις ἔφερε καὶ ἦγε πάντας*. (See §. 362. 6.)—*c.* transmissive. When the effect of the action is to transfer one object to another, both of which are in some degree affected by the action; as, *δίδωμι ταῦτά σοι*.

*Obs.* 2. Intransitive verbs either express the state, as *ἀνθίω, I bloom*, or the motion of the subject, as *ἔρχομαι, I am coming*.

*Obs.* 3. When the intransitive verb expresses a state of feeling &c., it may have an object towards which it is directed; as, *φθονίω σοι—ζηῶ σε*, though this object is not directly and immediately affected by it: hence this, when compared with the patient of a transitive verb, may be called the *remote patient*.

### *Remarks on the Active, Middle and Passive Verbs.*

#### ACTIVE.

§. 358. 1. The primary power of the verb was probably intransitive; and the form in *μαι* was probably the original form of the oldest verbs, expressing a state; but as a state may be conceived of as affecting others, the intransitive notion readily became transitive without any change in the word. The deponent verbs are instances of this.

2. But the necessity of some distinction becoming evident as the language progressed, separate forms soon arose for the expression of each: the active (*μ*) for the transitive, the middle (*μαι*) for the passive and reflexive notions. This difference of sense is clear in the undoubtedly primary form in *μ*, as except *εἰμί, sum*, and *εἶμι, eo*, no verb in *μ* has a purely intransitive force. The later active form in *ω* so little retained the proper transitive force of the older form in *μ*, that we find as many verbs in *ω* intransitive as transitive; as, *θάλλω, ἀνθίω, χαίρω* &c. From transitive verbs in *ω* new reflexive notions were formed in the middle form *μαι*.

3. Hence the following usages arose in the active voice:

*Verbs Intransitive used as Transitive or Passive—or Transitive as Intransitive.*

§. 359. 1. For the acc. after verbs intransitive, such as βαίνειν πόδα, see §. 558. 2.

2. The state in which a person is represented by an intransitive verb, as ἐλεείν, *to be in a state of pity*, may be conceived of as directed towards an object, as ἐλεείν τινά, *to pity some one*, and thus have a partly transitive force; hence in the construction of a sentence, an equivalent transitive notion is sometimes substituted for the intransitive; as, ἐξίέναι (=λείπειν) τὴν γῆν, *to leave the land*.—See §. 548. Obs. 1.

3. Intransitive verbs are used as passive, when they are joined with forms (generally the dative, or ὑπό or πρὸς with gen.), which represent the state or motion of the subject as caused by some one else; as, ἐκπίπτειν ὑπό τινος, *expelli ab aliquo*: Hdt. III. 65 οὗτος μὲν ἀνοσίφ' μόρῳ τετελεύτηκε ὑπὸ τῶν ἐωυτοῦ οἰκηϊωτάτων: Id. VI. 92 ἐτελεύτησαν ὑπ' Ἀθηναίων, *slain by the Athenians*: Id. 106 πόλιν δουλοσύνη περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων: Id. VII. 18 μεγάλα πεσόντα (overthrowen) πρήγματα ὑπὸ ἡσσόνων. Very often φεύγειν ὑπό τινος, *to be put to flight by*, or in a legal sense, *to be accused by*; Il. σ, 149 Ἀχαιοὶ ὑφ' Ἑκτορος ἀνδροφόνου φεύγοντες: Plat. Apol. p. 12 G μήπως ἐγὼ ὑπὸ Μελήτρου τοσαύτας δίκας φύγοιμι! Ibid. p. 35 D ἀσεβείας φεύγειν ὑπό τινος: Xen. Hell. IV. 1, 33 διακείσθαι ὑπό τινος: Plat. Apol. p. 30 E εἰάν γάρ με ἀποκτείνῃτε, οὐ ῥαδίως ἄλλον τοιοῦτον εὕρησέτε—προσκέιμενον τῇ πόλει ὑπὸ τοῦ θεοῦ (appointed to the city by): δφλεῖν ὑπό τινος, *to be condemned by*, Plat. Apol. p. 39 B: Demosth. p. 49, 33 ὁ τούτων καταστὰς ὑφ' ὑμῶν βουλεύσεται. So, πάσχειν ὑπό τινος, *to suffer at some one's hands*. Eur. Med. 1015 κᾶτει τοι καὶ σὺ πρὸς τέκνων ἔτι, *you shall be restored by your children*. So the Dative: Eur. Ion. 84 φεύγει πυρί, *are put to flight by*; Æsch. Choeph. 81 δακρῶ τύχαις, *I am made to weep by the fortunes*.—See §. 611. b.

Obs. 1. So G. T., as Matt. xvii. 12 πάσχειν ὑπ' αὐτῶν: 1 Cor. xi. 24 ὑπὸ τῶν ὀφείων ἀπώλοντο.

4. Many transitive verbs, especially such as express motion, are used intransitively. This usage extends from Homer downwards, and is found in other languages. So German: *ziehen, brechen, schmelzen*.—French: *décliner, changer, sortir*.—Latin: *vertere, mutare, declinare*.—English: *to move, turn, &c.* The common explanation of this has been to supply the personal pronoun, or some substantive; but this is both unfounded and unnecessary.

5. Many verbs which properly express only an intransitive state or action assume a further transitive force, implied in or resulting from the intransitive state or action; so λοχᾶν (*insidiari*), δορυφορεῖν, ἐπιτροπεύειν τινά, χορεύειν Φοῖβον *choreis celebrare* Pind. Isthm. I. 8.: Cf. Soph. Antig. 1153: so Eur. Herc. F. 690 εἰλίσσουσai, *saltando celebrantes*: so in the middle, τύπτεισθαι θεόν, *to honour*, πατέρα, *to mourn*: cf. §. 362. 8., 548. Obs. 1.

6. A neuter notion is sometimes derived from a passive, as ἐκπλήττεσθαι, *to be alarmed* (=to fear,) τί.—See §. 548. Obs. 5.

The following Verbs commonly transitive are sometimes used as intransitive<sup>a</sup>:

*The Verbs marked † are of frequent occurrence.*

*\* occur only in Poetry.*

- ἄγειν, *to move*, Xen. Anab. IV. 2, 15, and compounds, Matt. xxi. 31.  
 ἀνάγειν, *to move back*, Xen. Cyr. I. 4, 24: *to put out to sea*, Hdt. VIII. 76<sup>b</sup>.  
 διάγειν, *perstare*.  
 αἴρειν, Matt. ix. 16, compounds of.  
 ἀνταίρειν, Demosth. p. 23, 20. 66. 5, *to oppose*.  
 ἀπαίρειν, Hdt. VI. 99, *to sail away*.  
 ἀνακαλύπτειν, *to be uncovered*, Eurip. Orest. 288.  
 ἀνακοντίζειν, *to shoot forth*, Od. ε. 113.  
 ἀναλαμβάνειν, *refici*, Plat. Rep. 467.  
 ἀνοίγειν, *to stand out to sea*, Xen. Hell. I. 1. ὡς ἕκαστοι ἤνοιγον.  
 ἀπαλλάττειν, *to depart*, Hdt. I. 16.  
 ἀφανίζειν, *to disappear*, Xen. Cyr. Anab. III. 4, 9.  
 \*βάλλειν, Il. λ, 722. Æsch. Agam. 1172, Eur. Cyc. 574, and compounds.  
 †διαβάλλειν, *to cross over*, Hdt. VI. 44<sup>a</sup>.  
 †εἰσβάλλειν and ἐμβάλλειν, *to invade*.  
 ἐκβάλλειν, *to spring forth*.  
 ἐπιβάλλειν, *to fall to the share of*, Hdt. IV. 115. St. Luke xv. 12.  
 †μεταβάλλειν, *to change*.  
 περιβάλλειν, *to sail round, to double*, Hdt. VI. 44. Thuc. VIII. 95.  
 †προσβάλλειν, *to fall on*.  
 †συμβάλλειν, *to engage*.  
 †ὑπερβάλλειν, *to surpass*.  
 δηλοῦν, δηλοῖ, *patet*, Hdt. IX. 68. Thuc. i. 21.  
 διατρίβειν, *versari, colloqui*, Plat. Demosth. 93.  
 δέδεξε (δείκνυμι), Hdt. II. 134. III. 32, &c.  
 δίδοναι, *to yield*, Eurip. Phœn. 21<sup>b</sup>.  
 †ἐκδιδόναι, *to flow into, empty itself (of a river)*, Hdt. III. 9. VI. 76.  
 ἐπιδιδόναι, *proficere*, Hdt. II. 13.  
 ἀνταποδιδόναι, *respondere*, Plat. Phæd. 72 A. B.  
 \*ἐγείρειν, *to rouse yourself*, Eurip. Iph. A. 624.  
 †ἐλαύνειν, *to go*, Xen. Cyr. I. 4, 20.  
 †προσελαύνειν, *adequitate*, Id.  
 διελαύνειν, *to pass through*, Hdt. III. 86.  
 ἐπελαύνειν, *to advance against*.  
 \*ἐνυπλήττειν, *to rush into*, Il. μ, 72.  
 ἐπείγειν, *to hasten*, Eurip. Heracl. 732. Orest. 799.  
 †ἔχειν, *to be, (that which a person has, often constituting his state, σχῆμα; so Lat. habitus,)* Hdt. III. 82: with adverbs εὖ, καλῶς, κακῶς, &c. *bene, male habere*: and adjectives, Eurip. Med. 550: also more rarely, *to come to land*, Hdt. VI. 92: *domi se tenere*, Id. VI. 39: hence  
 ἀντέχειν, *resistere*, Hdt.  
 ἀπέχειν, *distare*.  
 ἐξέχειν, *to rise, (of the sun.)*  
 ἐπίχειν, *se sustinere, expectare*, Hdt. VI. 102: *in mente habere*, Ibid. 96.  
 κατέχειν, *se retinere*; also, *to come to land*.  
 παρέχειν, *as τῇ μουσικῇ, musica se dare*, Plat. Rep. 411 A.  
 παρέχει μοι, *licet mihi*, Hdt. III. 142.  
 προέχειν, *præstare*, Hdt. III. 142. Demosth. 10.  
 προσέχειν, *attendere, appellere*, Hdt. III. 48—and perhaps also μετέχειν, *to cling to*, Thuc. II. 15.  
 θαρσύνειν, *to be of good cheer*, Soph. El. 917.  
 ἰάπτειν, Ag. 1149.

<sup>a</sup> Monk. Alc. 922. Herm. CE. R. 153.

<sup>c</sup> Valck. Hdt. 114. 3.

Bos. εἰντοῦ.

<sup>b</sup> Schweig. ad loc.

<sup>d</sup> Valck. ad loc. Diatrib. p. 233.

- ιέναι, to leave off*, Il. τ, 402, &c. and compounds<sup>a</sup>.  
*ἐξιέναι, to empty themselves*, (of rivers,) Hdt. VI. 20.  
*ἀνιέναι, to remit*.  
*ἐφίεναι ἰσχυρῶ γέλῳτι, indulge*, Plat. Rep. 388 E.<sup>b</sup>  
*κατορθοῦν, to succeed*, Demosth. 23.  
*κεύθειν, to be covered*, Soph. Cē. R. 967.  
*κλίνειν, to bend towards*, and compounds, like *declinare*.  
*ἐπικλίνειν, to bend towards*, Demosth. 30.  
*ἀποκλίνειν, to turn to*, Demosth. 13.  
*\*κρύπτειν, to lie hid*, Soph. El. 826. Eurip. Phœn. 1117.  
*\*κυκλοῦν, revolve*, Soph. El. 1365. Trach. 130.  
*μίσγειν, μίγνυμαι, compounds of, συμμίσγειν, commisceri*.  
*προσμιγνύμαι, to come to blows* : but more often in the historians *appropinquare*, Hdt. VI. 95.  
*λείπειν, compounds of, ἀπολείπειν, to be behind*, Hdt. VII. 221. Thuc. III. 10. Plat. Phæd. 78 B.  
*ἐλλείπειν, officio suo deesse*, Demosth. 27. 30. Hdt. III. 25, *to fail*.  
*νικᾶν, to prevail*, Hdt. VI. 109, &c.  
*ἐνντνείναι, to tend towards*, Eurip. Hec. 190.  
*οἰκεῖν, habitari, ἡ πόλις οἰκεῖ*, Plat. Rep. 462. D. 543. A. : *to live* (without any case,) Hdt. III. 99.  
*\*παίειν<sup>a</sup>, to dash against*, Æsch. Prom. Vinct. 855 ; so *ξυμπαίειν*, Eur. Hec. 118 : *εἰσπαίειν*, Eur. Rhes. 560. Soph. Cē. R. 1252.—*ἐπεισπαίειν*, Aristoph. Plut. 806.  
*\*πάλλειν, to shake, quake*, Eur. El. 435. Soph. Cē. R. 153.
- \*παύειν, to cease*, in Imper. Od. δ, 659. Eur. Helen. 1336. Aristoph. Ran. 530. So Plato. *καταπαύσας*, Eur. Hec. 917. *ἀπόπαυε*, Od. α, 340.  
*ποιεῖν, to make for, to be, τί ποιεῖ, what is it?* Germ. *was macht es?* see also Thuc. II. 8. IV. 12.  
*†πράττειν, with adverbs εὖ, κακῶς, or neuter adj. κακά, &c.*  
*†πταίειν, to stumble*, Demosth. 23.  
*προσπταίειν, to be shipwrecked*, Hdt. VI. 95.  
*σημαίνειν*, Eur. Heracl. 830. but see §. 373. 2.  
*\*σπέρχειν, to be excited*, Il. ν, 334.  
*στρέφειν, and its compounds generally.*  
*συνάπτειν, manus conserere.*  
*συναρμόζειν, to suit.*  
*σφακελίζειν, carie corrodi*, Hdt. III. 66.  
*\*τελείν, to be completed*, Æsch. P. V. 223. Soph. El. 1419.  
*†τελευτᾶν, to die.*  
*τήκειν, to pine*, Soph. Elect. 124.  
*†τρέπειν, like vertere.*  
*†ἐπιτρέπειν, se permittere*, Hdt. III. 81. Demosth. 92.  
*ὑποκύπτειν, succumbere*, Hdt. VI. 96, &c.  
*†φαίνειν, splendere*, Theocr. II. 11. 2 St. Peter ii. 19.  
*φέρειν<sup>b</sup>, compounds of,*  
*†διαφέρειν, differre.*  
*ὑπερφέρειν πλούτῳ*, Xen. Rep. Lac. XV. 3. Thuc. I. 81.  
*\*φύειν, to grow*, Il. ζ. 149. Theocr. IV. 24.  
*†χαλᾶν<sup>c</sup>, to yield*, Eur. Hec. 403. So also we must explain *ἄγε, ἄγε δὴ, πρόσαγε, φέρε δὴ, ἔχε δὴ.*

*Obs. 1.* It is very important to remember the neuter usages of these verbs, especially of *ἔχω* and its compounds, as the interpretation of a great many passages depends upon this sense.

*Obs. 2.* In poetry sometimes the same word is used, even in the same passage, both transitively and intransitively ; as, Hesiod. Opp. 5 *ῥέα μὲν γὰρ βრიᾷι (causes to swell), ῥέα δὲ βριάοντα (swelling), χαλᾷπει* : Anacreont. XL. extr. *εἰ τὸ κέντρον πονεῖ τὸ τῆς μελίσσης, πόσον δοκεῖς ποιοῦσιν, Ἔρως, ὅσους σὺ βάλλεις.*

<sup>a</sup> Lobeck. Aj. 258.<sup>b</sup> Stallb. Protag. 336 A.<sup>c</sup> Pflugk. Hec. 118.<sup>d</sup> Herm. Cē. C. 1691.<sup>e</sup> Pflugk. Hec. 403.

*Compound or Periphrastical Verbal Expressions.*

§. 360. 1. Some verbs are used in what may be called a semi-auxiliary force, the verbal notion being so general that it requires a substantival or adjectival notion to complete it, as *Il. ω, 611, λαούς δὲ λίθους ποίησε Κρονίων*, he made the folk stones. See also 375, 5 and 6. 548, Obs. 3.

2. A simple verbal notion is sometimes expressed by a substantive and verb. The substantive (mostly in apposition) generally contains the required verbal notion: *Æd. Col. 233 δέος ἴχετε* (= φοβέσθε) *μηδὲν δὸς αὐδῶ*: *Il. θ, 171 σῆμα τιθεῖς* (= σημαίνων) *νίκην*: *Æsch. Ag. 815 ψήφους ἔθεντο* (= ἐψηφίσαντο) *φθοράς*: *Hdt. IV. 88 ἴσα γραψάμενος* (= ζωγραφάμενος). So *Hdt. I. 127 λήθην ποιούμενος* (= λανθανόμενος) *τά μιν ἐόργεε*. So *Plautus Menæch. V. 7. 27 quid me vobis tactio est?*

3. Sometimes a double verbal notion, which naturally would be expressed by two verbal forms, is expressed by a verb and a substantive; so *Soph. Elect. 556 ἐξήρχες λόγους ἐμέ*, instead of *ἐξήρχες λέγων ἐμέ*: *Eur. Phœn. 1549 θεραπεύμασιν ἐμόχθαι* = *ἐμόχθαι θεραπειών*: *Æsch. Ag. 236 φυλακὰν κατασχεῖν* = *φυλάσσων κατασχεῖν*: *Soph. El. 124 τάκεις οἰμωγὰν Ἀγαμέμνονα* = *τάκεις οἰμώζουσα*\*: *Id. Æd. Col. 1120 μηκύνω λόγον* (= λέγω μακρηγορῶν) *τέκνα*. *Id. C. C. 114 σύ μ' ἐξ ὁδοῦ ποδακρύψον κατ' ἄλσος* = *κρύψον ἀγούσα*. So *Demosth. 53, 10 τεθνᾶσι τῇ δέει τοὺς ἀποστόλους*.

4. Another form of expressing a verbal notion is by the verb *εἶναι*, and an adjective cognate to the verb by which the verbal notion would properly be expressed; as, *Plato Charm. 117 ἐξάρνη εἶναι* = *ἀρνεῖσθαι*: *Id. Alcib. 83 ἀνήκοον εἶναι* = *ἀνηκουστεῖν*.

*General Remark.*

§. 361. In the philosophical examination of the Greek syntax care must be taken to distinguish between the primary power and origin, and the idiomatic use of forms and constructions: the former is the key to the latter—the latter is the development and illustration of the former, though it may have gone so far from it that it is difficult to trace the connection. This is especially observable in the prepositions.

## MIDDLE VOICE.

§. 362. The middle voice has a twofold function; it expresses, i. the reflexive and reciprocal, ii. some parts of the passive, notion.

*a. As Reflexive.*

1. The essential sense which runs throughout the middle reflexive verb, is Self—the action of the verb has immediate reference to self. This is the proper generic notion of all middle verbs; and the particular sense of each middle verb must be determined by

\* *Herm. Elect. 122.*

discovering the relation in which this notion of self stands to the notion of the verb.

2. There are four relations in which this notion of self may stand to the verb:—1. Genitive.—2. Dative.—3. Accusative.—4. Adjectival or Pronominal.

1. The *self* stands to the notion of the verb as Genitive.

As, ἀπώσας, *having pushed away*: ἀπωσάμενος, *having pushed from oneself*, or *repulsed*: ἀποπέμπομαι, *I send away from myself*: ἀποσεισασθαι, *to shake off*, depellere. So ἀμύνεσθαι, (though this is rather for *myself*, than from *myself*, as in the active voice it prefers the dative to the genitive, see §. 596. Obs. 1.): παρέχεσθαι, *to furnish from one's own means*—οἱ μὲν γὰρ νέας παρείχοντο, but τοῖσι δὲ προσετέρακτο—νέας παρέχων. So παρέχεσθαι ὁδμήν or ἔργα: τὸ φρέαρ τριφασίας παρέχεται ἰδέας, *from itself*: ἐκδύεσθαι, *to take off from oneself*: ἀποθέσθαι, *to put away from oneself*: ἐπαγγέλλεσθαι, *to declare from oneself*, to *promise*: ἐκποιεῖσθαι νὺν, *to put away his son*.

2. The *self* stands to the notion of the verb as the Dative:—

(Generally the Dat. Com. vel Incom.)—as, παρασκευάζεσθαι τι, *sibi parare*: αἰρεῖσθαι τι, *sibi sumere*, *to choose*: ἀφαιρεῖσθαι, *to take away for oneself*: αἰρεσθαι, *to take on*, or *for oneself*: αἶρεν, *to take up*, to lay on another: αἰτεῖσθαι & παραιτεῖσθαι, *sibi expetere*: πράττεσθαι χρήματα, *pecuniam sibi*: κτᾶσθαι, *sibi comparare*: μισθοῦσθαι, *to hire for oneself*, conducere: μισθοῦν, *to hire out*: ἀγεσθαι γυναῖκα, *ducere sibi uxorem*, *to marry*: βουλεύω (σοι), *I advise*: βουλεύομαι, *I advise myself*, deliberate. So ἐνδύεσθαι, *to put on oneself*: λείπεσθαι μνημοσύνα, *to leave memorials for oneself*: συλλέγεσθαι: τιμωρεῖν τινί, *to help some one*: τιμωρεῖσθαι, *to help oneself*. So ἀμύνεσθαι; προσποιεῖσθαι, *sibi subijcere*: δανείσασθαι and χρήσασθαι, *to borrow*: θέσθαι and παραθέσθαι; μεταπέμψασθαι; φέρεσθαι τὰ δευτεράια, *to carry off for oneself the second prize*: καταστρέφεσθαι, *sibi subvertere*, *to reduce*, so καταδουλοῦσθαι; τίθεμαι, *I take to myself*—adopt: τιθέμενος βάσιν, Eur. Hec. 1059. So κληρώσασθαι. So θεῖναι νόμους, *to make laws for others*: θέσθαι νόμ. *to make laws\* by which oneself is bound*. Xen. M. S. IV. 4, 19 ἔχεις ἂν οὖν εἰπεῖν, ὅτι οἱ ἄνθρωποι αὐτοὺς (τοὺς ἀγράφους νόμους) ἔθεντο;—Ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τοιούτους τοῖς ἀνθρώποις θεῖναι. So also γράφειν and γράφεσθαι νόμους<sup>a</sup>: Id. Œcon. IX. 14 ἐν ταῖς εὐνομουμέναις πόλεσιν οὐκ ἄρκεῖν δοκεῖ τοῖς πολίταις, ἣν νόμους καλοὺς γράψονται.

Obs. 1. Hence there is a peculiar difference between the active and middle sense of some verbs: the latter signifying that the action of the verb was done for one's own benefit (Dat. Com.), and thence signifying the corresponding contrary to the active voice; as, λύσαι, *to set free*; λύσασθαι, *to ransom*: χρήσαι, *to lend or give an oracle*; -ασθαι, *to borrow or consult an oracle*: so δανείσαι, -ασθαι: τίσαι, *to pay*; τίσασθαι, *to punish*: the active signifying the action or state of the giver, the middle that of the receiver<sup>b</sup>; this may arise from the *receptive notion* proper to the middle verb.

3. The *self* stands to the verb as the Accusative:—

ἐπιτίθεσθαι, *to place on*; ἐπιτίθεσθαι, *to place oneself on*, *to attack*: χράω, *I give or apply*; χρᾶομαι, *I apply myself to*: τρέπω, *I turn*; τρέπομαι, *I turn*

<sup>a</sup> Valck. Amm. p. 136. Kuster. Verb. Med. 58.

<sup>b</sup> Kuster. de Verb. Med. p. 61.

*myself*: Od. a, 422 οὐδ' εἰς ὄρχηστὸν—*τρεψάμενοι τέρποντο* : λούω, I wash ; λούομαι, I wash myself = I bathe : ἐπαίρω, I raise ; ἐπαίρομαι, I raise myself : ἀπέχω, I keep off ; ἀπέχομαι, I keep myself off = I abstain : Hdt. VI. 67 καλυψάμενος ἦε ἐκ τοῦ θέητρον, covering himself : ἀπάγξαι τινα, to throttle, hang ; ἀπάγξασθαι, to throttle, hang oneself : τύπτομαι, κόπτομαι, I beat myself : τήκει, to melt, to melt away ; τήκεσθαι, to melt oneself away, contabescere = to pine : ἐγγυᾶσθαι, to pledge oneself : ἐπιβάλλεσθαι τι, to lay oneself on something, to attack. So κείρεσθαι, στεφανοῦσθαι, &c. : and ἀναμνήσασθαι, to remind oneself, recordari = to remember : λανθάνειν, to escape another person's notice ; λανθάνεσθαι, to forget : φυλάσσειν, to guard oneself = to beware : φοβέσθαι, (φοβεῖν, terrere :) παύεσθαι, to cease, (παύειν τινα τιμος, advocare ab :) στέλλεσθαι, proficisci, (στέλλειν, mittere :) πλάζεσθαι, to wander, (πλάζειν, to make to wander :) περαιοῦσθαι (ποταμόν), to pass over, (περαιοῦν τινα ποταμόν, trajicere :) φαίνεσθαι, to show oneself = appear, (φαίνειν, to show :) ἔλπεσθαι, to hope, (ἐλπείν, to make to hope :) ἵστασθαι, to place oneself = to stand, (ἰστάναι, to place :) πήγνυσθαι, to congeal, (πηγνύναι, to fix :) γεύεσθαι, to taste, (γεύειν, to make to taste :) πορεύεσθαι, to pass on, proficisci, (πορεύειν τινα, to pass a person on :) ἀπαλλάσσεσθαι, to remove oneself = to depart, (ἀπαλλάσσειν τινα, to remove some one else :) ἐπείγεσθαι, to press on oneself = to hasten, (ἐπείγειν τινα, to press on some one :) εὖωχεῖσθαι, to feed oneself = to banquet, (εὖωχεῖν τινα, to feed any one :) κοιμᾶσθαι, to lull oneself to sleep = to go to sleep, (κοιμᾶν τινα, consopire :) ἀγάλεσθαι, to adorn oneself, to plume oneself, (ἀγάλλειν, ornare :) ὀρέγεσθαι τινος, to stretch oneself at = to aim at a thing, (ὀρέγειν, to extend :) σκοπεῖσθαι, to look at oneself = consider, (σκοπεῖν, to look at :) and so in many verbs in ὦ ; δηλώω, I show ; δηλόομαι, I show myself.

*Obs. 2.* It will be seen from these instances, that in compound middle verbs the relation in which *self* stands to the verb is frequently determined by the preposition.

#### 4. The *self* stands to the verb as a pronominal Adjective:—

δομαζέσθαι παῖδα, to call a person *one's* son<sup>a</sup> : κείρεσθαι τὴν κεφαλὴν : νίπτεσθαι τοὺς πόδας, to wash *one's* own feet, (νίπτειν τοὺς πόδας, to wash another's feet :) τύπτεσθαι τὴν κεφαλὴν, to beat *one's* own head : Il. ε, 97 ἐπιταίνετο κάμπυλα τόξα : Od. a, 262 ὅφρα οἱ εἴη τοὺς χρίεσθαι χαλκήρεας : Demosth. p. 836, 3 Δημοκράτης—οὐκ ἀποκέρκρυνται τὴν οὐσίαν : Id. p. 101, 46 ταύτην ῥαθυμίαν ἀποθέσθαι :—ἐγκαλύψασθαι τὴν κεφαλὴν, suum caput ; (ἐγκαλύπτειν, alius c.) : περιρρήξασθαι χιτῶνα, *one's* own coat ; (περιρρήξει, another's coat) : θέσθαι τὰ ὅπλα.

*Obs. 3.* If verbs which have the *self* in the acc. relation are followed by a substantive in the acc., they transfer it to the subst. as a pronominal adjunct. ; as, τύπτομαι, I beat myself ; τύπτομαι τὴν κεφαλὴν, I beat my head : λούομαι, I wash ; ἐλούσατο χροῖα (Eur. Alc. 160), she washed her body.

5. Some middle verbs have the *self* in more than one of these relations, in which case their sense generally differs accordingly :

αἱρομαι, I raise myself (acc.) : I take on or for myself<sup>b</sup> (dat.) : διδάσκομαι, I teach myself (acc.), (some one) for myself (dat.).

Or, the notion is the same, though the several parts of it stand in a different relation :—

<sup>a</sup> Herm. CE. R. 1014.

<sup>b</sup> Kuster Verb. Med. 16.



τίθεμαι, *I apply myself* (acc.) to = *I adopt*; τίθεμαι, *I apply to myself* (dat.) = *I adopt*; see Æsch. Eum. 226, Eur. Hec. 1059, 1074: μεθίσθαι, *to remove myself from*, followed by gen.; μεθίσθαι, *to remove from myself*<sup>a</sup>, followed by acc. So Eur. Med. 736 ἀγουσιν οὐ μεθεῖ ἂν ἐκ γαίης ἐμέ. So Alc. 1111 οὐκ ἂν μεθίμην σοῖς γυναῖκα προσπόλοις, Mss. which editors have altered into μεθίην: Cf. Soph. Elect. 1277 τῶν σῶν προσώπων ἡδονὰν μεθίσθαι: Eur. Phœn. 519 where Mss. ἐκείνο, edd. ἐκείνου: Arist. Vesp. 416 τόνδ' οὐ μεθήσομαι, let go from myself.

Obs. 4. It was laid down by Dawes, and adopted by almost all commentators, except Hermann and Pflugk, that μεθίσθαι is always followed by a genitive, and to suit that dictum all the passages in which the acc. follows have been altered. It is true μεθίσθαι generally has a gen., but in the passages above it will be seen (esp. in Med. 736) that the notion of dismissing from oneself is the one required by the sense.

6. The principle laid down (§. 357. 3.), that the person who causes or allows an action to be done is often conceived and spoken of as if he did it himself, is very frequently applied to middle verbs, inasmuch as the middle verb represents the act as existing as an intention &c. in the mind of the subject, rather than as *actually* done by him. See §. 363. 6.

So κείρασθαι<sup>b</sup>, ἀνακρίνασθαι, βιάσασθαι &c. i. e. *to cause some one to shave*, &c. So γήμασθαι, *to give in marriage*, πρεσβεύομαι, *I send an ambassador*, κηρυκεύομαι, ταγεύομαι τινα, ἄρχομαί τινος, *I cause to begin*:—διδάσθαι παῖδας, *to send to be taught* (διδάσκειν, *to teach*); as, Eur. Med. 295 παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς<sup>c</sup>: παραγράφεσθαι νόμους, *curare, ut leges excerpantur*: ἀρέσασθαι τινα, *curare, ut quis placetur*: Hdt. III. 88 τύπον (monumentum) ποιησάμενος λίθινον ἔστησε, *having caused to be made*: só Id. I. 31 Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς: γράφεσθαι τινα, properly, *to cause the name of the accused to be entered in the accuser's name before the judge (nomen deferre)*, hence *to accuse*: Id. VII. 101 παρέπλεε—ἀπογραφόμενος (sc. νέας), *naves consignari iubens* (Ibid. 100 ἀπέγραφον οἱ γραμματισταί).

7. The *self* generally stands in the same relation to the middle as any other object would to the active verb: or it may be discovered from the context. The following rules may be laid down: α. If the case following the middle verb is in the genitive or dative, as ἐπιτίθεσθαι τοῖς πολεμίοις, the *self* must be in the acc. β. If the case is acc., then the *self* must be in the genitive or dative, as ἀπωθεῖν τοὺς πολεμίους, *I drive away the enemy from myself*, (ἀπωθίω ἀπὸ τοῦδε:) ἀμύνομαι τούτῳ, *I repel these for my own advantage*, ἀμύνω τόδε σοι, *I drive this away for your advantage*.

Obs. 5. In middle verbs compounded with a preposition the *self* sometimes (but not always) depends on the preposition: as Plato Gorg. 465 Β ἀλλότριον κάλλος ἐφέλκομένους.

<sup>a</sup> Pflugk. Eur. Alc. 1111. Herm. Electr. 1269. R. P. 734. Dawes Misc. Crit. 238. Elm. Med. 712. Valck. Phœn. 522.

<sup>b</sup> Lobeck Phryn. 319.

<sup>c</sup> Elm. Med. 290. Ruhnck. Tim. 71.

8. Some middle verbs have assumed a new transitive notion deduced from or implied in the reflexive notion ;

As, σοφίζομαι, I make myself cunning = *I deceive* : χράομαι, I apply myself to = *I use* : ἐγγυᾶσθαι, to bail some one : ἀφαιρείσθαι, to deprive : τίσασθαι, to punish : ἐπίστασθαι, to know : ἀγάλλω, I adorn : ἀγάλλομαι, I adorn, plume myself, am proud of : λανθάνεσθαι, to forget : διδάσκω, I teach : διδάσκομαι, I teach myself = *I learn*, Soph. Ant. 356. 726.—(See also above, 3.)

Obs. 6. When the *self* stands in the relation of acc. the middle verb is generally intrans. ; as, λούομαι, I wash myself, acc. ; when as gen. or dat. the verb is generally transitive, or has some transitive force ; ἀμύνομαι, I repel for myself = *repulse*.

9. *Deponents*.—Many verbs exist only in the middle voice ; and though we cannot discern the exact relation in which the self stands to the active notion of the verb, as the active form is no longer in existence, yet they mostly express notions in which self is very nearly interested : such as δέχομαι, ἡγέομαι, ἥδομαι, μαίνομαι, αἰσθάνομαι, γίγνομαι, (*gigno*, Lat.) μάχομαι, ἀσπάζομαι. See §. 320. They are divided as to their sense into middle deponents, such as μαίνομαι, and passive, such as γίγνομαι, I am born.

#### Remarks on the reflexive force of the Middle Verb.

§. 363. 1. The reflexive sense of the middle is often so weak that it is scarcely discernible by us. It frequently consists in the notion of doing an action in which we are especially interested, for our own good or harm (*self as dat. comm.*), which in English we do not usually express ; as, ῥηξάμενος φάλαγγας, for *his own* advantage.

2. Hence sometimes the personal pronoun is used with the middle verb ; as, Soph. CE. R. 1143 ἐμαυτῷ θρεψάμεν : Eur. Hel. 1328 τρύχου σὺ σαυτήν. So Theocr. I. 82 τί τὸ (for σὲ) τάκεαι : Æschines 59, 25 ὑποκηρυξάμενοι τοὺς ἑαυτῶν οἰκέτας : Plat. Protag. p. 349 σίγ' ἀναφανδὸν σεαυτὸν ὑποκηρυξάμενος. So G. T. comp. Matt. xxvii. 35 διεμερίσαντο with John xix. 24 διεμερίσαντο ἑαυτοῖς.

3. The use of the reflexive or non-reflexive form often depends directly on the notion in the speaker's mind (*ex animo loquentis*, see §. 378). So, for example, φέρειν and πορίζειν are not unfrequently used where the middle would be rather expected, the speaker not regarding the action in its reflexive relation to the subject. So Pindar, Ol. VIII. 64 ἐξ ἱερῶν ἀέθλων—ποδewotátat δόξαν φέρειν. So also μισθὸν φέρειν, *mercedem accipere*, as well as μ. φέρεσθαι : Xen. M. S. III. 14, 1 δῶνον φέρειν (φέρεισθαι) : Plat. Rep. p. 468. C τάρσις τεῖα φέρειν : Æsch. Pers. 197 πέπλους ῥήγνυσιν ἀμφὶ σώματι, on his body : Hdt. V. 40 ἐσάγειν γυναῖκα. And again, the middle is sometimes used in consequence of some notion in the speaker's thoughts, which made him prefer it : so later writers used διακονεῖσθαι, ὑπηρετεῖσθαι (where the earlier writers used the active), to express the reciprocal notion which they conceived to exist in these verbs. Sometimes the middle is used only for rhetorical effect, as Plat. Protag. 324. C τιμωροῦνται καὶ κολάζονται<sup>a</sup>.

4. The middle notion is, for the sake of emphasis, sometimes expressed

<sup>a</sup> Stallb. ad loc.

by the active verb and personal pronoun, as Demosth. p. 22, 15 δύναμιν κατεσκεύακεν ἑαυτῷ. So in G. T. compare Matt. xxii. 31 ἐπέσπασε τὴν μάχαιραν αὐτοῦ with Matt. xiv. 47 σπασάμενος τὴν μάχαιραν. With some verbs this is always the case, as ἀπέκτεινεν ἑαυτόν, not ἀποκτείνεσθαι, ἐπαινεῖν ἑαυτόν, ἀπέσφαξεν ἑαυτόν. Those middle forms, which in other verbs are used both in a passive and middle sense, are in these verbs of course only used passively: ἐπαινέσθαι, &c. *to be praised*, &c.

*Obs.* It is a very inadequate view of the middle verb to say that it signifies "to get a thing done for oneself." It has occasionally this force, but it falls under a wider power of the middle, as will be seen below.

5. From the notion of *self* being thus connected with the middle verb it arose that it expressed actions in which the agent was personally interested—it represented the act as belonging to the inner mental world of the agent rather than to the actual world without; hence there arose a great difference of meaning between the active and middle voice of some verbs: the active expressed the action as *objective*, that is, without any reference to what was going on in the mind of the agent—the middle expressed the same action as *subjective*, that is, with especial reference to *something in the mind of the agent*, as *something beyond the mere action or state of the verb*: thus verbs of sensual energy when used either in all or in some of their tenses in the middle voice, express not merely the act of sensual perception, but the mental energy consequent thereon—and verbs of mental energy express not merely that energy itself, but the feeling or temper with which it is connected. Hence great depth and power is given to the language: thus σιγῶμαι expresses not merely the act of silence, but the mental reticence—αἰδέσθαι not merely the act of the tongue, but also of the mind—ἀκούεσθαι not merely the reception of sounds, but their impression on the mind—ποθουμένα φρενί (Soph. Trach. 103) not merely the particular emotion, but the general feeling of regret. Hence also when what is spoken of is ideal, and the verb is used metaphorically, or secondarily, or technically, the middle is the proper form; so in verbs of seeing, the active signifies *actually to look at with the eye*, the middle *to look at with the mind*—to look at it metaphorically, not so much at the act itself as its intention, result, consequences; and sometimes idiom has attached a peculiar meaning to it, as διδάσκεσθαι usually (though not always) signifies *to send children to be taught—to get them taught*.

6. It is not of course meant that this distinction is always observed; some verbs are used in either voice, without any apparent difference in sense, as φλέγειν and φλέγεσθαι—γοᾶν and γοᾶσθαι—μέλειν and μέλεισθαι, but the following examples will confirm and illustrate what has been laid down—δρᾶν, to look at; δρᾶσθαι, to look mentally: so Od. vi. 311 ἵνα νόστιμον ἦμαρ ἴδῃαι: so προσορᾶν, to look at; προσορᾶσθαι, to (look at and) appeal to: αἰ, σκοπεῖν, to look at σκοπεῖσθαι, to look mentally, to consider—τίθεσθαι, to place before one's mind = to think—λανθάνω, I escape notice; λανθάνομαι, I escape my own notice = forget—θύειν, to sacrifice; θύεσθαι, to sacrifice with some particular object, for oneself: Xen. Anab. VII. 1. 40 ὁ Κοιρατᾶδες—εἰστίκει παρὰ βωμὸν ἐστεφανωμένος ὡς θύσων, but of Clearchus ἐτυχε γὰρ θυόμενος; so ποιεῖν νῆας, to construct ships, of a ship-builder; ποιεῖσθαι νῆας, to form a navy, of a statesman. So θηρᾶν, actual, θηρᾶσθαι, metaphorical pursuit—διοικεῖν, of external arrangement; διοικεῖσθαι, of mental—ποιεῖν λόγον, to write a speech; ποιεῖσθαι λόγον, to deliver

• Valck. Diatrib. p. 8.

a speech, harangue.—So ποιεῖν ὀργήν, to produce anger; ποιεῖσθαι ὀργήν, to be angry—ποιεῖν τι, of the workman; ποιεῖσθαι, of him who orders it—ποιεῖσθαι, to esteem, to make something of—σπένδειν, to pour out a libation; σπένδασθαι, to make a truce—δρίζειν, to bound; δρίζεισθαι, to define—πειρᾶν χωρίον, to attack a position; πειρᾶσθαι τινος, to experience any thing mentally (Ellendt. ad voc.)—προτείνειν, of bodily actions; προτείνεισθαι (mental), to offer: Hdt. IX. 34 προτείνεται οἱ μισθόν—σταθμᾶν, to weigh; σταθμᾶσθαι, to weigh any thing mentally: so διδάσκω, I teach; διδάσκομαι, I educate, or send to school: see also §. 362. 6. Compare συνέβαλον and συνεβάλλοντο in Hdt. V. 1. So G. T. καταλαμβάνειν, to seize; καταλαμβάνεσθαι, to apprehend, &c.: so ενεργεῖν is of actual, 1 Cor. xii. 6; ενεργεῖσθαι of ideal energies: so αἰτεῖτε, act of prayer; αἰτεῖσθε, mental character of the prayer, Jam. iv. 2.

*Obs. 1.* This distinction is very marked in those verbs in εὔω, which in the active have merely an intransitive sense of being in a state, while the middle signifies to act the part of such a character—to live in such a state; as, βλακεύω, I am idle; βλακεύομαι, I am a vagabond; πονηρέω, I am wicked; πονηρεύομαι, I behave wickedly; πολιτεύω, I am a burgher; πολιτεύομαι, I live as a burgher. So in Xen. στρατεύω, I undertake an expedition, of a general or state; στρατεύομαι, I am engaged in an expedition, as a soldier<sup>a</sup>. And as the middle sense of such verbs is the more complete and expressive of the two, it is more commonly used than the active; as, εὐτραπελεύεσθαι, ἀκρατεύεσθαι, ἀνθρωπεύεσθαι, &c.; while others, which are intended to express only a state, and not the mental character implied in that state, are used only in the active; as, πρωτεύειν, ἀριστεύειν. So all derivatives from substantives in εὺς, as βασιλεύω. The middle derivatives in ἴζομαι correspond in meaning to those in εὖομαι, as χαριεντίζομαι, ἀκκίζομαι (Ἀκκώ, the name of a conceited woman), I dress finely. The derivatives from national names in ἴζω have no middle form, as δωρίζω, I Dorize.

*Obs. 2.* The active form however is sometimes used where we should expect the middle, as Thuc. I. 131 τοιαῦτα ἐφαίνετο ποιῶν: Hdt. VII. 7 Αἰγυπτον πολλὸν δουλοτέρην ποιήσας: so G. T. Acts xxiii. 13 συνωμοσίαν πεποιηκότες; John xiv. 23 μονὴν ποιήσομεν; both with varr. lectt. Eph. iii. 11 πρόθεσιν ἣν ἐποίησεν: Mark ii. 23 ὁδὸν ποιεῖν means there actually made a path, not merely took a path.

*Obs. 3.* It is not meant that when the middle forms of the above verbs occur, they have always this ideal force, as the middle verb may of course be used in one of its more direct powers given in 362. 2. sqq.

7. There is a peculiar reflexive sense appropriated to the middle forms of some verbs, which seems to have arisen from the arbitrary usages of language; as, αἰτεῖν, to ask for a gift; αἰτεῖσθαι, for a loan<sup>b</sup>: γαμεῖν, ducere uxorem; γαμεῖσθαι, nubere<sup>c</sup>. So τεκεῖν, properly of mother; τεκεῖσθαι, properly of father<sup>d</sup>: so μισθοῦν, to let; μισθοῦσθαι, to hire; δαεῖζειν and δαεῖζεσθαι: ἐπιψηφίζειν, to put to the vote; ἐπιψηφίζεσθαι, to vote.

### b. Reciprocal force of Middle.

§. 364. 1. When a middle verb refers to two or more subjects which act on each other, it has a reciprocal sense; as, ἀμείβεσθαι, to answer

<sup>a</sup> Sturzii Lex. Xenoph. ad voc.

<sup>b</sup> Valck. Amm. 13.

<sup>c</sup> Elm. Med. 257. 593. Valck. Amm. 59.

<sup>d</sup> Herm. Trach. 831. but cf. Æsch. Eum.

660. Eur. Suppl. 1089 and 1092. Here.

975. Soph. Œd. Col. 1110.

each other; τύπτονται, they beat each other; διακελεύονται, they exhort one another.

c. Passive force of Middle.

2. From the reflexive receptive sense of the middle (see especially §. 362. Obs. 1.) arose its passive receptive sense, whereby the subject is represented as receiving an action from some one else, and becoming the patient of it: as, ζημιούμαι ὑπό τινος, I receive punishment; τιτιμῆσθαι μετ' Ἀχαιοῖς, to receive honour among the Greeks, to be honoured; διδάσκομαι, I receive instruction, that is, I cause some one to teach me; then pass. ὑπό τινος, I am taught; πείθομαι, I receive persuasion; then pass. ὑπό τινος, I am persuaded by the arguments of some one.

3. The most natural and common use of the passive is where the notion which stands in the accusative as the patient or immediate object of the active verb, and which must be expressed to complete the verbal expression, becomes the subject of the passive verb: as τύπτεις ἐμέ becomes ἐγὼ τύπτομαι—κτίζω πόλιν becomes ἡ πόλις κτίζεται—κηρύττω ταῦτα=ταῦτα κηρύττεται: so Part. as ἐπιταττόμενοι.

Obs. 1. Where the former agent is to be brought forward in the passive construction, it stands in the genitive with ὑπό, παρά, διά, πρὸς, or the instrumental dative; as Ἐκτωρ ἐφονεύθη ὑπὸ Ἀχιλλέως, or Ἀχιλλεῖ.

4. The passive voice is not commonly used with the more remote objects of the active voice, which need not be expressed to complete the verbal notion; hence neuter verbs which do not necessarily take an accusative in the active voice, but are complete without it, (as σιγῶ, πηδάω) are not usually found in the passive form.

Obs. 2. As the theory of the passive voice is that the immediate patient of the verbal notion in the active is represented as the recipient of the same notion in the passive, it is clear why some verbs are not found in the passive voice; and why in proportion as a verb requires, or usually or occasionally takes such an accusative, it may more or less usually be used passively.

5. The following peculiarities deserve notice:

a. Sometimes the act of a transitive verb is the subject of the passive, no regard being had to the agent or patient thereof; as we say, the blow is struck: as Plato De Virt. 377 E ὅσα ἐν τέχνῃ διδάσκονται (we find διδάσκω σε ταῦτα): Eur. Hec. 1271 ὄνομα κεκλήσεται: Dem. 277. 24 ὁ πόλεμος ἐταράχθη: Soph. Œ. R. 329 κασηγορεῖτο τουπικλήμα: so participles, as Plat. Legg. 471 D τὸ ἐπιταττόμενον: Soph. Ant. 972 ἀρατὸν ἔλκος τυφλωθέν, the wound inflicted by his being blinded; (τυφλὸς σε ἔλκος is a conceivable construction, as βάλλω σε ἔλκος see 584. 36.): Il. ρ, 86 οὐταμένην ὠτειλην, the inflicted wound.

Obs. 3. So G. T. Luke ii. 21 ἐκλήθη τὸ ὄνομα.

Obs. 4. This must not be confounded with the construction where the acc. of the part, in apposition to the acc. of patient (see §. 384.1.), becomes the subject of the passive verb, as τύπτω σε κεφαλὴν=ἡ κεφαλὴ τύπτεται: or it may remain, as τύπτομαι τὴν κεφαλὴν.

β. An intransitive verb which does not require and very rarely takes an accusative, is sometimes used passively to express that the verbal act has taken place without reference to the agent thereof: Demosth. 50. 37 ἐν δσῳ τάδε μέλλεται; (sometimes μέλλω τάδε:) Thuc. V. 111 τὰ μὲν ἰσχυρότατα ἐλπίζόμενα μέλλεται: Isocr. ἦν τὰ παρ' ἡμῖν ὑπηρετῆται, (sometimes ὑπηρετέω τάδε): Æsch. 39. 28 τὸ πρᾶγμα ἐσίγηθη: Id. 54. 13 σεσίγηται τὸ κήρυγμα:

Hdt. i. 11. 82 *σιγῆτο ἂν τὰ βουλευόμενα*; (so Lat. *tria verba silentur*): Dem. 432. 21 *τὰ μέγιστα κινδυνεύεται τῇ πόλει*: so *τὰ ἡσεβημένα, unholy acts*: Soph. OE. R. 624 *τάμὰ ἡμαρτημένα*: so G. T. Phil. ii. 5 *τοῦτο φρονεῖσθαι ἐν ὑμῖν*.

*Obs.* 5. It is but rarely that we find such an expression as Thuc. VI. 44 *τόλμημα ἐπεχειρήθη*, because the cognate notion is not generally expressed in the active voice in so definite a form, but generally in the indefinite form of *ταῦτα &c.*

γ. Transmissive verbs take their object in the dative, which therefore does not stand as the subject of the passive verb, but the required passive notion is expressed by the corresponding neuter verbs of *reception*, as *δί-δωμι, λαμβάνω &c.* The notion which stands in the accusative of the thing given stands as the subject of the passive verb: as *ταῦτα ἐδόθη*: sometimes however, where there is something more than mere transmission implied, the remote object in the dative is the subject of the passive: as Thuc. I. 126 *ἐπιτετραμμένοι τὴν φυλακὴν*.

*Obs.* 6. G. T. Gal. ii. 7 *πεπίστευμαι τὸ εὐαγγέλιον*: Rom. iii. 2 *ἐπιστεύθησαν τὰ λόγια*: so Matt. xi. 5 *πτωχοὶ εὐαγγελίζονται*: Rom. vi. 17 *εἰς ὃν παρεδόθητε τύπον διδαχῆς*: Heb. vii. 11 *ὁ λαὸς—νεομοθεήτω* (but we find *νομοθετεῖν τινὰ τι* LXX. Cf. Ps. cxviii. 33).

δ. Some verbs, whose immediate object stands for some grammatical reason not in the accusative, but genitive or dative, nevertheless sometimes occur in the passive voice with this as the subject, signifying that the verbal notion operates therein: as *κατηγορέω μου* may become *κατηγοροῦμαι*, because were it not for some special notion in the verb which requires the genitive, the accusative would have followed, as it does after *αἰτιάομαι* for instance: so Hdt. VII. 144 *αἱ δὲ (νῆες) οὐκ ἐχρήσθησαν*: so Xen. Symp. IV. 29 *κρίττον πιστεῦσθαι ἢ ἀπιστεῖσθαι*: so *φθονεῖσθαι, ζηλοῦσθαι, ἀπειλεῖσθαι &c.* Plat. Rep. 551 A *ἀμελεῖται τὸ ἀτιμαζόμενον*: Xen. Mem. IV. 2. 33 *φθονηθεῖς ὑπὸ τοῦ Ὀδυσσεύς*: so *καταψηφίζομαι θανάτου, ἀρχομαι, κρατοῦμαι, ἡγεμόνεύομαι, ἐπιχειροῦμαι*.

*Obs.* 7. So G. T. Matt. xxvii. 12 *ἐν τῷ κατηγορεῖσθαι αὐτόν*: Acts xxii. 30 *τί κατηγορεῖται*: Heb. xiii. 16 *ὁ Θεὸς εὐαρεστεῖται*: Heb. xi. 2 *ἐμαρτυρήθησαν οἱ πρεσβύτεροι*.

*Obs.* 8. It will be observed that these exceptional cases are merely idiomatic, not extending to whole classes of verbs, but only to particular verbs in each class, to which the usages of speech happened to give this form of expression.

ε. In some few instances the passive voice has for its subject the substantive which would stand with the active verb in the dat., local or instrumental, expressing that the action performed by the instrument has taken place, as Soph. Phil. 140 *σκήπτρον ἀνίσσεται*, or that the place or sphere of the operation of the verb has received it: Eur. Alc. 78 *τί σεσίγῃται δόμος Ἀδμήτου, why is the house kept silent*: so Id. Iph. Taur. 367 *μέλαθρον αὐλεῖται*: Heracl. 402 *θυηπολεῖται δ' ἄστυ*: Pind. Ol. IX. 92 *δεῖδοι πάν τέμενος*: Hdt. II. 13 *ἔσται πᾶσα ἡ χώρα*: Il. ξ. 302 *ἐκλύσθη θάλασσα*: Ovid. Med. Jasone 169 *noctes vigilantur*: Il. χ. 491 *δεδάκρυνται παρειαί*.

ζ. In some few instances the passive voice of intransitive verbs is used impersonally, though in many seemingly impersonal constructions the clause is the subject; the following however seem to be really impersonal: Plat. Phædr. 232 A *οὐκ ἄλλως αὐτοῖς πεποίηται*: Eur. Med. 364 *κακῶς πράκται πανταχῇ*: Arist. Rhet. I. 8. 7 *διηκρίβωται περὶ τούτων*: Ib. 15. 27 *ὁμώμοσται*: Æsch. 59. 7 *ἡμέληται περὶ τῶν τοιούτων τῷ νομοθέτῃ*: Thuc. i. 73 *ἐκινδυνεύετο*.

η. There are one or two passages in which the passive voice of a transitive verb has a peculiar impersonal force; the action being represented not as inflicted on or suffered by its proper subject, but simply as itself completed: Thuc. III. 93 ὦν ἐπὶ γῇ ἐκτίζετο: Æsch. Choeph. 806 τῷδε καλῶς κτάμενον, *while this slaughter is being worked*. So 1 Cor. xiv. 30 εἰς ἀποκαλυφθῆ, *if a revelation is made*.

6. As the passive voice has a Future and Aorist of its own, it follows that, as a general rule, the Future and Aorist middle are almost always reflexive or intransitive, and only passive in particular cases. (See below, 7.) All other middle forms are used both in a passive and a middle sense, hence the form τέτυμαι is more properly called the Perfect Middle or Passive than the Perfect Passive.

7. *Future and Aor. I. and II. Middle, used seemingly in a passive, but really in a middle force.*

a. Future middle. Hdt. VIII. 113 οὗτος οὐκ ἔφη λείψεσθαι τοῦ βασιλῆος, *he will not stay behind the king* (λείφθῃσεσθαι, be left): Thuc. VI. 18 τὴν πόλιν τρίψεσθαι, *will wear itself away*: Ibid. 64 οὐ βλάψονται, *they will not injure themselves, receive any injury*: Xen. Cyr. I. 6, 9 εἰ μὴ ἔξει ἡ στρατιὰ τὰ ἐπιτήδεια, καταλύσεται σου εὐθὺς ἡ ἀρχή, *will fall to pieces; καταλυθήσεται, will be destroyed*: Ibid. II. 1, 23 (προῦφηγε) τῶν δεκαδάρχων τοὺς κρατίστους εἰς τὰς τῶν λοχαγῶν χώρας καταστήσεσθαι, *to place themselves*: Id. Anab. I. 3, 8 ἔλεγε θαρρεῖν, ὥς καταστησομένων τούτων εἰς τὸ δέον, *the affairs would arrange themselves well*: Ibid. V. 4, 17 τοῦτον (τετρωμένον)—ἐπεμπεν, *ὅπως θεραπεύσοιτο, that he should take care of himself*: Id. Anab. II. 3, 23 τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες, *will not fall short of him*: Plat. Rep. p. 376 C θρέψονται (grow up) δὲ δὴ ἡμῖν οὗτοι καὶ παιδευθήσονται τίνα τρόπον: Id. Crit. p. 54 A σοῦ ζῶντος, βέλτιον θρέψονται καὶ παιδεύσονται, *form themselves*: Pl. ν, 100 τελευτήσεσθαι, *complete itself*: Thuc. I. 142 κωλύσονται, *will hinder themselves*: Pind. Ol. VIII. 45 ἀρξεται, *parebit*. So λέξομαι; as, Eur. Alc. 322 αὐτὶκ' ἐν τοῖς οὐκέτ' οὖσι λέξομαι, *I shall call myself*: Id. Or. 440 ψήφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρα, *will bring itself out*: Theocrit. I. 26 αἰγὰ τε σοι δωσῶ διδυματόκον ἐς τρις ἀμέλξαι, ἀ δὲ ἔχουσ' ἐρίφως ποταμέλξεται (give milk) ἐς δύο πύλλας.

Obs. 1. The Future middle is sometimes used passively, especially in Attic Greek, when the Fut. pass. is never or rarely used; the receptive reflexive form being used for the passive receptive form, which, when considered *only* as receptive<sup>a</sup>, differ but little; and the poets used the shorter form of the middle Future for the passive: thus, τιμῆσεται (Thuc., Soph., Plat., Xen., &c.), ζημώσεσθαι, ὠφελήσεσθαι, ἀδικήσεσθαι, μαστιγώσεσθαι, &c. So φιλήσεται (Od. α, 123.), στερήσομαι, &c.<sup>b</sup>; thus εἰσόμενοι Thuc. I. 141: βουλεύσεται Æsch. Sept. Theb. 198: λησόμενον Soph. Electr. 1249. So G. T. Gal. v. 12 ἀποκόψονται.

b. The Aor. I. middle never, either in prose or poetry, has a passive sense: the following which seem to be passive will be seen to be in reality middle: Od. θ, 35 κούρω δὲ δύω καὶ πεντήκοντα κρινάσθων (let them divide themselves) κατὰ δῆμον: v. 48 κούρω δὲ κρινθέντε δύω κ. πεντ. (the divided): Hesiod. Scut. H. 173 κάπροι δοιοὶ ἀπουράμενοι ψυχάς, *lost their lives*: Pind. Olymp. VII. 15 εὐθύμαχον ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανωσάμενον

<sup>a</sup> Bernh. 345.

<sup>b</sup> Monk. Hipp. 1458. Hemsterh. Thom. Mag. p. 852. R. P. Med. 336. Advers. 222.

Piers. Mœr. 13, and 367—though several futures given as passives in these commentators are in reality middle.



αἰνέσω, *coronam sibi peperit*: Ibid. 81. Id. XII. 17. Nem. VI. 19: Id. Pyth. IV. 243 ἤλπετο δ' οὐκέτι οἱ κείνόν γε πράξασθαι πόνον, *sibi effecturum esse*: Plat. Rep. p. 416 E τὰ δ' ἐπιτήδεια, ὅσων δέονται ἄνδρες ἀθληταὶ πολέμου σώφρονές τε καὶ ἀνδρείοι, *ταξαμένους παρὰ τῶν ἄλλων πολιτῶν δέχεσθαι μισθὸν φυλακῆς*, i. e. *apud se constituentes res ad vitam necessarias a reliquis civibus tanquam custodiæ mercedem accipere*: Theocrit. III. 29 οὐδὲ τὸ τηλέφιλον ποτιμαζόμενον πλατάγησεν, *sticking closely*, when struck by the hand: Id. VII. 110 εἰ δ' ἄλλως νεύσαις, κατὰ μὲν χροῖα πάντ' ὀνύχεσσι δακνόμενος κνάσαιο, *allow them to tear your flesh*. So Anthol. Epigr. XI. 33 τοίχων ὀρθὰ τιναξαμένων, *vibrating*; Jacobs, *dum parietes illum terræ tremorem et concussionem ita in se recipiebant, ut recti starent*.

Obs. 2. G. T. The Aorists also, which seemingly are used passively, may be viewed as middle, §. 362. 6., §. 363. 6. So 1 Cor. x. 2 ἐβαπτίσαντο (al. ἑβαπτίσθησαν) *baptized themselves (entered into engagements with Moses)*; 1 Cor. vi. 11 ἀπελούσασθε. So Acts xxii. 6 ἐκλεξαμένους, may be better rendered *choosing*.

§. 365. 1. The Aor. II. middle, also, is never used passively (except the anomalous form ἐκτάμην), and probably was originally distinguished from the Aor. I., in that the Aor. II. had rather an intransitive sense derived from the reflexive, the Aor. I. generally a reflexive transitive sense; as, ελειψάμην μνημόσυνα, *I left for myself memorials*; ελιπόμην, *I left myself, I remained*; ἀνατρεψάμην, *I overturned myself*; ἀντραπόμην, *I fell*: Plat. Cratyl. 395 D ἡ πατρὶς αὐτοῦ ὅλη ἀντράπετο<sup>a</sup>.

2. The use of the Aor. II. middle for the passive is only apparent, and arises from the affinity of the intransitive and passive notions: it frequently occurs in ἔχω and its compounds; as<sup>b</sup>, II. η. 247 τῇ δ' ἐβδομάτῃ ῥινῶ σχέτο, *stuck*: Od. λ. 333 κληθμῶ δ' ἔσχοντο, *were charmed*: Id. γ. 284 κατέσχετ' ἐπειγόμενός περ ὁδοῖο, *stopped*: Hdt. VII. 128 ἐν θώματι μεγάλῳ ἐνέσχετο, *stood in great wonder*: Id. I. 13 ἐν τέλει τούτῳ ἔσχοντο, *rested in this end*: Pind. Pyth. I. 10 τεαῖς ῥιπαῖσι κατασχόμενος, *charming himself by*: Eur. Hipp. 27 ἰδοῦσα—καρδίας κατέσχετο, *fixed her heart upon*: Od. ο. 384 κατὰλεξον, ἡ δὲ διεπράθετο πόλις, *fell*.

3. As the Pft. middle forms (τένυμαι &c.) are common both to the passive and middle voice, they are found both in a middle and passive sense, but more frequently the latter. As Midd.: Thuc. II. 78 ἐκκεκομισμένοι, cf. VIII. 61: Xen. An. IV. 7. 1 ἀνακεκομισμένοι: G. T. Rom. iv. 21 ἦν ἐπήγγελται ὁ Θεός. They are also used in a sense only differing from the active, in that the reflexive sense in some way or other is implied in them; as, Soph. Œ. C. 1016 ἐξηρπασμένοι: Eur. Med. 1127 ἠκισμένη: Xen. An. VII. 4. 16 ἐσπασμένοι: Demosth. 303. 27 ἐγνωσμένους.

Obs. So G. T. Acts xx. 13 διατεταγμένους: actively.

### Remarks on the use of the Middle forms for the Passive notion.

§. 366. It has been laid down above, that probably many of the forms usually called passive are in reality middle, and that the only real passive forms are the Future and Aor. To prove this we may observe, first, That the passive notion is nearly allied to the reflexive, as in both the subject is represented as receiving some action on itself—in the reflexive from itself, in the passive from another<sup>c</sup>; so that originally, it is probable, no accurate distinction would be drawn between what may be

<sup>a</sup> Stallb. Plat. Crat. 395 D.

<sup>b</sup> Ibid. Phædr. 244 E.

<sup>c</sup> Elm. Heracl. 757.

called the accidents of the notion, or state, while the essence of it, the receiving some action on itself, remained the same. And the passive notion, being conceived of as a sort of reflexive, would be represented in the reflexive form. Secondly, Those middle forms, Future and Aor., to which there are corresponding forms in the passive, have properly only a reflexive meaning. Thirdly, We see that these are formed from the active by the addition of certain endings, while the really passive forms of these tenses are formed differently; so that it is probable that the other tenses usually termed passive, (Pres. Impft. Pft. Plpft.) formed by the addition of the same endings, and used very frequently indeed in a reflexive sense, are likewise really reflexive forms; their use as passives arising from the affinity between the passive and reflexive notions, and the want of proper passive forms: as the passive notion of receiving from another became more defined, the form whereby it was already expressed still represented it in most of the tenses; while for its more accurate definition in past and future time fresh forms were quickly invented, partly from the middle, partly from the active (§. 367). So the Slavonic language has no passive but uses the reflexive, and the Sanscrit has a transitive form (*Parasmaipadam*), and a reflexive (*Atmanēpadam*), the endings of which latter are used to express the passive, which is distinguished from the reflexive only by the addition of *ja* to the root of the verb.

## PASSIVE VOICE.

§. 367. 1. The Aorist and Future of the passive seem to be formed from the active. The Aorist II. passive seems properly to be only an Aorist II. active, after the analogy of verbs in *μι*, with an intransitive sense, while the Aorist I. was transitive; as, *ἐξέπληξα*, *I frightened*; *ἐξέπλάγην*, *I shuddered*: *ἵστησα*, *I placed*; *ἵστην*, *I stood*; which accounts for the fact that few verbs have Aorist II. both active and passive; but as an intransitive notion properly only expresses a state consequent on a completed action, and not the performance or completion of that action, a letter (*θ*) was inserted in this Aorist II. to signify this performance or completion; as *ἐξέπλάγην*, *I shuddered*; *ἐξέπληχ[θ]ην*, *I have been frightened*: *ἵστην*, *I stood*; *ἑστά[θ]ην*, *I have been placed*; and from both these Aorists were formed Futures, with the middle endings; as, *λήψομαι*, *λειφθήσομαι*.

*Obs. 1.* The letter *θ*, which thus gives the passive force to the intransitive notion, answers to the *t* or *d* of the participle in the cognate languages: *da-tāh*, Sanscrit, from *dā*, to give; *da-tus*, Latin; *da-dēh*, Persian; *tavi-ts*, *tavi-da*, *tavi-th*, Gothic, from *tau*, to do; so, *fac-tus*, *bren-dur*.

*Obs. 2.* In the Homeric language, this difference between the Aorist I. and II. passive is yet clearer: Il. γ. 201 *ὅς τράφη (grew up) ἐν δήμῳ Ἰθάκης—ἐθρέφην*, *was brought up*: compare Od. λ. 222. Il. ι. 158 *δυηθήτω! precibus se exorari patiatur!* but Il. β. 860 *ἄλλ' ἐδάμη ὑπὸ χειρσί, prostratus jacuit*: compare Il. μ. 403. ο. 521. Il. π. 507 *ἐπεὶ λίπεν ἄρματ' ἀνάκτων*, *were behind*; *λειφθῆναι*, *to be left behind*: Hdt. IV. 84 *Οἰόβατος ἐδεήθη Δαρείου—ἵνα παῖδα αὐτῷ καταλειφθῆναι*: *ἐφάνην*, *I appeared*, is in all writers distinguished from *ἐφάνθη*, *I was shewn forth*<sup>a</sup>. But in the course of time the difference between these tenses was lost, so that most verbs formed only one or the other to express the passive notion.

<sup>a</sup> Cf. Soph. Ant. 103.

2. As the middle forms were used for the passive, so these passive forms were in many verbs used to express the reflexive and neuter notion; as, *τραπήναι*, to turn oneself; *φοβηθῆναι*, to fear; *ὀρμηθῆναι*, to pass forth; *καταπλάγῃναι τινα*, to be alarmed at any one; *ἀπαλλαγῆναι*, to remove oneself, to pass away from; *πορευθῆναι*, *ἀσκηθῆναι*, *εὐωχηθῆναι*: Eur. Phœn. 868 *ἑκνώθη*, had children (as we speak of a man as befriended, meaning that he has friends). When the Aorist both middle and passive was in use, as *ἐχύμην* and *ἐχύθην*, *ταρπίσθαι* and *τερφθῆναι*, *ὀρμήσασθαι* and *ὀρμηθῆναι*, the neuter notion might be expressed by either (though with a slight difference of meaning), the passive only by the passive form.

Obs. 3. So G. T. *ἀπεκρίθην*, *ἀποκριθεῖς*, &c.

3. That all such verbs originally expressed the passive notions by the middle form is probable, from the fact, that of many verbs we find a middle form in the Homeric dialect, while the later writers use the passive; as, *ἀγαμαι*, *ἡγασάμην* Ep.; *ἡγάσθην* Att.: *ἔραμαι*, *ἡρασάμην* Ep.; *ἡράσθην* Att.

Obs. 4. Where both passive forms are in use, the Ionic and oldest Attic writers preferred the Aor. I., those of the later æra the more harmonious form of Aor. II.<sup>a</sup>

### Remarks on the Deponent Verbs.

§. 368. 1. Deponent verbs are those verbs which exist only in the middle; they are divided, as their Aorist appears either in the middle or passive form, into Deponents Middle, as *χαρίζομαι*, *ἐχαρισάμην*, or Deponents Passive, as *ἐνθυμέομαι*, *ἐνεθυμήθην*.—(See §. 320. 2.)

2. In many deponent verbs the reflexive sense is apparently lost, at least to us, as we do not know what the active sense of the verb may have expressed; so that they seem to have an independent transitive or intransitive sense; as, *βιάζομαι τι*, *ἐργάζομαι τι*, *δέχομαι τι*, though it is probable that there was originally a corresponding active form. Of some verbs we find single instances of the active; as, *βιάζω*, *δαρέω*, *μηχανάω*, *ὠνέω*. And some active forms may be traced through the Latin; as, *gigno*, *γίγνομαι*. And some again exist in compounds, as in the use of the word *μεθέπω* (Il. ε, 329 *αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους*) we find traces of the sense of the deponent *ἔπομαι*.

3. From this original active form or active sense of the deponents it arose that many deponents have also occasionally a passive meaning, corresponding to this existing or implied active form, especially in the Pft., and some also a passive form of the Aor. I., besides the Aor. I. middle. So of the verbs mentioned in Sect. 2., we find *βιάζομαι*, *βεβιάσμαι*, used passively: Hdt. VIII. 85 *χώρη οἱ ἐδωρήθη πολλή* (compare Soph. Aj. 1029<sup>b</sup> *ἐδωρησάμην*, I presented:) Id. V. 90 *τὰ ἐκ τῶν Ἀλκμαιωνιδέων ἐς τὴν Πυθίην μεμηχανημένα*, compare Demosth. p. 847, 10: Plat. Phæd. p. 69 B *ὀνούμενά τε καὶ πιπρασκόμενα*<sup>c</sup>: Id. Soph. p. 224 A *ὠνῆθείσαν*; also, *ὠνήσθαι*. The following are some instances of the passive use of deponent verbs:

a. Pft. and Plpft. *ἐργασμένα* Hdt. VII. 53. Attic also, *εἰργασμαι*; Hdt. I. 123 *τάδε οἱ κατέργαστο*: immediately afterwards, *κατεργασμένου δέ οἱ τούτου*, and *κατεργασμένων τῶν πρηγμάτων*, compare IV. 66: Plat. Legg. p. 710 D *πάντα ἀπείργασται τῷ θεῷ*: Hdt. I. 207 *χωρίς τοῦ ἀπηγγεμένου*, *præter id, quod expositum est*, compare IX. 26: Id. II. 78 and 36 *μεμυμη-*

<sup>a</sup> R. P. Phœn. 986. and Valck. Phœn. 979.

<sup>b</sup> Ellendt Lex Soph. ad voc.

<sup>c</sup> Stallb. ad loc.

*μένος*, *ad imitationem expressus*: οἰκεῖσθαι in Herodotus, and sometimes in other authors, means *to dwell* (compare Hdt. III. 91. 96. 97 : Thuc. V. 83 : Eur. Iph. A. 710), but Hdt. VII. 22 ὁ γὰρ ἄθως ἐστὶ ὄρος μέγα—ὥκημένον ὑπὸ ἀνθρώπων (just before οἱ περὶ τὸν Ἄθων κατὰκημένοι): Thuc. VII. 70 κεκτημένος: Id. III. 61 ἡτταμένος: Plat. Gorg. p. 453 D ἀπεκέκριτο: Id. Crat. p. 404. sq. A εὐ ἐντεθυμημένον, *well considered*: Id. Phædr. p. 279 C ἐμοὶ μὲν γὰρ μετρίως ἤκται: Demosth. 576, 15 ἐσκεμμένα καὶ παρεσκευασμένα πάντα λέγω (though shortly afterwards, οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας): λελωβήσθαι Plat. Rep. 611 B.

δ. Aorist<sup>a</sup>, ἀμλληθέντα Eur. Phœnix Fr. IV. 2; ὠνηθέν Plat. Legg. 850 A, Soph. 224 A: Hdt. IX. 108 κατεργασθῆναι: Id. VII. 144 (νῆες) οὐκ ἐχρήσθησαν, *adhibitæ sunt*: Demosth. 519. 29 χρησθῆ<sup>b</sup>, (but Soph. Ant. 24 χρῆσθεις, al. χρῆσθεις: ) Id. Aj. 216 ἀπελωβήθη: Id. Phil. 330 ἐξελωβήθη; Plat. Men. 91 C λωβηθῆναι: Soph. Trach. 1000 καταδερχθῆναι. When a deponent verb has both the passive and middle Aorist, the passive generally has a passive sense, though not always, as for instance, μέμψασθαι and μεμψθῆναι do not differ in their meaning. But as a general rule it may be laid down that, where the Aor. I. middle has an active or neuter force, the Aor. I. pass. has its proper passive force; in the following this distinction regularly obtains: ἐδεξάμην, *excepi*; ἐδέχθην, *exceptus sum* (though Eur. Heracl. 757 ὑποδεχθεις midd.): ἐβιάσάμην, *coëgi*; ἐβιάσθην, *coactus sum*; ἐκτησάμην, *mihi comparavi*; ἐκτήθην, *comparatus sum*; ἰάσασθαι, *sanare* (Thuc. I. 123.); ἰαθῆναι, *sanari* (Hippocr.); θεάσασθαι, *spectare*; τὸ θεαθῆν, *the spectacle* (Thuc. III. 38.); ὀλοφύρασθαι, *to lament*; ὀλοφύρηθῆναι, *to be lamented*; λογίσασθαι, *to reckon*; ἐλογίσθην always pass.: αἰκίσασθαι, αἰκισθῆναι pass.: ἀκέσασθαι, ἀκεσθῆναι pass.: ἀποκρίνασθαι, *to answer*; ἀποκριθῆναι, *to be divided* (but in G. T. *to answer*).

*Obs.* 1. In G. T. we find also διελέχθην, ἐρρίσθην, ἐχαρίσθην.

c. Present and Imperfect, in very few verbs; as βιάζεσθαι frequently in Thucyd. and others<sup>c</sup>: προσεδέχετο Thucyd. IV. 19, &c.

d. The Future also very rarely, as Soph. Trach. 1220 ἐργασθήσεται; ἀπωρηθήσεται Bekk. Anecd. 432. 16.<sup>d</sup> G. T. ἰαθήσεται, ἀπαρηγήσομαι.

*Obs.* 3. In the decline of the language after the time of Aristotle, when the convenience of the form was rather looked to than the accuracy of the notion, the use of the middle in the passive sense was more extended.

### *Verbum finitum and infinitum.*

§. 369. 1. In every verb the Greek language distinguishes the relations of person, time, and mode of expression, by the personal, temporal, modal forms. When a verb is in one of these it is called *verbum finitum*.

2. When it assumes the form of a substantive (infinitive), or of an adjective (participle), it is called *infinitum*.

<sup>a</sup> Elm. Heracl. 757. <sup>b</sup> Compare Herm. Soph. Ant. 23. Ellendt χράσμαι and χρῆζω.

<sup>c</sup> Ellendt Lex. Soph. ad voc. Toup. Longin. 365.

<sup>d</sup> Bernh. 341.

## SYNTAX OF SENTENCES.

## CHAPTER I.

*Unity of a Sentence.*

§. 370. 1. The unity of a sentence consists in the relation in which a verbal notion of an action, or state (verb or adjective), stands to a substantival notion of a person, or thing, by means of which they form one thought\*.

2. There are three relations in which a verbal (or adjectival) and a substantival notion may stand to one another : 1. the *predicative*, where the verbal or adjectival notion is referred to the substantive, so as to form one thought, τὸ ῥόδον θάλλει, τὸ ῥόδον ἐστὶ καλόν : 2. where the verbal or adjectival notion is referred to the substantive so as to form one notion (the *attributive*), θάλλον, or καλὸν ῥόδον : 3. where the substantival notion is referred to the verbal, so as to form one thought (the *objective*), θάλλει ἐν τῷ κήπῳ : παῖει τὸν παῖδα.

*Obs. 1.* The principal notion in the sentence is the one which grammatically depends on the other ; in the predicative and attributive relation the verb or adjective, in the objective the substantive is the principal word : and the word expressing this principal notion generally conveys by its inflexions the particular nature of the relation between the two notions.

3. Compound sentences.—In all these relations the verbal and substantival notions differing from each other, form by these mutual relations a new complete thought : and as the dependent sentences are only substantival, adjectival, or adverbial notions, expressed by many words instead of one, these same relations may exist between a leading word and one or more of these dependent sentences ; as, ὁ ἀνὴρ (ὃν εἶδες) ἔφη : ὁ ὑπὸ σοῦ ὀφθεῖς ἀνὴρ ἀπήγγειλεν ὅτι ὁ Κῦρος ἐνίκησεν, sc. ἀπήγγειλε τὴν τοῦ Κύρου νίκην.

*Obs. 2.* In combinations where two verbal forms, θαυμάζων εἶπε, or two substantival forms, as οἱ ἐν τῷ οὐρανῷ ἀστέρες, come together, the sentence is really composed of a verbal or adjectival and a substantival notion ; as, θαυμάζων εἶπε = εἶπε μετὰ θαύματος : οἱ ἐν τῷ οὐρανῷ ἀστέρες = οἱ ἐν οὐρανῷ ὄντες (adjectival).

\* Plato Soph. 262 B οὐκοῦν ἐξ ὀνομάτων μὲν μόνων συνεχῶς λεγομένων οὐκ ἔστι ποτὲ λόγος, οὐδ' αὖ ῥημάτων χωρὶς ὀνομάτων λεχθέντων.

SYNTAX OF THE SIMPLE SENTENCE.

*Of the Elements of a simple Sentence.*

§. 371. 1. In every thought there are three elements: two, as it were, the materials of the thought—the verbal and substantival notions; the third a mental act connecting the two, determining the connexion between them. The verbal notion is expressed in language by the root of the verb, or an adjective derived from the root; the substantival notion by the substantive; the correspondence and connexion between them by the personal forms of the verb, or the formal word *εἶναι* (*copula*) with an adjective; and the relation in which the verbal notion stands to the person speaking by the tenses and moods.

2. The verbal notion is called the predicate, the thing spoken of another—*id quod prædicatum est*. The substantival notion, as the thing on which the verbal notion is as it were placed, is called the subject—*id quod prædicato subjectum est*. The predicate is the essential part of the sentence, that which gives a character to it; the subject is subordinate to it, and can therefore be implied in the inflected forms of the verb, as *δίδωμι*, *I give*. So every finite form of the verb can stand as a perfect sentence, as *γράφομεν*; the root *γράφ-* expressing the predicate, and the inflexion *ομεν* both the subject, and the connexion between them.

3. As any sentence may either declare a fact, as *τὸ ρόδον θάλλει*; ask a question, as *τίς οἶδεν*; express a desire or wish, as *γράφε, ἴωμεν*; or a condition, or aim, or circumstance, as *ἣν γράφῃ, ὅς γράφει, ὡς γράφῃ*; sentences are divided into categorical, interrogative, imperative, and dependent.

SUBJECT.

§. 372. 1. The subject is always

a. A substantive, or substantival pronoun: *τὸ ρόδον θάλλει: τρεῖς ἦλθον: ἐγὼ γράφω.*

b. An adjective, used elliptically as a substantive: *ὁ σόφος διδάσκει.*

c. An adverb with the article, which have elliptically the force of a substantive; as, *οἱ ἄνω ἀνέστησαν.*

d. An infinitive, with or without the article, and with or without an objective case; as, *διδάσκειν, ἢ τὸ διδάσκειν, ἢ τὸ διδάσκειν τοὺς παῖδας—συμφέρει.*

e. Any part of speech, or letter, or syllable, &c. not representing any notion, but considered merely as a combination of lines or letters; as, τὸ τύπτειν : τὸ Α : τὸ νῦν : τὸ “εἰ τοῦτο γεινῆται” ‘Ομηρικόν ἐστίν.—See §. 457. 3.

f. A sentence very frequently stands as the subject; usually an infinitive, but sometimes some other dependent clause; as, ὥς μὲν ἔγωγε οὐ μαίνομαι (subject) δηλὰ τοι γέγονε. So especially relative sentences by an ellipse of οὗτος or οὗτοι, as (οὗτοι) οὓς ἔλεγον ἦλθον.

2. The subject is in the nominative case, as the relation of the sentence consists in the predicate being referred to the substantive, not the substantive to the predicate: and therefore the verb is inflected, not the substantive; as, τὸ ῥόδον θάλλει: ὁ ἄνθρωπος θνητός ἐστίν.—See also §. 662. *Obs.*

*Obs.* 1. The subject is sometimes expressed by the neuter article τό or τὰ, with the genitive plural of the substantive; as, Soph. Phil. 497 τὰ τῶν διακόνων = διάκονοι.

*Obs.* 2. In uncertain and distributive definitions of number, the subject is elliptically expressed by a preposition and the case of the numeral; as, εἰς τέσσαρας ἦσαν: Xen. Cyr. VIII. 3, 9 ἕστασαν δὲ πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχίλους, ἔμπροσθεν δὲ τῶν πυλῶν εἰς τέσσαρας, δισχίλιοι δὲ ἑκατέρωθεν τῶν πυλῶν. Hence with the genitive absolute: Xen. Hell. 4, 5 ἤδη συνειλεγμένων (αὐτῶν sc.) εἰς τὴν Φυλὴν περὶ ἑπτακοσίους. So, καθ' ἑκάστους, *singuli*, κατὰ ἔθνη, *singula gentes*: Thuc. I. 3 καθ' ἑκάστους ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἑλληνας.

### Ellipse of the Subject.

§. 373. The subject, as not being the principal member of the sentence, is sometimes not expressed by any especial word, though it may be easily supplied from the context, or from the elliptical usages of every day conversation; as, κακῶς ἔχει, *it is ill*, that is, *this which you say*.

1. The subject is indefinite, and must be considered to be a neuter pronoun; as, καλῶς ἔχει, *it is well*: Thuc. II. 50 ἐδήλωσε, *it shewed itself*. So Xen. M. S. I. 2, 32.

*Obs.* 1. Of impersonal verbs, (in English, verbs with the indefinite *it*,) the Greek language has but few. (See 364. 5. ζ.) II. χ, 319 ὡς αἰχμῆς ἀπέλαμπ' εὐήκεος; the expressions δεῖ, δοκεῖ, πρέπει, ἔξεστι, ἐνδέχεται, ἔχει λόγον, λέγεται, sometimes δηλοῖ, δείκνυσσι, were considered as personal, the infinitive, or substantival sentence, or something in the context or the mind, supplying the place of subject. So G. T. Luke viii. 20, the sentence ἡ μήτηρ σου κ. τ. λ. is the subject of ἀπηγγέλη.

2. The subject is definite, and is implied in the predicate:

As early as Homer; Od. φ, 142 θρυνσθ' ἐξείης ἐπιδέξια πάντες ἐταῖροι, ἀρξάμενοι τοῦ χώρου, ὅθεν τέ περ οἰνοχοεύει (sc. ὁ οἰνοχόος): Hdt. II. 47 θυσιῇ δὲ ἤδε τῶν ὤων τῇ Σελήνῃ ποιεῖται: ἐπεὶ ἀν θύσῃ (sc. ὁ θυτήρ), τὴν οὐρὴν

ἀκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπίπλοον—ἐκάλυψε—τῇ πιμελῇ: Id. III. 93 ἐσήμηνε (sc. ὁ κῆρυξ): Xen. Anab. III. 4, 36 ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε (sc. ὁ κῆρυξ) τοῖς Ἕλλησι παρασκευάσασθαι: Ibid. VI. 5, 25 παρηγγέλλετο δὲ τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὤμον ἔχειν, ἔως σημαῖνοι τῇ σάλπιγγι (sc. ὁ σάλπιγκτής). So ἐσάλπιγγεν in Xen. So Dem. Lept. 465, 14 ἀναγνώσεται (sc. ὁ γραμματιστής). So we must explain οὐκ, νίφει, βροντᾷ, ἀστράπτει (sc. ὁ Ζεὺς, ὁ θεός, who, as being the only power capable of performing this action, was, in the notion of the ancients, implied in the verb). So Thuc. V. 52 ἔσεισε: Xen. Cyr. IV. 5, 5 συσκοτάζει. Sometimes the subject was expressed; as, Il. μ, 25 οὐδ' ἄρα Ζεὺς συνεχές: Hdt. III. 117 τὸν μὲν γὰρ χειμῶνα οὐκ οὐδ' ὁ θεός.

3. The subject is not implied in the predicate, but is easily supplied from the context or by the mind:

Hdt. III. 82 ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη (sc. τὰ πρήγματα) ἐς μοναρχίην. So in expressions of time; as, ἦν ἐγγύς ἡλίου δυσμῶν (sc. ἡ ἡμέρα). So in certain phrases the word θεός was omitted; as, παρέχει μοι (sc. ὁ θεός), *the god affords me the opportunity, permits*: Hdt. III. 73 ἡμῖν παρέξει ἀνασώσασθαι τὴν ἀρχήν. Then, through the familiar and frequent use of this expression, it came to have the force of the Latin *licet*: hence the accusative παρέχον, *quum liceat*, or *liceret*; as, Hdt. V. 49 παρέχον (ὕμιν) τῆς Ἀσίης πάσης ἀρχεῖν. So προσημαίνει (sc. ὁ θεός): Hdt. VI. 27 φιλέει δὲ κως προσημαίνειν, εὐτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλις ἢ ἔθνη ἔσσεσθαι (with the subject: Ibid. extr. ταῦτα μὲν σφίς σημήια ὁ θεὸς προέδειξε). So also χρή, *oportet*, sc. ὁ θεός, or ἡ Πυθίη χρή, Ion. χρᾶ (Hdt.), *the god, or the oracle, declares*. So also in the New Testament, we must supply προφητῆς, ἡ γραφή, πνεῦμα, &c. before φησί, λέγει, μαρτυρεῖ<sup>a</sup>.

4. Frequently the subject is implied in and must be supplied from some word in the sentence:

Hdt. IX. 8 τὸν Ἰσθμόν ἐτείχεον καὶ σφίς ἦν πρὸς τέλει (sc. τὸ τεῖχος): Xen. Cyr. II. 4, 24 πορεύσομαι εὐθὺς πρὸς τὰ βασιλεία, καὶ ἦν μὲν ἀνίστηται (sc. ὁ βασιλεὺς). Sometimes the subject so implied is signified by a pronoun; as, Eur. Hec. 21 ἐπεὶ δὲ Τροία θ' Ἑκτορός τ' ἀπόλλυται ψυχῇ, πατρώα θ' ἐστία κατεσκάφη, αὐτὸς δὲ (sc. πατήρ) βωμῷ πρὸς θεοδμήτῳ τιτνεί: ubi v. Pflugk. So ἔκαστος, where οὐδὲ εἰς precedes; as, Plat. Symp. 192 E οὐδ' ἂν εἰς ἐξαρηθείη—ἀλλ' οἷοιτ' ἂν (sc. ἕκαστος)<sup>b</sup>. So also with other cases. (See §. 893.)

5. The subject σύ is sometimes omitted with the second person singular, a general indefinite notion (as in English, *you*) being supplied; as, Xen. Cyr. 4, 5, 6 οὐδὲ βουλόμενος ἂν εὖρες ῥαδίως.

6. The indefinite pronoun τις (*one*) is frequently omitted. The very fact of the verb being without any expressed subject suggesting the indefinite τις, in answer as it were to the question τίς; *who*?

So Il. ν, 287 οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο (sc. τις, *one*): Il. β, 389 περὶ ἔγχρ' χεῖρα καμείται, sc. τις: Plat. Gorg. p. 456 D καὶ γὰρ τῇ ἄλλῃ ἀγωνίᾳ οὐ τούτου ἕνεκα δεῖ πρὸς πάντας χρῆσθαι ἀνθρώπων, ὅτι ἔμαθε (sc. τις) πικτεῖν τε καὶ παγκρατίζειν καὶ ἐν ὅπλοις μάχεσθαι<sup>c</sup>: Id. Crit. p. 49 C οὐτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὀτιοῦν πάσχη

<sup>a</sup> Viner Gramm. p. 471.<sup>b</sup> Stallb. ad loc.<sup>c</sup> Ibid. ad loc.<sup>d</sup> Ibid. ad loc.



ἰπ' αὐτῶν : Id. Rep. 347 C<sup>d</sup> : Id. Apol. p. 29 B ἢ τοῦ οἰεσθαι εἰδέναι (ἀμαθία), δ' οὐκ οἶδεν<sup>a</sup> : Hdt. IV. 190 ἐπεὶ δ' ἀπὶ (sc. τῆς) τὴν ψυχὴν : Æsch. Choeph. 593 αἰγίδων φράσαι κότον. So Id. Eum. 645 πῆδας μὲν ἂν λύσειαν (sc. τῆς) : cf. Soph. Cē. R. 315<sup>b</sup> and 612. So often with infinitive ; Eur. Or. 428 μισοῦμεθ' οὕτως, ὥστε μὴ προσεννέπειν (sc. τινά, *ut nemo* (nos) *alloquatur*). So with a participle before an infinitive ; Plato Rep. 400 A οὐδ' ἰδόντα (sc. τινά), ἀναγκάζειν, κ. τ. λ. So also with the 3rd plur., the general notion of *men, they*, being supplied : Thuc. VII. 69 ὁ Νικίας, ὅπερ πάσχοι (men are affected), ἐν τοῖς μεγάλαις ἀγῶσι, κ. τ. λ.

7. The indefinite pronoun *one, they*, supplied by the sense, is in Greek expressed by *τις*, or the III. plural, as *λέγουσι, φασι*,—or III. singular passive, *λέγεται*,—or II. singular, as *φαῖς ἄν* : so Matt. i. 23 καλέσουσι : John xx. 2 ἦραν : Heb. xi. 12 ἐγενήθησαν.

Obs. 2. The real subject is sometimes supplied by *τις*, when there is some reason for not naming expressly the person : Æsch. Choeph. 58 φοβεῖται δὲ τις (sc. Clytæmnestra) : Id. Ag. 369 οὐκ ἔφα τίς. This also occurs with the object ; as, Æsch. Eumen. 373 σπευδόμεναι δ' ἀφελεῖν τινὰ τάσδε μερίμνας (sc. Jupiter).

#### PREDICATE.

§. 374. The predicate is always a verbal notion, and hence is expressed either

a. By a verb ; as, τὸ ῥόδον θάλλει.

b. Or by an adjective or substantive, with *εἶναι* (or its equivalents, §. 375. 3.), which, as connecting the predicate and the subject, is called the copula ; as, ὁ ἀνθρώπος θνητός ἐστιν : ὁ Κῦρος ἦν βασιλεὺς : or with a passive verb, as *ἡρέθην βασιλεὺς*, or in the oblique cases with active verbs, as *συμμάχους ἔξει θεοῦς*, see §. 375. 5. sqq.

c. Or by a numeral with *εἶναι* ; as, σὺ ἦς πάντων πρῶτος.

d. Sometimes by a pronoun with *εἶναι* ; as, τοῦτο τὸ πρᾶγμα ἐστὶ τόδε : but to this pronoun we must supply an essential word ; as, τόδε τὸ πρᾶγμα.

e. Sometimes by an adverb with *εἶναι* (see §. 375. 3.) or *ἔχειν*, as τόδε καλῶς ἔχει.

#### Remarks on the Predicative Adjective, and the Copula εἶναι.

§. 375. 1. The predicate was originally expressed by a verb. On the origin of the predicative force of adjectives, see §. 356. 2.

2. The predicative adjective or substantive is capable of fully expressing the verbal notion, inasmuch as the relations of person, time, and mood are supplied by the inflexions of the verb *εἶναι* ; as, *εὐδαιμων εἰμι* = *εὐδαιμονέ-ω*, *εὐδαίμων εἶ* = *εὐδαιμον-εῖς* : this copula expresses no real notion, but only the mental act whereby the two material notions are united ; Man (*is*) mortal : hence it is called *verbum abstractum*.

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> See Herm. ad loc.

3. We must distinguish between the formal sense of this verb and its essential sense, εἶναι, *to be*, expressing existence; as, ἔστι θεός, *there is a God*=θεός ἐστι ὢν: Hdt. III. 108 τοῦ θείου ἡ προνοίη—ἔστιν ζούσα σοφὴ: Hdt. VIII. 68 τὴν ζουσαν γνώμην, *my real opinion*. In this essential sense, it may, like any other verb, be joined to an adverb, by which the existence, &c. is more clearly defined: Il. ξ, 130 sq. οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς, κρατερὸς Λυκόργος, δὴν ἦν, *was (=lived) long*: Il. η, 424 διαγνῶναι χαλεπῶς ἦν (*it was difficult*) ἄνδρα ἕκαστον: Il. ι, 551 Κουρήτεσσι κακῶς ἦν: Il. λ, 762 ὥς ἔον (*sic eram*), εἴποτ' ἦν γε μετ' ἀνδράσιν! Hdt. III. 152 δεινῶς ἔσαν ἐν φυλακῇσι οἱ Βαβυλώνιοι, *they were terribly engaged by*: Isocr. Paneg. c. I. §. 5 ὥστ' ᾗδῃ μάτην εἶναι τὸ μεμνήσθαι περὶ αὐτῶν: Eur. Hec. 284 κἀγὼ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι: Ibid. 626 ἄλλως (sc. ἔστι) φροντιδῶν βουλευμένα, *frustra sunt*: Ibid. 732 εἴ τι τῶνδ' ἔστιν καλῶς: Isocr. Paneg. 5 μάτην ἔστι τὸ μεμνήσθαι περὶ τούτων. So, ὁ Σωκράτης ἦν δαί συν τοῖς νέοις: so καλῶς, κακῶς ἔστι &c. G. T. Matt. xxiii. 30 εἰ ἡμεθα, *if we had been*. So in Latin, Terent. Andr. I. 1, 35 *Sic vita erat*.

Obs. 1. The copula εἶναι is sometimes supplied by ὑπάρχειν, γίγνεσθαι, φῦναι, κυρεῖν (poet.), τυγχάνειν: hence the verbs γίγνεσθαι and φῦναι are found very frequently with adverbs, especially local and intensive, such as δίχα, χωρὶς, ἐκάς, ἐγγύς: ἄλλis, μᾶλλον, μάλιστα, οὐχ ἡκιστα &c.; as, Hdt. VI. 109 τοῖσι δὲ Ἀθηναίων στρατηγόισι ἐγίνοντο δίχα αἱ γνώμαι: Thuc. IV. 61 οὐ γὰρ τοῖς ἔθνεσιν, ὅτι δίχα πέφυκε, τοῦ ἑτέρου ἔχειν προσίασιν: Demosth. p. 34 princ. τὰ δὲ πράγματα πολλάκις οὐχ οὕτω πέφυκεν: πέφυκε has, especially in Aristotle, the sense of, *it is by nature*; ταῦτα οὐχ οὕτως πέφυκε, *this is not the nature of these things*: ἀγαθὸν πέφυκε, *is by nature a good*.

4. To give emphasis to the predicate, the verbal form is resolved into the participle and εἶναι; this is rather poetical, though it is found also in prose, especially in Hdt.: Il. ε, 873 τετληότες εἰμέν: Æsch. Ag. 1178 καὶ μὲν ὁ χρησμός οὐκέτ' ἐκ καλυνμάτων ἔσται δεδορκῶς νεογάμου νύμφης δίκην: Eur. Alc. 124 δεδορκῶς ἦν: Soph. Phil. 1219 στείχων ἂν ἦν: Eur. Cycl. 381 πῶς, ὦ ταλαίπωρ, ἦτε πάσχοντες τάδε: Id. Hec. 117 ἦν σπειδῶν: Hdt. I. 57 ἦσαν οἱ Πελασγοὶ βάρβαρον ἰέντες γλώσσαν: 146 ταῦτα ἦν γενόμενα ἐν Μιλήτῳ: Id. III. 99 ἀπαρνός ἐστι: Id. IX. 51 ἡ δὲ (νῆσός) ἐστι ἀπὸ τοῦ Ἀσωποῦ δέκα σταδίου ἀπέχουσα: Plat. Legg. p. 860 E εἰ ταῦτα οὕτως ἔχοντά ἐστιν: Demosth. p. 11, 7 ταῦτ' ἂν ἐγνωκότες ἦσαν, compare p. 13, 14: Id. p. 853, 29 ταῦτ' οὕτως ἔχοντ' ἐστίν: Hdt. III. 64 ἀπολωλεκῶς εἶη: so also with participles; Il. τ, 80 ἐπιστάμενόν περ ἔοντα. In an exactly similar way the verbs γίγνεσθαι and πέλεσθαι (poet.) are found with the participle; as, Hdt. III. 76 ἐν τῇ ὁδῷ μέση στείχοντες ἐγίνοντο.

Obs. 2. G. T. only εἶναι: Matt. v. 25 ἴσθε εὐνῶν: vii. 29 ἦν διδάσκων: Mark xiii. 25 ἔσονται ἐκπύπτοντες: Acts viii. 28 ἦν ὑποστρέφων.

Obs. 3. We are not to suppose that whenever εἶναι, ὑπάρχειν, γένεσθαι &c. occur with a participle, that it is merely a resolution of the verbum finitum, for frequently these verbs in this collocation have their proper force.

#### *Predicative Adjective, Substantive or Participle, with other Verbs.*

5. The predicate is sometimes expressed by the addition of a predicative adjective to other verbs besides those given above, Obs. 1., to complete the notion by defining the application and operation of the verb; giving the state or effect consequent on the verb, but not necessarily implied in it: as Soph. CE. R. 166 ἡνύσατε ἐκτοπίαν φλόγα πῆματος: Eur. El. 1131 οὐδεῖς

πέντας βούλεται κτᾶσθαι φίλους : Id. Hel. τῆς τύχης εὐδαίμονος τύχοιτε : Id. Frag. 852 οὐ τοῖσδε χρήται τοῖς καλοῖς ἀληθέειν : Demosth. 425, 2 ἰστάναι τινὰ χαλκοῦν : so Virg. Æn. 1. 70 *age diversos*.

*Obs. 1.* This must be distinguished from the adjective used for the adverb (§. 714.), and also from the predicative adjective attached to the object of the verb. (§. 439. 2.)

6. A predicative substantive is also so used, to express some substantival notion with which the verb completes the predicate : Thuc. IV. 27 Κλεὼν ἡρέθη κατάσκοπος : Eur. Frag. 405 ὅσον νόημα τὴν Κύπριν κεκτήμεθα : Men. In. XI. 2 δίκαιος ἂν ᾔς, τῷ τρόπῳ χρήσει νόμῳ : Xen. Cyr. VIII. 3, 12 ἵπποι ἡγοντο θυμὰ τῷ ἡλίῳ : we often use here the word *as, for*, as sometimes in Greek the word *ὥσπερ*, or *ὡς* ; Xen. Symp. IV. 45 σοὶ ὡς δούλῳ χρήται. (See 360. 1.)

*Obs. 2.* This may be referred to the participial construction by an ellipse of the participle of εἶναι, as ὡς δούλῳ (δυντι) χρῆσθαι.

7. A participle with a substantive is frequently thus used to complete the verbal notion. (See §. 681.)

*Obs. 3.* Not only may the finite verb be thus used with a predicative noun, but the infinitive or participle, as Soph. OE. C. 119 ποῦ κυρεῖ ἐκτόπιος συθεῖς : Eur. Med. 301 κρείσσων νομισθεῖς ἐν πόλει. This may be referred to the infinitival construction by supposing an ellipse of εἶναι where the verb admits of the infinitive, as νομισθεῖς above. So G. T. Rom. i. 3 ὀρισθέντος υἱοῦ Θεοῦ : so with verbal adjectives, Rom. i. 1 κλητὸς ἀπόστολος : ibid. 7 κλητοῖς ἀγίοις.

### *Ellipse of the Copula εἶναι.*

§. 376. The predicate, as being the essential part of the sentence, can never be omitted ; but when it is expressed by a periphrasis with εἶναι, this copula, as expressing only the verbal relation which is readily supplied by the mind, may be omitted, (when the time is present,) in expressions meant to be emphatic, pathetic, excited ; as, Hdt. VI. 121 θῶμά δέ μοι (sc. ἐστι) : so Æsch. Cho. 1048. So in a short forcible formula, such as ὁποῦ φρενῶν (sc. ἐστίν). And sometimes εἶναι is omitted when it is the substantive verb. The following are the most frequent cases of this ellipse :

*a.* In general sentences, proverbs, axioms, undisputed truths, &c., which in all languages take the shortest and most energetic forms, or where it is desired to give the sentence this colouring : Eur. Or. 330 ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς : Ibid. 981 βροτῶν δ' ὁ πᾶς ἀσάβητος αἰών : Xen. Cyr. II. 4, 27 στρατιῇ γὰρ ἡ ῥάστη (ὁδὸς) ταχίστη. So G. T. St. James iii. 8 ἀκατάσχετον κακὸν, (ἐστὶ sc.) μεστὴ τοῦ : Acts xix. 28 μεγάλη ἡ Ἀρτεμὶς Ἐφεσίων : Heb. v. 13 πᾶς ὁ μετέχων γάλακτος ἀπειρος λόγῳ : 1 Cor. iv. 20 οὐκ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ. And in the first person plural : Æsch. Eumen. 382 εὐμήχανοι δὲ καὶ τέλειοι &c. (sc. ἐσμέν).

*b.* Very commonly with the verbal adjectives in τέος, and in other

expressions of *necessity, duty*, as ἀνάγκη, χρεών, θέμις, εἰκός : Demosth. p. 129, 70 ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον. (So frequently in Latin.) Ibid. p. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ τοῦτου : Eur. Hec. 1275 καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. G. T. as 1 Cor. vi. 13 τὰ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς βρώμασι. Also in certain formulas with καιρός and ὦρα, ἔστι is omitted ; as, ὦρα ἦδη ἀπιέναι.

c. With certain adjectives ; as ἔτοιμος, πρόθυμος, φρούδος, οἶός τε, δυνατός, ῥάδιον, χαλεπόν, &c. : also in the constructions by attraction ; θαυμαστὸν ὅσον, *mirum quantum*, ἀμήχανον ὅσον, *immane quantum* : Eur. Med. 612 ἔτοιμος ἀφθόνῳ δοῦναι χερσί : Plat. Phædr. p. 252 A (ἡ ψυχῇ) δουλεύειν ἐτοιμή : Demosth. p. 48, 29 ἐγὼ—πάσχειν ὅτι οὖν ἔτοιμος : cf. Id. p. 111, 4. : Eur. Hel. 1523 εἰδέναι πρόθυμος (sc. εἰμί). So φρούδος γὰρ ὁ ἀνὴρ, *the man is gone* ; φρούδα πάντα, *all is gone*. So G. T. Rom. i. 15 τὸ κατ' ἐμὲ πρόθυμον (sc. ἐστί).

d. Also in relative sentences, both when εἶναι is the copulative, and when the substantive verb : Od. v, 298 αἱ κατὰ δώματ' Ὀδυσσῆος θείω. So Æsch. Pers. 508 ὅσοι δὲ λοιποὶ (sc. εἰσι). Il. τ, 43 οἱ τε κυβερνῆται καὶ ἔχον οἰκίᾳ νηῶν. So regularly in the constructions οὐδεὶς ὅς or ὅστις οὐ (*nemo non*) ; as, Soph. CE. R. 372 οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα. See *Attraction of the Relative*, §. 824.

e. Also in other dependent sentences : so Il. γ, 106 ἐπεὶ οἱ παῖδες (sc. εἰσι) ὑπερφύλαοι : Thuc. I. 9 εἰ τῷ ἱκανὸς (sc. ἐστὶ) τεκμηριῶσαι.

Obs. 1. The ellipse of the Impft. ἦν is rare : Thuc. IV. 40 τινος ἐραμένου εἰ οἱ τεθνεώτες αὐτῶν (ἦσαν) καλοὶ κάγαθοί : Æsch. 63 s. fin. νύξ (ἦν) ἐν μέσῳ καὶ παρῆμεν κ. τ. λ.—of the conjunctive of εἶναι after the relative ὅς ἂν, and after conjunctions, is but rare : such as, Il. ε, 481 ὅς κ' ἐπιδυνῆς sc. ἂν ἦ : Il. ξ, 376 ὅς δέ κ' ἀνὴρ μενέχαρμος, sc. ἦ ; Plat. Rep. p. 370 E ὦν ἂν αὐταῖς χρεια : Demosth. p. 529, 14 οἱ δὲ θεσμοθεταὶ εἰσαγόντων εἰς τὴν Ἑλλιαῖαν τριάκοντα ἡμερῶν, ἀφ' ἧς ἂν ἡ γραφή : ἔς τ' ἂν (Eur. Hipp. 659.), ὅφρ' ἂν (Theogn. 252.), ἕως ἂν (Hippocr. de aer. aq. loc. 101.) : (G. T. as Rom. iv. 16 ἵνα κατὰ χάριν sc. ἦ) : also rare of the indicative after conjunctions ; such as, ὅποτε (Il. θ, 230.) : frequent however after ὅτι ; as, Xen. Symp. IV. 14 οἶδα ὅτι χρήματα ἡδὺ κτήμα. The ellipse of εἶναι does not occur ; except perhaps Soph. Phil. 493 ὃν δὲ παλαιὰ ἂν (sc. εἶν) ἐξότον δέδουκ' ἐγὼ μὴ μοι βεβήκη\* : (G. T. Rom. i. 7 χάρις ὑμῖν) : of the imperative very rarely : Il. ν, 95 αἰδῶς, Ἀργεῖοι : Soph. CE. C. 1477 Ἰλαος, ὦ δαίμων : (G. T. as Rom. ix. 5 εὐλογητὸς ὁ Θεός.) Of the participle it is very frequent ; so in the absolute construction : as Æsch. Theb. 328 ἱππηδὸν πλοκάμων (sc. ὄντων). Of the infinitive in dependence on a governing verb or substantive, far more rare : Thuc. III. 36 ἀναλογισμὸς ὥμων τὸ βούλεμα (sc. εἶναι).

Obs. 2. G. T. we find also omitted of the present indic., εἰμί, as 2 Cor. xi. 6 : εἰσὶ Rom. iv. 14 : ἔσμεν, as Rom. viii. 17. In John xiv. 11 two different forms of the copula are to be supplied in two consecutive clauses : ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ πατὴρ ἐν ἐμοί.

\* Herm. ad loc.

*Predicative construction of words.*

## OF AGREEMENT.

§. 377. The verb agrees with the subject in person and number ; the predicative adjective (or substantive when it signifies a personal name), agrees with its subject in gender, number, and case (Nominative) ; as, ἐγὼ γράφω, σὺ γράφεις, αὐτὸς γράφει : ὁ ἄνθρωπος θνητός ἐστιν—ἡ ἀρετὴ καλὴ ἐστι—τὸ πρᾶγμα αἰσχρόν ἐστιν—οἱ Ἕλληνες πολεμικώτατοι ἦσαν—ὁ Κῦρος ἦν βασιλεύς—ἡ Τόμυρις ἦν βασίλισσα—ἡ τάξις ἦν ἐκατὸν ἄνδρες.

*Exceptions.*

The exceptions to this agreement naturally are not confined to the predicative relation, but occur also with adjectives and participles in the objective and attributive constructions ; and therefore it will be convenient not to confine ourselves to the predicative exceptions, but to consider at the same time all cases of this sort which spring from the same principle. The disagreement of the relative however deserves a separate consideration, and therefore will be postponed to its proper place.

*Constructio κατὰ σύνεσιν.*

§. 378. *Principle.*—The Greek language in many of its constructions does not so much consider the grammatical form in which a notion is expressed, as the notion itself. This arose from the metaphysical spirit of the Greeks, which enabled them in the form of signification to see clearly the notion signified ; and which, impressing itself strongly on the whole of their language, imparted to it a clearness and precision, in expressing the minutest shades of distinction, which are scarcely comprehensible to the moderns ; while at the same time it creates a number of grammatical anomalies, which at first seem to be defects, but are in reality founded on the truest principles of grammar. The apprehension, retention, and application of this principle is most essential to the interpretation as well of particular passages, as of the general sense of an author. This construction is called κατὰ σύνεσιν, or *ad intellectum*, or σχῆμα πρὸς τὸ σημαίνόμενον, or νοούμενον, or *ex animo loquentis* or *scribentis*.

α. Number of the verb—a plural verb joined to a noun singular in form, but plural in sense :

Il. β, 278 ὡς φάσαν ἡ πληθὺς : Il. ο, 305 ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο, the notion being πολλοὶ Ἀχαιοί : Il. ψ, 157 λαὸς Ἀχαιῶν πείσσονται : Hdt. IX. 23 τὸ πλῆθος ἐπεβοήθησαν : Thuc. I. 20 Ἀθηναίων τὸ πλῆθος—οἴονται : Id. IV. 32 ὁ ἄλλος στρατὸς ἀπέβαινον : Id. V. 60 τὸ στρατόπεδον ἀνεχώρουν : Æsch. Ag. 577 Τροίην ἐλόντες δῆποντ' Ἀργείων στόλος θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν. So in Latin ; as, Liv.

V. 40 *pars per agros dilapsi, pars urbes petunt finitimas*: and even Hesiod. Scut. 327 *χαίρετε, Λυγκῆος γενεή*. So G. T. John vii. 49 *ὁ ὄχλος—ἐπικατάρατοί εἰσι*.

*Obs. 1.* The phrase *ἔβαν οἰκόνδε ἕκαστος* does not belong to this class.—See §. 478.

b. Gender and number of adjective, participle, and pronoun—a masculine or feminine adjective, agreeing with a noun neuter in form, but masculine or feminine (and sometimes also plural) in sense:

*τὸ μεράκιόν ἐστι καλός: τὸ γυναικίον ἐστι καλή: τὰ παιδικὰ ἐστι καλός*: Xen. Cyr. V. 1, 14 *τὰ μοχθηρὰ ἀνθρώπια πασῶν—τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι*. So Plat. Phædr. p. 240 A *ἔτι τοῖνυν ἄγαμον, ἄπαιδα, δοικον ὅτι πλείστον χρόνον παιδικὰ ἐραστῆς εὖζαιτο ἂν γενέσθαι*.

*Obs. 2.* *μεράκιον* is seldom joined with a neuter adjective; but Ant. 124, 26 *μεράκιόν ἐστιν ἀμαρτόν*: Lys. 99, 13 *μεράκιον—διαιωμένον*. Cf. Ibid. 23.

§. 379. In the attributive and objective constructions we find the following:

a. Adjectives and participles not agreeing in gender or number, sometimes neither in gender nor number, with the substantive of which they are the immediate attributives—only in poetry<sup>a</sup>:

II. χ, 84 *φιλε τέκνον* (Hector): Æsch. Ag. 81 *τὸ ὑπεργήρων—παιδὸς οὐδεν ἀρείων*: Id. Choeph. 893 *φιλάτα' Αἰγίσθου βία*: Eur. Bacch. 1305 *ἔρνος κατθανόντα*: Id. Troad. 735 *ὦ φίλτατ', ὦ περισσὰ τιμηθεῖς τέκνον*: Aristoph. Ach. 880 *κολλικοφάγε Βοιωτίδιον*. So Soph. OE. R. 1167 *τίς γεννημάτων*: Æsch. Ag. 280 *τίς τάχος ἀγγέλων*;

b. Very commonly, in prose as well as poetry, participles do not agree with the substantive of which they are the remote attributives<sup>a</sup>; as,

II. λ, 690 *ἐλθὼν γάρ ῥ' ἐκάκωσε βίην Ἡρακλεΐη*: II. π, 281 *ἐκίνηθεν δὲ φάλαγγες ἐλπόμενοι κ. τ. λ.*: Pind. Nem. V. 43 *ἔθνος μεταίξαντα*: Anacr. III. 16 *βρέφος μὲν ἑσορῶ φέροντα τόξον*: Soph. Phil. 356 *καί μ' εὐθὺς ἐν κύκλῳ στρατὸς ἐκβάντα πᾶς ἡσπάζετ', δμνύντες βλέπειν τὸν οὐκ ἔτ' ὄντα ζῶντ' Ἀχαιλλέα*: Id. Antig. 1021 *οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοὰς ἀνδροφθόρου βεβρωτὸς αἵματος λίπος*: Eur. Hec. 39 *κατέσχ' Ἀχιλλεὺς πᾶν στρατεύμ' Ἑλληνικὸν πρὸς οἶκον εὐθύνοντα ἐναλίαν πλάτην*: cf. Bacch. 1305. ubi v. Pflugk. Hdt. I. 87 *ὡς ὦρα πάντα μὲν ἄνδρα σβεννύντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν*: Thuc. III. 79 *ἐπὶ μὲν τὴν πόλιν—ἐπέπλεον—ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας*: Id. IV. 15 *τὰ τέλη καταβάντας ἐς τὸ στρατόπεδον βουλευέειν πρὸς τὸ ἔργον ὁρῶντας ὅτι ἂν δοκῇ*: cf. εἰδότες Id. I. 110. Xen. Cyr. VII. 3, 8 *ἀγαθὴ καὶ πιστὴ ψυχὴ, οἴχη δὴ ἀπολιπὼν ἡμᾶς*: Id. I. 2, 12 *αἱ μένουσαι φυλαὶ—διαγωνιζόμενοι πρὸς ἀλλήλους διατελοῦσιν*.—(See also §. 708. 1.) So remote attributives with local names: Xen. An. V. 5, 3 *ἀφίκοντο εἰς Κοτύωρα—Σινωπέων ἀποίκους*. So in apposition, the expression *ἡ βουλὴ οἱ Πεντακόσιοι* Æschin. p. 53 s. fin.

<sup>a</sup> Elm. CE. R. 1167. P. P. Phoen. 1730.

<sup>b</sup> Perhaps Æsch. Choeph. 645, *παρεκβάντες* may be the attributive in apposi-

tion to *τὸ μὴ θέμις*: the neuter notion of the act of wrong being changed to that of the persons committing it.

## c. Very usually indeed with pronouns ; as,

Hdt. IV. 125 ὑπὸν ἐπὶ τὴν Νευρίδα, ταρασσομένων δὲ καὶ τούτων : Id. VIII. 121 τρεπόμενοι ἐς Κάρυστον καὶ δηϊώσαντες αὐτῶν τὴν χώραν : Thuc. I. 136 φεύγει—ἐς Κέρκυραν ὡς αὐτῶν (sc. Κερκυραίων) εὐεργέτης : Id. IV. 15 ἐς δὲ τὴν Σπάρτην ὡς ἡγγέλθη τὰ γεγενημένα περὶ Πύλον, ἔδοξεν αὐτοῖς (sc. τοῖς Λακεδαιμονίοις) : Xen. Cyr. III. 3, 14 συγκαλέσας πᾶν τὸ στρατιωτικὸν ἔλεξε πρὸς αὐτοὺς τοιαῦτα : Id. M. S. I. 2, 62 εἰάν τις φανερός γένηται κλέπτων—τούτοις θάνατός ἐστιν ἡ ζημία, cf. Cyrop. I. 2, 2., VII. 4, 5 : Plat. Rep. p. 370 ἐξ ἄλλης πόλεως—καὶ ἐκεῖνοι (sc. οἱ πολῖται) δέονται, ubi v. Stallbaum ; cf. ibid. p. 374 A : Id. Lysid. p. 204 E ἂν χρὴ ἐραστήν περὶ παιδικῶν πρὸς αὐτὸν ἢ πρὸς ἄλλους λέγειν : Demosth. p. 23, 18 εἰ μὲν γάρ τις ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου καὶ ἀγώνων, τούτους μὲν φιλοτιμίᾳ πάντας ἀπαθεῖν αὐτὸν (τὸν Φίλιππον) ἔφη. On this construction with relatives, see *Adjectival Sentences*, §. 819.

*Obs. 1.* Sometimes the attributive agrees in gender neither with the form nor the implied notion of the substantive used, but with another substantive, which occurred to the author when he was writing, instead of the one he had used before : Eur. Troad. 535 πᾶσα δὲ γέννα Φρυγῶν πρὸς πύλας ὠρμάθη—ξιστὸν λόχον Ἀργείων καὶ Δαρδανίας ἄταν θεῶ δώσω (as if λαός, or some such word, had preceded). So Plato Phileb. p. 32 A ἀπίωντων καὶ διακρινόμενων, as if ὑγρῶν, not ὑγρότης, had preceded. So Æsch. Eum. 580 σὺ δ' εἰσαγε (Minerva) τήνδε κυρώσω δικήν (sc. acting as θεσμοθέτης) : Ibid. 960 κύρι' ἔχοντες θεαί, sc. gods. G. T. Acts ix. 37 λούσαντες αὐτὸν, speaking generally, though it was the office of women.

*Obs. 2.* This anomaly is, in many cases, not properly to be explained κατὰ σύνεσιν, but it arose rather from the carelessness of the writer in not keeping in his mind the form he had used before.

*Obs. 3.* So the number of the verb in the predicative sentence follows the person who was prominently in the writer's mind ; as, Æsch. Eum. 338 τοῖσιν ὁμαρτεῖν ὅφρ' ἂν γὰν ὑπέλθῃ, sc. Orestes, who was in the mind of the Chorus, and is thus emphatically brought before the audience : cf. §. 390. b.

§. 380. 1. When the subject is expressed by the neuter article τό or τά with the gen. pl. of the substantive, the predicate is almost always in the plural ; and if it be an adjective or participle, it agrees likewise in gender with the attributive genitive ; as,

Soph. Phil. 497 τὰ τῶν διακόνων, τοῖμὸν ἐν σμικρῇ μέρει ποιούμενοι, τὸν οἶκαδ' ἤπειγον στόλον : Plat. Rep. p. 563 C τὸ μὲν γὰρ τῶν θηρίων—ἐλευθερώτερά ἐστιν (the sing. ἐστιν is on account of the neuter plur. ἐλευθερώτερα). We find the sing. : Plat. Legg. 712 D τὸ τῶν Ἐφόρων θαυμαστὸν ὡς τυραννικὸν γίγονεν.

2. So when a substantival notion is expressed by a periphrasis of a substantive with another attributive substantive in the genitive, as ψυχὴ Τειρεσίαιο, the attributive participle agrees with the subject in case, but in gender and number with the attributive genitive which expresses the principal part of the compound notion ; as,

Od. λ, 90 sq. ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο χρύσειον σκηπτρον ἔχων : Π. β, 459 ὀρνίθων πετεηνῶν ἔθνεα πολλὰ—ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι

περιγέσσω : Æsch. Ag. 770 θράσος ἄτας — εἰδομέναν τοκεῦσιν<sup>a</sup> : Soph. Antig. 1001 sq. ἀγνώτ' ἀκούω φθόγγον ὀρνίθων κακῶ κλάζοντας οἴστρω : Id. Aj. 168 πτηνῶν ἀγέλαι μέγαν αἰγυπῶν ὑποδείσαντες : Xen. Cyr. II. 4, 15 τὸ μὲν πλῆθος τῶν πεζῶν καὶ τῶν ἱππέων—ὥς ἐπιόντες τὰ θηρία ἐξανισταίεν. So Plat. Legg. p. 657 D τὸ δὲ τῶν πρεσβυτέρων ἡμῶν ἐκείνους αὐ θεωροῦντες.

3. So in phrases such as ἄλλος ἄλλον, which imply at least two subjects of the action, the plural verb is used ; as,

Plat. Rep. 550 E ἄλλος ἄλλον ὁρῶν—τὸ πλῆθος τοιοῦτον—αὐτῶν ἀπειργάσαντο : Soph. Aj. 725 οὗτις ἔσθ' ὅς οὐ—ὀνειδεῖσιν ἥρασσον, so ἕκαστος. So Hdt. III. 82, 5 αὐτὸς ἕκαστος : and generally there is a plural participle in the same sentence belonging to these expressions ; as, Æsch. Ag. 585 ἄλλος ἄλλοθεν—ἔλασκον εὐφημοῦντες<sup>b</sup>.

*Masculine or Feminine Subject, with the Adjective in Neuter Singular.*

§. 381. 1. When the subjects, whether masculine or feminine, express not any particular individual of a class, but merely the general notion, the predicative adjective may stand in the neuter singular. This construction is used especially in sayings, proverbs, axioms, &c. :

II. β, 204 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω : Eur. Hipp. 110 τερπνὸν ἐκ (after) κυναγίας τράπεζα πλήρης : Soph. Ant. 683 φρένας—παντῶν χρημάτων ὑπέρτατον : Eur. Med. 329 πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις : Id. Or. 232 δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο : Ibid. 772 δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχῃσι προστάτας : Arist. Eccl. 236 χρήματα πορίζειν εὐπορώτατον γυνή : cf. Eur. Med. 329, Id. Electr. 1035 μωρὸν μὲν οὖν γυναικες. So Id. Herc. F. 1293 αἱ μεταβολαὶ λυπηρόν : Hdt. III. 82 ἡ μοναρχίη κράτιστον : Id. VII. 10, 7 διαβολή (calumnia) γὰρ ἐστὶ δεινότερον. So we must explain Thuc. I. 10. princ. Μυκῆναι μικρὸν ἦν, was a small thing : Plat. Rep. p. 354 A οὐδέποτε' ἄρα — λυσιτελέστερον ἀδικία δικαιοσύνης : Ibid. p. 364 A καλὸν μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μέντοι καὶ ἐπίπονον : Ibid. p. 375 D ἄμαχόν τε καὶ ἀνίκητον θυμός : Id. Hipp. M. p. 288 B θήλεια ἵππος καλὴ οὐ καλόν ; Ibid. C λύρα καλὴ οὐ καλόν ; χύτρα καλὴ οὐ καλόν ;

2. So when two qualities or acts are predicated of two persons or things, οὐδέτερον, ἀμφότερον, οὐδέτερα, ἀμφότερα are used :

Plat. Rep. 349 D ὁ μὲν δίκαιος φρόνιμός τε καὶ ἀγαθός, ὁ δὲ ἀδικος οὐδέτερα<sup>c</sup>. Here also belong these passages : εἰ ταῦτα ἀδύνατον Plat. : Id. Parmen. p. 260 A ταῦτα δὴ ἀδύνατον ἐφάνη : Id. Sophist. p. 252 E τὰ γε δύο ἀδύνατον εὐρέθῃ. Also, Xen. Anab. II. 1, 22 τί οὖν ταῦτ' ἐστίν ; Plat. Phæd. p. 58 C τί δὲ δὴ—τὰ περὶ αὐτὸν τὸν θάνατον ; τί ἦν τὰ λεχθέντα καὶ πραχθέντα ; Id. Gorg. p. 58 C σκεπτέον τί τὰ συμβαίνοντα ; (On the contrary, Phæd. p. 112 A ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα ;) So Xen. M. S. III. 9, 3 φθόνον δὲ σκοπῶν, ὃ τι εἶη, quid esset invidia ; but ὅστις, qualis qui, the neuter signifying the genus, the masculine the difference. So in Latin : Virg. Æn. IV. 570 varium et mutabile semper femina. So also in abbreviated adjectival sentences : Hdt. III. 108 ἡ δὲ δὴ λέαινα, ἐδὼν ἰσχυρότατον καὶ θρασύ-

<sup>a</sup> Klausen Ag. 728.

<sup>b</sup> Matth. 301.

<sup>c</sup> Madvig Att. Synt. 211. Obs. 5.



τατον, ἀπαξ ἐν τῷ βίῳ τίκεται ἐν : Thuc. I. 2. extr. παρ' Ἀθηναίους οἱ δυνατώ-  
τατοι, ὡς βέλαιοι δὲ, ἀνεχώρουν : Plat. Rep. p. 420 C οἱ ὀφθαλμοί, κάλλιστον  
δὲ, οὐκ ὀστρεῖα ἐναληθιμμένοι εἰσιν.

Obs. 1. The demonstrative pronoun deserves a separate consider-  
ation. When the predicate is a demonstrative pronoun, it properly agrees  
with its subject in gender, number, and case ; as, οὗτός ἐστιν ὁ ἀνὴρ—αὕτη  
ἐστὶ πηγή καὶ ἀρχὴ πάντων τῶν κακῶν—τοῦτό ἐστι τὸ ἄθος. So Plat. Phædr.  
p. 245 E ὡς ταύτης οὕσης φύσεως ψυχῆς, *quum hæc sit natura animi* ; Id.  
Euthyphr. princ. οὔτοι δὲ Ἀθηναῖοι γε δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν.  
But it very often stands in neut. sing.<sup>a</sup> : Eur. Heracl. 739 τοῦτο γὰρ φόβος :  
Plat. Rep. p. 344 A ἔστι δὲ τοῦτο τυραννίς, *est autem hæc tyrannis*<sup>b</sup> (in-  
stances such as Virg. III. 173, *nec sopor illud erat*, are very rare) : Ibid.  
p. 432 B τοῦτό ἐστιν ἡ δικαιοσύνη : Eur. Bacch. 305 μαῖνία δὲ καὶ τοῦτ' ἔστιν :  
Plat. Phædr. p. 245 C μόνον δὲ τὸ αὐτὸ κινεῖν—τοῦτο πηγή καὶ ἀρχὴ γενέ-  
σεως : Demosth. p. 367 τοῦτο γὰρ εἰσιν εὐθύναι : Id. p. 1141 τοῦτο γὰρ ἔστιν  
ἡ αἰκία : Id. p. 96, 27 τοῦτ' εἰσιν οἱ λόγοι, *hæc verborum est vis* : Id. p. 97,  
28 τοῦτό γ' ἐστὶν ὑπερβολὴ μαῖνίας. When the plural form is used it ex-  
presses yet more clearly the notion of general indefiniteness.—See also  
§. 657. 2.

Obs. 2. The neuter demonstrative is also joined with a masculine or  
feminine substantive when this expresses a general notion, as is most fre-  
quently the case in abstract substantives : Hdt. III. 82. princ. τριῶν γὰρ  
προκειμένων,—δήμου τε—, καὶ ὀλιγαρχίης, καὶ μοναρχου, πολλὰ τοῦτο (i. e.  
μόναρχον εἶναι) προέχειν λέγω : Demosth. p. 22, 15 (ὁ Φίλιππος) δόξης ἐπιθυ-  
μεῖ καὶ τοῦτο (i. e. δόξαν λαμβάνειν) ἐζήλωκε. So Od. μ, 74 εἰ. νεφέλη δὲ μιν  
ἀμφιβέβηκε Κλυμένη· τὸ μὲν (for ἡ) ὀπιστ' ἔρωεῖ, κ. τ. λ.

Obs. 3. The pronouns οὐδείς and μηδείς agree generally with the subject  
when they signify *good for nothing, worthless* ; as, Hdt. IX. 58 διέδεξαν,—  
ὅτι οὐδένες ἄρα ἰόντες ἐν οὐδαμοῖσι εἰσὶν Ἑλλήσι ἐναπεδεικνύατο : Arist. Eq.  
158 δ νῦν μὲν οὐδείς, αἶριον δ' ὑπέρμεγας— ; but stand in the neuter, οὐδέν,  
μηδέν, when they signify the abstract notion of *nothingness, badness, un-  
worthiness* ; as, Plat. Rep. p. 556 D ἄνδρες ἡμέτεροί εἰσιν οὐδέν : ubi v.  
Stallbaum. So in abbreviated predicative sentences : Ibid. p. 341 C  
νῦν γοῦν, ἔφη, ἐπεχείρησας οὐδέν ὦν, *quum nihil valeas, nullius momenti sis* :  
Ibid. p. 562 D τοὺς δέ γε, εἶπον, τῶν ἀρχόντων κατηκόων προσηλακίζει ὡς ἐθελο-  
δούλους τε καὶ οὐδέν ὄντας : ubi v. Stallb. : Id. Apol. Socrat. p. 41 E ἐὰν  
δοκῶσι τι εἶναι, μηδέν ὄντες : Eur. Ion. 594 ὁ μηδέν ὦν, καὶ οὐδένων. Also  
with the article : Id. Rhes. 821 ἡ τὸν Ἑκτορα τὸ μηδέν εἶναι καὶ κακὸν νομί-  
ζετε— ; cf. Heracl. 166 εἰ γέροντος οὐνεκα τύμβου, τὸ μηδέν ὄντος, ὡς εἰπεῖν  
ἔπος. So also, τὶ εἶναι, *aliquid esse*, μείζον and πλέον εἶναι, are found with  
plural substantives.

Obs. 4. When the subject expresses an indefinite, general notion, the  
words τί, χρήμα, πρᾶγμα, κτήμα, are frequently joined with the neuter ad-  
jective ; as, Hdt. III. 53 φιλοτιμίῃ κτήμα σκαιόν, *res sinistra est* : Ibid. τυ-  
ραννίς χρήμα σφαλερόν : Eur. Or. 70 ἄπορον χρήμα δυστυχῶν δόμος : Id. Iph.  
A. 334 νοὺς δὲ γ' οὐ βέλαιοι ἄδικον κτήμα, κοῦ σαφὲς φίλοις : Plat. Theag.  
p. 122 B συμβουλὴ ἱερὸν χρήμα : Demosth. p. 21, 12 πᾶς μὲν λόγος, ἀν' ἀπὴ  
τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν : Theocr. XV. 83 σοφὸν τι χρήμ'  
ἄνθρωπος : ubi v. Valcken. So in Latin : Ovid. ex Ponto II. 7, 37 *res*  
*timida est omnis miser* : Martial. Epigr. X. 59 *res est imperiosa timor*.  
But we must be careful not to suppose, with some grammarians, an ellipse

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Stallb. Gorgias 504.

of *χρῆμα*, or some such word, whenever the neuter adjective stands alone, as the neuter alone has the notion of generality, or indefiniteness.

§. 382. 1. Predicative Substantive. — When the predicative substantive does not signify a person but a thing (abstract or concrete), it is frequently joined with a subject of different gender, and sometimes of different number. This occurs also in the apposition of substantives: Il. π, 498 σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ δνειδος ἔσσομαι: Od. κ, 453 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν, *detrimento eris Achivis*: Il. η, 98 ἢ μὲν δὴ λῶβῃ τάδε γ' ἔσσειται αἰνῶδες: Æsch. S. c. Th. 189 κρατούσα μὲν γὰρ οὐκ ὁμιλητὸν θράσος: Hdt. VI. 112 τέως δὲ ἦν τοῖς Ἑλλήσι καὶ τὸ οὐνομα τὸ Μῆδων φόβος ἀκούσαι: Id. I. 32 ὁ ἄνθρωπος πᾶν ἐστὶ συμφορῇ: Thuc. II. 44 ἰδίᾳ γὰρ τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοι (sc. παῖδες) τισιν ἔσσονται: Plat. Menon. p. 91 C οὗτοί γε (οἱ σοφισταί) φανερά ἐστι λῶβῃ τε καὶ διαφθορὰ τῶν συγγιγνομένων. In apposition: Hdt. I. 205 γεφύρας ζευγύνων ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ: Thuc. III. 144 τὰ δὲ νῦν ἀνακείμενα—ἐξηπρέθησαν τριακόσαι πανοπλῖαι; Xen. Cyr. V. 2, 7 τὴν θυγατέρα, δεινὸν τε κάλλος καὶ μέγεθος: so Virg. Æn. IV. 174 *Fama, malum quo non aliud velocius ullum*: so often in Trag. we find *παῖδευμα*, *θρέμμα* (*alumnus*), *κῆδευμα*: also, τὰ φίλτατα, *deliciae*; as, Soph. Phil. 435 Πάτροκλος, ὃς σοῦ πατρὸς ἦν τὰ φίλτατα; and τὰ πρῶτα; as, Eur. Med. 912 οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἔσσεσθαι: Hdt. VI. 100 Αἰσχίνης ὁ Νόθωνος, ἔων τῶν Ἑρετριέων τὰ πρῶτα: Id. IX. 77 Λάμπων ὁ Πύθω, Αἰγυπτιέων τὰ πρῶτα, *Eginetorum princeps*: Theocr. XV. 142 Ἀργεος ἄκρα Πελασγοί, *Pelasgi, Argorum præstantissimi viri*: so Æsch. Pers. 3 τὰ πιστά=οἱ πιστοί: Thuc. I. 25 δυνάμει ὄντες—ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις: also, τὰ πάντα: Hdt. I. 122 ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνὼ, *Cyno ei erat omne in sermone argumentum*: commonly without the article; πάντα εἶναι τι, or πάντα, “*tanti ab aliquo fieri, ut ei omnium instar sis*.” Hdt. III. 157 πάντα δὴ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος<sup>a</sup>. So *Ἰσα* in the New Test. and LXX., Phil. ii. 6 Ὅς οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι *Ἰσα* Θεῷ<sup>b</sup>.

2. Thus plural forms, especially of abstract substantives, are put in apposition to a word in the singular. This is poetic, and gives emphasis and spirit to the passage: it is as early as Homer, especially in the word δῶρα; as, Il. v, 268 χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο, like Theogn. 1293 γάμον, χρυσεὶς Ἀφροδίτης δῶρα. (So Virgil, Æn. VIII. 129 *Clypeum Vulcani dona parentis*: Ovid. Met. XV. 163 *Clypeum lævæ gestamina nostræ*.) Hesiod. Scut. 312. μέγας τρίπος—χρῦσειος, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο: Soph. Philoct. 36 ἔκπωμα, φλαυρούργου τινὸς τεχνήματ' ἀνδρός: Eur. Or. 1053 καὶ μνήμα δέξαιθ' ἐν, κέδρου τεχνάσματα: Id. Hec. 265 Ἑλένην νιν αἰτεῖν χρῆν τάφῳ προσφάγματα: Id. Hipp. 11 Ἰππόλυτος, ἀγνοῦ Πιπθίως παιδεύματα<sup>c</sup>.

### Predicate in the Neuter Plural, instead of Neuter Singular.

§. 383. When an infinitive or a whole sentence stands as the subject, the predicative adjective is frequently in the neut. plural instead of the singular. This is especially the case with verbal adjectives in *τέος* and *τός*: in those in *τέος* the infinitive subject is implied; as,

<sup>a</sup> Herm. ad Vig. 95. Elm. Med. 887. Blomf. Æsch. Pers. 7.

<sup>b</sup> Whitby ad loc.

<sup>c</sup> R. P. Orest. 1051. Monk Hipp. 11.

ἀμυντέα τινί ἐστιν = ἀμύνειν δεῖ τινί, *we must assist some one*. And so also in many in τός, as πιστά ἐστιν τινί, *we must trust some one* :

Od. λ, 456 οὐκέτι πιστά γυναιξίν : Od. ρ, 16 ἐμοί φη' ἀληθεία μυθήσασθαι : Hdt. I. 91 τὴν πεπωρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγίειν καὶ θεῶ : Id. III. 35 Πρήξασπες, ὥς μὲν ἔγωγε οὐ μαίνομαι, — θῆλά τοι γέγονε : cf. c. 38 princ. — c. 61 Σμέρδιος τοῦ Κύρου ἀκουστέα εἶη : c. 82 δήμον ἀρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι : c. 83 θῆλα —, ὅτι δεῖ ἓνα γέ τινα ἡμῶν βασιλεία γενέσθαι : Thuc. I. 86 οὗς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα, ἀλλὰ τιμωρητέα ἐν τάχει : Soph. Antig. 677 οὕτως ἀμυντέ' ἐστί τοῖς κοσμουμένοις, κοῦτοι γυναικὸς οὐδαμῶς ἥσσητέα : Eur. Or. 403 οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους.

Obs. So likewise the plural forms τὰ, τάδε, ταῦτα, sometimes also ἐκεῖνα, are joined to a singular, to generalise the notion thereof—to call to mind the several particulars which may be implied in this single notion : Il. θ, 362 οὐδέ τι τῶν μέμνηται, δ (that) οἱ μᾶλα πολλάκις νιδὸν τειρόμενον σῶεσκον : Soph. CE. C. 883 ἀρ' οὐχ ὕβρις τὰδ' : Eur. Hipp. 466 ἐν σοφοῖσι γὰρ τὰδ' ἐστί θνητῶν, λανθάνειν τὰ μὴ καλὰ : Arist. Ach. 126 ταῦτα δῆτ' οὐκ ἀγχορή : Thuc. VI. 77 οὐκ ἴωνες τάδε εἰσὶν οὐδ' Ἑλλησπόντιοι, — ἀλλὰ Δωριῆς : Æsch. c. Ctes. p. 55 οὐκ ἔστι ταῦτα ἀρχή : Id. de Fal. Leg. p. 50 ταυτ' ἔστιν ὁ προδότης : Xen. M. S. III. 6, 6 πῶς γὰρ οἷόν τε μὴ εἰδόμενα γε τὰ ἀναλώματα καὶ τὰς προσόδους ἐπιμεληθῆναι τούτων : Id. Anab. I 9, 24 τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμείσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμοιγε δοκεῖ ἀγαστὰ εἶναι : Plat. Phæd. p. 62 D ἀλλ' ὁ ἀνόητος ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότητος : Id. Legg. p. 647 A. So καὶ ταῦτα, *idque*, and that even when an adjective or participle follows<sup>a</sup>; as, Plat. Gorg. 508 A σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τούτοις, καὶ ταῦτα σοφὸς ὢν.

### *Subject in the Neuter Plural, with Verb in the Singular.*

§. 384. A neuter plural subject is joined with a singular verb ; τὰ ζῶα τρέχει—τὰ πράγματ' ἐστί καλά : Od. ι, 438 καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσεν' αἰετὰ : Eur. Med. 618 κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει. The principle of this construction is, that the neuter plural was conceived to express a class as one individual thing, a whole (collective unity); the notion of the individuality of the several members of the whole being lost sight of; where the notion of individuality is meant to be prominently brought forward the plural verb is used<sup>b</sup>.

Obs. 1. This construction also occurs in adverbial formulas with the participle ; as, δόξαν ταῦτα, *quum hæc visa, decreta essent* : Xen. Anab. IV. 1, 13 δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν : Plat. Protag. p. 314 C δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα, *ubi v. Heindorf*; on the contrary, Xen. Hell. III. 2, 19 δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν.

Obs. 2. The dual neuter is also sometimes joined with a singular verb ; as, Od. ζ, 131 ἐν δὲ οἱ ὅσσε δαίεται, the neuter dual being considered as a neuter plural : compare ὅσσε φαεινὰ Il. ν, 435, ὅσσε αἱματόεντα Ibid. 617 ;

<sup>a</sup> Reisig Comm. in Soph. CE. C. 326 p. Stallb. Plat. Apol. 19 D.

<sup>b</sup> Aldrich. Logic. I. 1, 2. Neque enim *singulare* est quicquid *unum* dici potest.

and Il. π, 139 εἴλετο δ' ἄλκιμα δοῦρε : Lucian. Tox. 17 ἄμφω λέγεται : Arist. Rhet. I. 2. 19 ἄμφω ἦ. But this construction does not appear to have been usual.

### Exceptions.

§. 385. a. When the neuter plural signifies or stands for names of persons or animate things, and the notion of individuality is intended to be expressed, the verb is in the plural<sup>a</sup>: Thuc. IV. 88 τὰ τέλη, "the magistrates," ὁμόσαντα ἐξέπεμψαν : Id. VII. 57 τοσάδε μὲν μετὰ Ἀθηναίων ἐθνη ἐστράτευνον : Isocr. Panath. 90. 481 τὰ μεираκία—παραγεγεννημένα—κατεφρόνησαν : Plat. Lach. p. 180 Ε τὰ μεираκία διαλεγόμενα ἐπιμέμνηνται—καί—ἐπαινοῦσιν<sup>b</sup> : Eur. Cycl. 206 πῶς κατ' ἄντρα νεύοντα βλαστήματα (i. e. ἄρνες καὶ ἔριφοι), ἡ πρὸς γε μαστοῖς εἰσί ; but Thuc. I. 58 τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχετο αὐτοῖς, though the best Mss. read ὑπέσχετο : if it is ὑπέσχετο, τὰ τέλη signifies the magistrates—if ὑπέσχετο, the cabinet. Of course the use of the plural or singular number properly depends on the notion in the speaker's or writer's mind, *animus loquentis*<sup>c</sup> : Plat. Rep. p. 353 Β ἄρ' ἂν ποτε ὅμματα αὐτῶν ἔργον καλῶς ἀπεργάσαιντο μὴ ἔχοντα τὴν αὐτῶν ἀρετήν : where the plural notion ὀφθαλμοί was in the speaker's mind : but when it had become a mere form of grammar, the one or the other is often used somewhat arbitrarily. (See Obs. 2.)

b. And also when the neuter plural does not express living objects, but the personality or the plurality of the parts is to be signified : Il. λ, 573 ἐν γαῖῃ ἴσταντο (δοῦρα) λιλαιόμενα χροὸς, where λιλαιόμενα gives personality to the parts : Xen. Anab. I. 7, 17 ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά : Id. Cyr. V. 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατὴ ἐστὶ, κᾶπειτα ἔρωτα αἰτιῶνται : ἐστί, the whole class—mankind : αἰτιῶνται, each for himself lays the blame on. So the notion of plurality of parts is signified by the following plural verbs : Thuc. I. 126 ἐπειδὴ ἐπῆλθον (as ἐπῆλθεν) Ὀλύμπια, the Olympic (not festival but) games : Xen. Anab. I. 2, 23 ἐνταῦθα ἦσαν τὰ συννέσιος βασιλεία : so c. 4. 10 : and when the neuter plural is defined by a noun of number which gives it plurality ; as, Thuc. VI. 62 καὶ ἐγένοντο ἐξ αὐτῶν εἴκοσι καὶ ἑκατὸν τάλαντα : Xen. Anab. I. 4, 4 ἦσαν δὲ ταῦτα δύο τεῖχη. So Thuc. V. 26 ἀμφοτέροις δὲ ἁμαρτήματα ἐγένοντο (ἁμαρτήματα is predicated of each of the two). (So G. T. Matt. ix. 17 ἀμφοτέρα συντηροῦνται.) Xen. Cyr. III. 3, 15 ἀνέπαυον τὰ στρατεύματα, *Assyriorum et sociorum*. So where the neuter plural is defined by enumeration of its component parts : Od. ι, 182 ἐνθα δὲ πολλὰ μῆλ', διές τε καὶ αἶγες ἱάυεσκον : Ibid. 223 νῆον δ' ὄρῳ ἄγγεα πάντα, γαῖλοι τε σκαφίδες τε ; but not always, see Od. λ. 609.

Obs. 1. The second person singular of the imperative is not used with neuter plurals ; as commands are not addressed to a class, but to the individuals contained therein ; but the third is occasionally, when it expresses rather a desire than a command : Eur. Heracl. 454 σωθήτω τέ μοι τέκνα : or where the nomin. is not of persons, but of things or circumstances : as, Eur. Med. 1048 χαίρέτω βουλευματα, farewell, my counsel : Hdt. III. 81, 1 λελέχθω κάμοι ταῦτα, be this said by me too : but also Il. τ, 29 ταῦτα μελόν-

<sup>a</sup> R. P. Hec. 1149. Stallb. Cratyl. 425 A : cf. Heindorf. Herm. Elect. 430. Ast. Plat. Legg. 46, and Rep. 353. Dobree

Arist. Plut. 145.

<sup>b</sup> Lobeck Phryn. 425.

<sup>c</sup> Stallb. Rep. 353 B. and 503 D.

των : in questions also the plural is used ; Eur. Med. 82 ὦ τέκν' ἀκούεθ' ὅλος εἰς ὑμᾶς πατήρ ;

*Obs. 2.* The non-Attic poets from Homer downwards use the plural very often merely for the metre : Il. λ, 310 ἀμήχανα ἔργα γέγοντο : both constructions occur together, Il. β, 135 καὶ δὴ δούρα σέσσηπε νέων καὶ σπάρτα λένονται. So Hdt. V. 112 ὥς συνήλθε (συνήλθον al.) τὰ στραπέδα συμπεσόντα ἐμάχοντο. The Attic poets, except in the cases given under *a* and *b*, use the singular.

*Obs. 3.* The use of a plural verb with neuter plurals signifying things may be divided into two heads.

*a.* Where plurality is to be brought forward ; as, Xen. Anab. I. 7, 17 φανερά ἦσαν ἵχνη πολλά : Id. Hell. I. 1, 23 γράμματα ἐέλωσαν.

*β.* Where a personal character is by a sort of poetical license thrown over the things, they are to be represented as agents ; as, Hdt. II. 96 ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύνανται (notion of agent) πλείειν ; (where some read δύνανται,) and immediately afterwards follows ἐκ γῆς δὲ παρέλκεται (notion of patient) : Eur. Phœn. 1344 ὥς (δῶματα) ἐνθακρῦσαι γ' εἰ φρονούντ' ἐτύγχανον.

*Obs. 4.* Of course where there is another subject in the same sentence, the neuter plural is followed by a plural verb, as belonging to both. So Hdt. VIII. 12 οἱ νεκροὶ καὶ ναύγια ἐξεφορέοντο.

*Masculine or Feminine Noun in the Plural and Verb in the Singular ; σχῆμα Πινδαρικόν.*

§. 386. 1. A masculine or feminine subject in the plural is joined with a singular verb. This construction is called *σχῆμα Βοιωτικόν*, or *Πινδαρικόν*<sup>a</sup>, probably because mostly used by the Doric poets. The instances of it are rare : Pindar. Olymp. XI. (X.) princ. μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται, where Dissen adds, “ Hippon. Fragm. p. 41 Δὸ ἡμέραι γυναῖκός ἐστιν ἥδιστα, ὅταν γαμῇ τις κάκφερῃ τεθνηκυῖαν, quatuor Gaisfordius ad Hephæstion, p. 253 εἰσὶν scribat : ” Id. Fragm. Dithyr. V. 16 sq. ἀχεῖται τ' ὀμφαὶ μελέων σὺν αὐλοῖς, ἀχεῖται Σεμέλαν εὐκαμπυκα χοροί. In an oracle in Hdt. VI. 86 οὐδ' ἐπὶ χεῖρες ; (but here ἐπὶ is probably for ἔπεισι :) Hom. Hymn. in Cerer. 279 ξανθαὶ δὲ κόμαι κατενήνοθεν : Pind. Pyth. X. 71 ἐν δ' ἀγαθοῖσι κείται—πολίων κυβερνάσεις : Fragm. Dithyr. IV. 15. So Hesiod. Theog. 321 τῆς δ' ἦν τρεῖς κεφαλαί : Il. ψ, 477 noun in dual. ἐκδέρκεται ὄσσε, see §. 384. *Obs. 1.*

2. In Attic writers this construction is mostly limited to ἔστι and ἦν placed at the beginning of a sentence, so that the subject follows the verb, and the expression takes an impersonal form, like the French *Il est des hommes—Il est cent usages*, &c. Soph. Trach. 520 ἦν δ' ἀμφίπλεκτοι κλίμακες : Eurip. Ion. 1146 ἐνὶ δ' ὕφανται γράμμασιν τοιαῖδ' ὕφαί : so Hdt. I. 26 ἔστι δὲ μεταξὺ τῆς τε παλαιῆς πόλιος—καὶ τοῦ νηοῦ ἐπὶ τὰ στάδιοι : Id. VII. 34 ἔστι δὲ ἐπὶ τὰ στάδιοι ἐξ Ἀθύδου ἐς τὴν ἀπαντίον : Plat. Euthyd. p. 302 C ἔστι γὰρ ἔμοιγε καὶ βωμοί : Id. Rep. p. 462 E extr. ἔστι μὲν πού καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος ; ubi v. Stallbaum. So γίγνεται : Ibid. p. 363 A χρὴ δίκαιον εἶναι—, ἵνα δοκοῦντι δικαίῳ εἶναι γίγνηται ἀπὸ τῆς δόξης ἀρχαὶ τε καὶ γάμοι (but see §. 393. 7.). So G. T. as Luke ix. 28 ἐγέ-

<sup>a</sup> Dissen. Pind. Ol. X. VI. Herm. Trach. 517. Ellendt. Lex. Soph. ad voc. εἶμι.

νετο δὲ μετὰ τοὺς λόγους τούτους ὥσει ἡμέραι ὀκτώ. So in the dual: Plat. Gorg. 500 D εἰ ἔστι τούτω διττὸ τὸ βίω: Arist. Vesp. 58 ἡμῖν γὰρ οὐκ ἔστ' οὔτε—δούλω διαρριπτοῦντε.

Obs. 1. The passage in Eur. Bacch. 1350 αἶ! αἶ! δέδοκται, πρέσβυ, τλήμονες φυγαί, is not an instance of this construction, δέδοκται being used absolutely, *decretum est*, and τλήμονες φυγαί are merely an explanation thereof; nor Id. Hipp. 1269 κέκρανται συμφοραί, as κέκρανται is III. plur. with the anomalous *ν*.

Obs. 2. Similarly the regular phrase ἔστιν οἱ, *sunt qui*.

Obs. 3. In the passage Thuc. III. 36 προσυνελάβετο τῆς ὁρμῆς αἱ νῆες τολμήσασαι, the singular is to be explained either by taking αἱ νῆες collectively (= *the fleet*), or, as Arnold supposes, that τὸ νηᾶς τολμήσαι was in Thucydides' mind when he began the sentence, which he afterwards paraphrased by αἱ νῆες τολμήσασαι.

### Dual Subject—Plural Predicate.

§. 387. 1. The dual is not always used where two persons or things are spoken of, but only where such two persons or things are either really a pair, as πόδε, χεῖρε, &c., or *in animo loquentis* considered as such, as two combatants. So Soph. CEd. Col. 337: ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις φύσιν κατεικασθέντε, *the four children divided into pairs*.

2. Hence the dual in many cases is joined with the plural verb, where the dual notion, as not requiring to be distinctly marked, is merged in the plural of which it is a modification; as, Il. ε. 275 τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκείας ἵππους: Il. π. 218 δὺ ἄνερε θωρήσσοντο: Ibid. 337 τὼ δ' αὖτις ξιφέεσσι συνέδραμον: Eur. Phoen. 69 τὼ δὲ ξυμβάντ' ἔταξαν. So dual participles with a plural; as, Soph. CEd. Col. 1676 ἰδόντε καὶ παθούσα παροίτομεν: the dual is used to denote two pairs, while the plural refers to the whole four persons: Od. λ. 211 ὄφρα καὶ εἰν Ἀΐδαο φίλας περὶ χεῖρε βαλόντε ἀμφοτέρω κρυεροῖο τεταρπόμεσθα γόοιο: especially with the I. plur.; as, Eur. Iph. Taur. 777 ποῦ ποτ' ὄνθ' εὐρήμεθα<sup>a</sup>: Arist. Av. 35 ἀνεπτόμεσθα—μισοῦντε: and dual participles as remote attributives; as, Thuc. V. 59 τῶν δὲ Ἀργείων δύο ἄνδρες Θράσυλλός τε—καὶ Ἀλκίφρων προσελθόντε τῷ Ἀγιδί διελεγέσθην: Plat. Euthyd. 273 D ἕμφω βλέψαντες. Compare ὅσσε φαεινά, ἄλκιμα δοῦρε, §. 384. Obs. 2.—So relatives Xen. Mem. 2. 3. 18 τὼ χεῖρε—ἄς κ. τ. λ.

Obs. Very frequently, especially in poetry, the dual and plural are used indifferently in the same passage: Pindar. Nem. X. 64 λαιψηροῖς δὲ πόδεσσιν ἄφαρ ἐξικέσθαι, καὶ μέγα ἔργον ἐμήσαντ' ὠκείας.

<sup>a</sup> Elm. Iph. Taur. 777.

*Verb in Dual with Plural Subject, or with several Subjects.*

§. 388. 1. A dual verb is joined with a plural subject or with several subjects, when the persons or things signified by the plural or by the several subjects are spoken or conceived of as so opposed or arranged as to form a *pair* or two *pairs*<sup>a</sup>. There is a very simple case of this construction in *Il. ε, 10* δὺς δέ οἱ υἱέες ἦσθην : *Plat. Rep. 478 B* δυνάμεις δὲ ἀμφοτέραί ἐστον : thus, *Il. δ. 452 sqq.* ὥς δ' ὅτε χεῖμαρροι ποταμοὶ, κατ' ὄρεσφι ρέοντες, ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ,—ὥς τῶν μισγομένων γένητο ἰαχὴ τε φόβος τε (the streams being compared to two combatants) : *Il. θ, 185 sqq.* Ξάνθε τε καὶ σὺ Πόδαργε, καὶ Αἰθών Λάμπε τε διέ, νῦν μοι τὴν κομιδὴν ἀποτίνητον : *Ibid. 191* ἀλλ' ἐφομάρτεϊτον καὶ σπεύδετον (two pairs). So *Il. π, 371* πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὀκίεες ἵπποι ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἄρματ' ἀνάκτων : and *Il. ρ, 427* ἵπποι δ' Αἰακίδαο, μάχης ἀπάνευθεν ἐόντες, κλαῖον, ἐπεὶ δὴ πρῶτα πυθέσθην ἡνιόχοιο ἐν κονίῃσι πεσόντος (pair of horses) : *Od. θ, 48 sq.* κούρω δὲ κρινθέντε δὺς καὶ πεντήκοντα βήτην : βήτην refers not to πεντήκοντα but κούρω κρινθέντε : *Hom. Hymn. in Apoll. 456* τίφθ' οὕτως ἦσθον τετιηότες, οὐδ' ἐπὶ γαίαν ἐκβητ' οὐδὲ καθ' ὅπλα μελαίνης νηὸς ἔθεσθε : *v. 487* ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πείθεσθε τάχιστα· ἱστία μὲν πρῶτον κάθετον, λύσαντε βοείας : *v. 501* ἔρχεσθαι θ' ἂμ' ἐμοί, καὶ ἡπαιθὺν αἰδεῖν, εἰσόκε χώρον ἱκησθον, ἵν' ἔξετε πύονα νηὸν : in this passage Apollo is speaking to the rowers, who must be considered as sitting in two rows, one on each side of the ship. *Æschyl. Eum. 256* ὄρα, ὄρα μάλ' αὖ, λεύσσετεον πάντα, the Chorus being divided into two parts (ἡμυχόρια) : *Eur. Phœn. 1298* διδυμοὶ θῆρες φόνια ψυχαὶ—αὐτρίχ' αἰμάζετον : *Arist. Ran. 47* τί κόθορνος καὶ ρόπαλον ξυνηλθέτην : *Pind. Ol. II. 87* μαθόντες δὲ λάβροι παγγλωσσίᾳ, κόρακες ὥς, ἄκραντα γαρεύετον Διὸς πρὸς ὄρνιχα θείον, “*qui autem didicerunt inepte loquaces ut corvi inutili clamore certant adversus Jovis aquilam* ;” in γαρεύετον the poet especially alludes to a couple of slanderous writers, Simonides and Bacchylides ; see *Schol. ad loc.* : *Plat. Theæt. 152 E* περὶ τούτου πάντες ἐξῆς οἱ σοφοὶ πλὴν Παρμενίδου ξυμφέρεσθον, Πρωταγόρας τε καὶ Ἡράκλειτος καὶ Ἐμπεδοκλῆς, καὶ τῶν ποιητῶν οἱ ἄκροι : (here the notion of duality is produced by the opposition of philosophers and poets.) So *Il. ε, 487* τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις λαοῖσιν μενέμεν— μήπως, ὥς ἀνῆϊσι λίνου ἀλόντε πανάγρου, ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε (ἀλόντῃ sc. σὺ καὶ ἄλλοι λαοί : the explanation of the Scholiast, ὑμεῖς καὶ αἱ γυναῖκες, is too far-fetched). *Il. α, 567* is not an instance, as *ἰώνθ'* is referable to ἐμέ.

2. Sometimes a plural noun and a singular one are joined with a dual verb, to show that they are joined together as a pair in the speaker's mind : *Soph. Œd. Col. 555* σκευὴ τε γὰρ σε καὶ τὸ δύστηνον κἀρα δηλοῦτον ἡμῖν.

*Obs. 1.* The construction in *Eur. Heracl. 212* is remarkable : αὐτανεψίῳ πατὴρ ἂν εἴη σός τε καὶ τούτων—where the predicative adjective is in the dual as viewed as referring to *two*, while the copula agrees with the subject with which it stands.

3. In the attributive construction we may remark upon the dual :

*a.* A plural subst. is often joined with the dual pronominal adjectives, δὺς, δύο, δυοῖν : *Il. ε, 10* δὺς υἱέες : *Od. μ, 73* οἱ δὲ δὺς σκόπελοι : *Il. ι, 4* ἄνεμοι δύο : *Æsch. Ag. 1304* δυοῖν οἰμώγμασιν : *Id. Eum. 597* δυοῖν μια-

<sup>a</sup> Dissen *Pind. Ol. II. 87.* Stallb. ad *Theætet. 152 E.* Nitzsch *Od. θ, 35.*

σμάτων : Theocr. V. 47 κρᾶναι δύο : Plat. Rep. p. 614 C δύο χάσματα έχο-  
μένω ἀλλήλων. But sometimes both the adjective and substantive are in  
the plural ; as, Il. π, 326 δοιοῖσι κασιγνήτοισι.

b. In Attic a masculine dual attributive is sometimes joined to a feminine  
substantive in the dual, or refers to two feminines, Eur. Supp. 140 παῖδ'  
(daughter's children) ἐμῶ : so μόνῳ : Plat. Legg. 777 : Eur. Supp. 1064  
ἄμφω ματαίω, Καστορος τ' οὐκ ἀξίω : the gender is lost sight of in the new  
general notion implied in the dual. Almost invariably the article τῷ is  
joined to the feminine dual instead of τά, and τοῖν, generally for ταῖν : so  
τούδε for τάδε (Æsch. Choeph. 207.), τούτῳ for ταῦτα (Æsch. Pers. 188.),  
αὐτῷ for αὐτά (Ib. 191.), τούτοιν for ταῦταιν (Plat. Phil. 57.), αὐτοῖν for  
αὐταῖν : Andoc. I. 113 ἔλεξαν γὰρ . . . ὅτι αὐτῶ με τῷ θεῷ περιαγάγειν, —  
ἐγὼ δέ, ὃ ἄνδρες, ὑπ' αὐτοῖν μὲν φημι τοῖν θεοῖν σεσῶσθαι : so ἀλλήλῳ (Xen.  
Mem. 2, 3, 18.), ἀλλήλων (Plat. Rep. 427 d.), οἷν for αἷν (Plat. Legg. 644)  
ἄμφοτέροιον (πειτηκοντόροιον Isocr. IV. 139.) : so Thuc. V. 23 ἄμφω τῷ πόλει :  
Xen. Cyr. V. 5, 2 τῷ γυναίκε : Ibid. I. 2, 11 καὶ μίαν ἄμφω τούτῳ τῇ ἡμέρᾳ  
λογίζονται : Plat. Phæd. p. 71 E τοῖν γενεσέοιν. Τούτῳ τῷ τέχνῳ, τούτοιν τοῖν  
κινήσεοιν, τῷ δὲ in Plato. And sometimes the article is in the masculine,  
though the attributive participle is in the feminine : Soph. Œd. Col. 1600  
τῷ δ' εὐχλόου Δήμητρος εἰς ἐπὶ ψῖον πάγον μολούσα : so masculine dual partici-  
ples as remote attributives ; this is also found as early as Homer : Il. θ,  
455 οὐκ ἂν ἐφ' ἡμετέρων ὀχέων πληγέντε κεραυνῷ ἄψ ἐς Ὀλυμπον ἵκεσθον  
(Minerva et Juno) : Hesiod. Opp. 195 καὶ τότε δὴ πρὸς Ὀλυμπον—λευκοῖσιν  
φαρέεσσι καλυψαμένῳ χρῶα καλόν, ἀθανάτων μετὰ φῦλον Ἴτον προλιπόντ' ἀνθρώ-  
πους Αἰδῶς καὶ Νέμεσις : Plat. Phædr. p. 237 D ἡμῶν ἐν ἐκάστῳ δύο τινεῖ ἐστων  
ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα — τούτῳ δέ κ. τ. λ.<sup>a</sup> Eur. Alc. 925  
δύο ψυχὰς—διαβάντε. Xen. Mem. 2, 3, 18. τῷ χεῖρε—ἀφεμένῳ.

Obs. 2. It seems probable that the dual of the article, pronoun, parti-  
ciple and adjective had originally only one form for the masculine and  
feminine. The feminine dual of the article, τά, is hardly ever found in  
good writers.

Obs. 3. In considering the use of the plural for the dual, it should be  
remembered that in the Æolic dialect and in Latin there is no dual.

Obs. 4. The dual does not occur in G. T.

### Constructions by Attraction.

§. 389. 1. The verbs εἶναι, γίνεσθαι, καλεῖσθαι, &c., when used for  
the copula, sometimes, by a sort of attraction, agree in number with  
the predicate instead of the subject :

Hdt. I. 93 ἡ μὲν δὴ περίοδος—εἰσι στάδιοι ἑξ, like III. 60 τὸ μὲν μήκος τοῦ  
δρύμματος ἑπτὰ στάδιοι εἰσι : Id. II. 15 αἱ Θῆβαι Αἴγυπτος ἐκαλέετο : Æsch.  
Choeph. 317 sq. Χάριτες δ' ὁμοίως κέκληνται γόος εὐκλεῖς προσθοδόμοι Ἀτρεί-  
δαις (subj. γόος, predicate Χάριτες) : Thuc. III. 112 ἐστὼν δὴ δύο λόφῳ ἡ  
Ἰδομένη ὑψηλῷ : Id. IV. 102 τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκα-  
λοῦντο : Id. VIII. 9 αἵτιον ἐγένετο—οἱ πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρᾶσσά-  
μενα : Isocr. Paneg. p. 54 B ἐστι γὰρ ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας  
δυναστείας ἔχοντα Σκύθαι καὶ Θρᾶκες καὶ Πέρσαι : Plat. Gorg. p. 502 C λόγοι  
γίγονται τὸ λειπόμενον<sup>b</sup> : Id. Rep. p. 422 E ἐκάστη γὰρ αὐτῶν πόλεις εἰσι  
πάμπολλαι<sup>c</sup> : Demosth. p. 817 princ. τῶν χρημάτων τὸ κεφάλαιον πλεον ἢ

<sup>a</sup> Heind. ad loc.

<sup>b</sup> Heind. and Stallb. ad loc.

<sup>c</sup> Stallb. ad loc.



ὁκτὲ τάλαντα καὶ τριάκοντα μυαὶ γίνονται (sic Bekker e Codd., vulgo γίνονται). So id. p. 877, 26 ἢ τε προῖξ ὀγδοήκοντα μυαὶ γενήσονται. Id. 348. 22 οἱ ἀντιλέγοντες ὄχλοι κατεφάνετο. So especially the Latin ; as, Terent. Andr. III. 3, 23 *Amantium ira amoris integratio est*.

2. The same thing occurs in participial constructions ; the participle not agreeing with the substantive of which it is a remote attributive, but with the proper predicate of the clause in which the participle stands :

Plat. Legg. p. 735 E τοὺς γὰρ μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν (for ὄντας) βλάβην πόλεως, ἀπαλλάττειν εἴωθεν : Id. Parmen. p. 134 B πάντα, ἀ δὲ ὡς ἰδέας αὐτὰς οὖσας ὑπολαμβάνομεν : Eur. Troad. 1221 σὺ τ', ὃ ποτ' οὖσα καλλίνικε μυρίαν μῆτερ τροπαίων, Ἔκτορος φίλον σάκος. So Plat. Parm. p. 153 A τὰλλα τοῦ ἐνός, εἴπερ ἕτερά ἐστιν, ἀλλὰ μὴ ἕτερον, πλείω ἐστὶν ἐνός· ἕτερον μὲν γὰρ ὅν ἐν ἄν εἴη (for ὄντα referring to τὰλλα τοῦ ἐνός)· ἕτερα δὲ ὄντα πλείω ἐνός ἐστι καὶ πλήθος ἂν ἔχοι : Ibid. p. 145 C ἢ μὲν ἄρα τὸ ἐν ὄν ἐν ἄλλῃ ἐστὶν, ἢ δὲ τὰ πάντα μέρη ὄντα (for ὄν referring to τὸ ἐν) τυγχάνει, αὐτὸ ἐν ἑαυτῷ. So the Relative, see §. 821. 3.

Obs. 1. καλεῖσθαι signifies not only "to be," but to be recognised as being. St. Luke i. 32.

Obs. 2. A similar attraction sometimes takes place in apposition, the verb agreeing with the substantive in apposition instead of the preceding nominative : Hdt. I. 180, 3 αἱ ἐπικαμπαί—αἰμασίη (in apposition) παρατείνει.

### *Especial Peculiarities of Number, Gender, and Person.*

§. 390. 1. The construction often changes from the singular to the plural, and *vice versa* :

a. Xen. M. S. II. 3, 2 θαυμαστὸν δὲ τοῦτο, εἴ τις τοὺς ἀδελφούς ζημίαν ἡγείται,—τοὺς δὲ πολίτας οὐχ ἡγείται ζημίαν, ὅτι—ἔχει—δύναται· ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσιν. Here *tis* has the indefinite sense of our English "they."

b. A singular verb is sometimes used after a plural subject implied in some part of the sentence, when the notion which might be predicated of them all is limited in *animo loquentis* to a single individual : as early as Homer : Π. ψ, 185 ἀλλὰ κύνας μὲν ἀλαλκε—ἵνα μὴ ἀποδρύφωι ἑλκυστάζων : Od. δ, 691 sq. ἦρ' ἐστὶ δίκη θέων βασιλῆων, ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ : Arist. Nub. 988 ὅταν ὀρχεῖσθαι Παναθηναίοις δέον αὐτοὺς τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῇ τῆς Τριτογενείης : Eur. Hec. 1189 ἀνθρώποισιν οὐκ ἐχρῆν ποτε τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλεόν, ἀλλ' εἴτε χρήστ' ἔδρασε, κ. τ. λ. : Id. Androm. 421 οἰκτρὰ γὰρ τὰ δυστυχῇ βροτοῖς ἅπασι, κὰν θυραῖος ὢν κυρῇ. (Cf. §. 379. Obs. 3.) Plat. Protag. p. 319 E τούτοις οὐδεὶς τοῦτο ἐπιπλήττει, ὥσπερ τοῖς πρότερον, ὅτι οὐδαμῶθεν μαθὼν, οὐδὲ ὄντος διδασκάλου οὐδενὸς αὐτῷ, ἔπειτα συμβουλευεῖν ἐπιχειρεῖ<sup>a</sup> : Ibid. p. 334 C ἀπαγορεύουσι τοῖς ἀσθενούσι—ἐν τούτοις οἷς μέλλει ἔδεσθαι, ἢν *iis*, quæ *edere vult* for *volunt* : Id. Gorg. p. 478 B. C ἄρ' οὖν τὸ ἰατρεύεσθαι ἡδὺ ἐστὶ καὶ χαίρουσιν οἱ ἰατρευόμενοι ;—μεγάλου γὰρ κακοῦ ἀπαλλάττεται.

<sup>a</sup> Heindorf. et Stallb. Protag. 319 E. Pflugk Hec. 1189. Heind. Phæd. 62. Stallb. Rep. 389 D. Brunck Aj. 760. Elm. Med. 215.

c. When the gender of the persons signified has no especial stress laid upon it, but only the notion of personality is needed, the adjective, standing as the predicate to, or attribute of, a femin. subst., is in the masc. as the more indefinite form of expression: Il. σ, 514 ὄλοχοι — καὶ νήπια τέκνα ῥύατ' ἐφεσταότες: Xen. M. S. II. 7, 2 συνεληλύθασιν ὡς ἐμὲ καταλειμμένοι ἀδελφαί τε καὶ ἀδελφίδαὶ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρεσκαίδεκα τοὺς ἐλευθέρους. In a tragic chorus the masc. is used when the individual woman speaks of herself: Eur. Hipp. 1105 sq. ξύνεσιν δέ τιν' ἐπὶ δα κεύθων λείπομαι ἐν τε τύχαις θανάτων καὶ ἐν ἔργμασι λεύσσω. So also in the plural: Eur. Med. 853 σὲ πάντες (for πάσαι), ἱκετεύομεν. The masc. is regularly used when a woman is spoken of in the plural number: in the abstract plural notion the difference of sex is lost sight of, and the masc. is therefore used as a more general expression of personality: as, Eur. Androm. 711 ἡ στείρος οὐσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους (for τίκτουσαν ἄλλην, *Andromacham*), οὐκ ἔχουσ' αὐτὴ τέκνα: Soph. Œ. T. 1184 ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ' (i. e. τῇ μητρὶ) οὐ χρῆν μ' ὀμνῶν. And so an attributive or predicative adjective (or mostly a participle) is in the masc. gender when the woman, to whom it refers, speaking of herself, uses the first person plural, or a plural participle; as, Eur. Hec. 511 οὐκ ἄρ' ὥς θανουμένους μετῆλθες ἡμᾶς: Soph. Trach. 491 (*Dejanira*) κοῦτοι νόσον γ' ἐπακτὸν ἐξαιρούμεθα θεοῖσι δυσμαχοῦντες: Id. Electr. 399 (*Electra*) πεσοῦμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι: Id. Aj. 273 (*Tecmessa*) ἡμᾶς δὲ τοὺς φρονούντας ἡνία ξυνόν: Eur. Iph. Aul. 823 οὐ θαυμά σ' ἡμᾶς (*Clytemnestram*) ἀγνοεῖν, οὗς μὴ πάρος κατέιδες. Also in Aristoph. Eccles. 30 sq. a woman says, ὡς ὁ κήρυξ ἀρτίως ἡμῶν προσιόντων δεύτερον κεκόκκυκεν, *as I came up*. Eur. Andr. 357 ἔκοντες αὐτοὶ τὴν δίκην ὑφέρομεν.

*Obs.* We must not class here the anomalous instances of masculine adjectives with feminine substantives, which were sometimes used by poetical license or carelessness; as, Soph. Trach. 207 κοινὸς κλαγγά: Æschyl. Ag. 562 δρόσοι τιθέντες ἔνθηρον τρίχα: Nicand. Ther. 329 καταψυχθέντος ἀκάνθης: Ibid. 129 ψολοέντος ἐχίδνης: Orph. Arg. 263 ὕλην τι κολώνῃ: Œ. C. 751 πτωχῷ διαίτῃ; Soph. El. 614 and Œ. C. 751 even *τηλικοῦτος* is used for the feminine. See §. 127. *Obs.* 6. Æsch. Choeph. 591.

d. The Greeks, like the Latins, frequently spoke of themselves in the plural number, to signify that the action or opinion spoken of was participated in by others in some way connected with themselves; hence the plural and singular were interchanged as the notion varied. Among the earlier writers however this idiom is almost exclusively confined to poets. The prose writers used it only when the speaker was really connected in some common bond with others: Il. ν, 257 τό νυ (sc. ἔγχος) γὰρ καταέξομεν, δὲ πρὶν ἔχεσκον: Eur. Iph. T. 349 οἷσιν ἡγρώμεθα, δοκοῦσ' Ὀρέστην μηκέθ' ἥλιον βλέπειν; ubi v. Seidler: Id. H. F. 858 "Ἥλιον μαρτυρόμεσθα δρῶσ' δὲ δρᾶν οὐ βούλομαι: Id. Ion. 1250 διωκόμεσθα θανασίμους ἐπὶ σφαγὰς Πυθίᾳ ψήφῳ κρατηθεὶς ἐκδοτος δὲ γίγνομαι: Id. Hipp. 244 αἰδούμεθα γὰρ τὰ λελεγμένα μοι: Id. Bacch. 668 φράσω τὰ κείθεν ἢ λόγον στειλώμεθα: Id. Androm. 142 δεσποτῶν δ' ἐμῶν φόβῳ ἡσυχίαν ἄγομεν; ubi v. Pflugk: Id. Iph. Aul. 985 sq. οἰκτρὰ γὰρ πεπόνθαμεν, ἢ πρῶτα μὲν σε γαμβρον οἰηθεῖς ἔχειν, κενὴν κατέσχον ἐλπίδ': Aristoph. Ran. 213 φθεγξώμεθ' εὐήρην ἐμὰν αἰοιδά: Theocr. VIII. 75 ἀλλὰ κάτω βλέψας τὰν ἀμέτεραν ὁδὸν εἶρπον: but with reference to a real community or corporation, Plat. Sympos. 186 B ἄρξομαι δὲ ἀπὸ

τῆς ἰατρικῆς λέγων, ἵνα καὶ πρεσβεύωμεν (i. e. τιμῶμεν) τὴν τέχνην, where the medical man Eryximachus speaks for the whole profession.

e. So there is sometimes a change from the third to the first person when the speaker expressly includes himself in the latter verb; Il. ε, 872 σοί τ' ἐπικείδονται καὶ δεδήμησθα ἑκαστος.

f. Analogously to this a plural adjective or participle (generally the reflexives αὐτοί, σφεῖς, σφέτερος) follow a singular verb and refer to a preceding person in the singular, who for some reason or other may be supposed to represent the whole body. Thus Xen. Hell. IV. 6, 4 Ἀγησίλαος εἶπεν ὡς εἰ μὴ ἑαυτοῦς αἰρήσονται, δηώσοι πᾶσαν τὴν γῆν αὐτῶν: Thuc. VI. 101 ὁ Λάμαχος παρεβόηει ἀπὸ τοῦ εὐνύμου τοῦ ἑαυτῶν: Thuc. VII. 4 ὁ Γύλιππος ἀπήγαγε τοὺς σφετέρους πάλιν.

2. In an address directed to more than one person, the Greek language has several singular idioms:—

a. The imperative εἰπέ, and some others which express only exhortation or encouragement, as ἄγε, φέρε, ἰδέ, are joined by the Attics with one plural subst. or several singulars. This arose from the idioms of every day conversation: Arist. Acharn. 318 εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὧ δημόται: Id. Pac. 385 εἰπέ μοι, τί πάσχεις, ὦνδρες: Plat. Euthyd. p. 283 B εἰπέ μοι, ὧ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι: cf. Protag. p. 311 D. Demosth. p. 108, 74 εἰπέ μοι, βουλευέσθε: Id. p. 43, 7 ἡ βουλευέσθε, εἰπέ μοι, περιύοντες αὐτῶν πυνθάνεσθαι: Soph. Trach. 821 ἰδ', οἶον, ὧ παῖδες, προσέμιξεν ἄφαρ τοῦπος τὸ θεοπρόπον ἡμῖν.

β. In the old poets, and sometimes in prose, a plural predicate addressed to many persons is joined with one of the persons so addressed in the vocative singular; this person being considered as the chief among them: Od. β, 310 Ἀντίνο', οὕτως ἔστιν ὑπερφιάλοισι μεθ' ὅμιν δαίνυσθαι: Od. μ, 82 νῆα ἰθύνετε, παῖδιμ' Ὀδυσσεύ: Pind. Ol. VIII. 15 Τιμόθενες, ὅμμε δ' ἐκλάρωσεν πότμος Ζηνί: Soph. CE. C. 1102 ὧ τέκνον, ἡ πάρεστον; 1104 προσ-ἔλθετ', ὧ παῖ (Œdipus is thinking of Ismene and Antigone, but only addresses the latter): Xen. Hell. IV. 1, 11 ἴτ', ἔφη, ὑμεῖς ὧ Ἑριππίδα, καὶ διδάσκετε αὐτὸν βουλευθῆναι ἅπερ ἡμεῖς: οἱ μὲν δὲ ἀναστάντες ἐδίδασκον. So Arist. Eq. 1312 καθῆσθαι μοι δοκεῖ εἰς τὸ Θησεῖον πλεούσαις. This and analogous idioms are very frequent in tragedy, especially where the chorus is addressed by another or speaks of itself, as at one time the whole chorus presents itself to the mind, at another the Coryphæus: Soph. CE. C. 167 ξείνοι, μὴ δῆτ' ἀδικηθῶ σοι πιστεύσας καὶ μεταναστάς: see Æschyl. Eum. 174 sqq. 780 sqq. 837 sqq. Suppl. 179, 204 sqq. 710, 735, 910 sq., where the chorus is addressed in the singular or plural, as seemed fit to the speaker. So also the Chorus speaking of itself: Æschyl. Eum. 247 uses the plural; 251 sqq. the singular. So 354 sq. 666 a.

γ. In the Attic dialect we find a singular construction of the second person Imper. with the indef. pronoun τίς or πᾶς τις, with or without a substantive; as, Aristoph. Av. 1186 χώρει δέυρο πᾶς ὑπηρέτης: τόξευε πᾶς τις. So Pax, 515 sqq.; hence the change from the third person to the second: Eur. Bacch. 327 (346.) στειχέτω τις ὡς τάχος, ἐλθὼν δὲ θάκουσ' αὐτὸν, ἢ οἰωνοσκοπεῖ, μοχλοῖς τριάντον κἀνάτρεψον ἔμπαλιν, καὶ—μέθες. This also doubtlessly arises from common conversation; the indefinite subject being addressed as if in the presence of the speaker: English, “go every

*one of you;*” hence we may see that probably the Imperat. originally was used only in the second person, as commands are issued most naturally in that form.

*Predicate with more than one Subject.*

*Predicative (and Attributive) Adjective and Participle. (See also §. 393.)*

§. 391. 1. If all the subjects are of the same gender, the adjective stands in that gender in the plural; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί—ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί—ἡ ὀργὴ καὶ ἡ ἀσυνεσία εἰσὶ κακαί. So also attributives, whether immediate or remote; as, ὁ Σωκράτης καὶ ὁ Πλάτων σοφοί or σοφοὶ ὄντες.

2. When the subjects differ in gender the plural form is used, and with names of persons the masculine is preferred to the feminine, the feminine to the neuter: as

‘Ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοὶ εἰσιν: Il. σ, 567 παρθενικαὶ δὲ καὶ ἡῖθεοι, ἀταλὰ φρονέοντες: Il. β, 136 αἱ δὲ πού ἡμέτεραί τ’ ἄλοχοι καὶ νήπια τέκνα εἶατ’ ἐνὶ μεγάροις ποτιδέγμεναι: Xen. Cyr. III. 1, 7 ὥς δὲ εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν.

3. With abstracts and names of inanimate things the neuter plural, as in English, “*things*,” is used frequently without any regard to the gender of the subjects (see §. 381.): as

Plato Menex. 246 φθόνος καὶ ἔρωσ ἐναντία ἐστίν, *contrary things* (ἐστίν is singular by attraction to ἐναντία): Od. ξ, 226 ἄκοντες ἐΰξεστοι καὶ οἰστοὶ λυγροί: Od. ν, 435 ῥάκος ἄλλο κακὸν βάλεν ἠδὲ χιτῶνα ῥωγαλέα: Hdt. III. 57 ἦν τότε ἡ ἀγορὰ καὶ τὸ πρυτανεῖον Παρίῳ λίθῳ ἡσκημένα: Xen. M. S. III. 1, 7 λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμα ἐστίν: so remote attributives in the oblique cases; Thuc. IV. 52 τὰς τε ἄλλας πόλεις καὶ πάντων μάλιστα τὴν Ἀντανδρον. G. T. Mark xii. 28 ποῖα ἐστὶν ἐντολὴ πρώτη πάντων;

*Obs. 1.* Sometimes an adjective which is common to several subjects is referred only to one of them; as Xen. Cyrop. V. 1, 10 καὶ φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν; and sometimes to the one which is to be distinguished as the most comprehensive or significant or important: Il. α, 177 αἰεὶ γὰρ ἔρις τε φίλη, πόλεμοι τε μάχαι τε: Il. ο, 193 γαῖα δ’ ἔτι ξυρὴ πάντων καὶ μακρὸς Ὀλυμπος: so with the personal nouns; Xen. Anab. I. 4, 8 ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα: Soph. CEd. R. 417 ἀμφίπληξ μητρός τε καὶ σοῦ πατρός—ἀρά: so Virg. Æn. VII. 50 *Filius huic, fatus Divum, prolesque virilis nulla fuit*. The same holds good of a substantive in apposition; as, Æsch. Ag. 41 μέγας ἀντίδικος Μενέλαος ἀναξ ἡδ’ Ἀγαμέμνων. For the same purpose an attributive adjective sometimes agrees not with the substantive nearest to it, but with one further off: Il. ο, 344 τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ: Thuc. VIII. 63 πυθόμενος—Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα: Od. ι, 222 νῆον δ’ ὀρῶ ἄγγεα πάντα, γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνύμελγεν: Hesiod. Theog. 973 ἐπὶ γῇν τε καὶ οὐρέα νῶτα θαλάσσης πᾶσαν: Id. Opp. 403 οἶκον μὲν πρότιστα γυναῖκά τε, βούν τ’ ἀροτῆρα,

κτητήν, οὐ γαμετήν : Thuc. I. 54 τὰ τε ναυάγια καὶ νεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς : Xen. Anab. I. 5, 6 ἐπὶ τὰ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικοῦς : Plat. Hipp. 290 C τοὺς ὀφθαλμοὺς—πρόσωπον—πόδας—χεῖρας—εἴπερ χρυσοῦν γε δὴ ἔν καλλιστον ἐμελλε φαίνεσθαι, sc. πρόσωπον. Analogously to this the adjective belonging to two substantives is joined with the latter ; as, Eur. Suppl. 23 τό τ' ἔγχος τήν τε δυστυχεστάτην στένων στρατείαν.

*Obs. 2.* Thus too sometimes one attributive adjective applies to two opposed substantives ; as, Thuc. II. 44 οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν ὥσπερ οἶδε τῆς τελευτῆς, ὑμεῖς δὲ λύπης : Id. V. 105 οὐδὲν γὰρ ἔξω τῆς ἀνθρωπείας τῶν μὲν ἐς θεῖον νομίσεως, τῶν δὲ ἐς σφᾶς αὐτοὺς βουλῆσεως δικαιούμεν.

### Verb or Copula.

#### PERSON.

§. 392. When several subjects differing in person are joined together, the verb is generally in the plural, and the first person is preferred to the second, and the second to the third ; as,

ἐγὼ καὶ σὺ γράφομεν, *ego et tu scribimus* : ἐγὼ καὶ ἐκεῖνος γράφομεν, *ego et ille scribimus* : ἐγὼ καὶ σὺ καὶ ἐκεῖνος γράφομεν, *ego et tu et ille scribimus* : σὺ καὶ ἐκεῖνος γράφετε, *tu et ille scribitis* : ἐγὼ καὶ ἐκεῖναι γράφομεν, σὺ καὶ ἐκεῖνος γράφετε, ἡμεῖς καὶ ἐκεῖνοι γράφομεν, ὑμεῖς καὶ ἐκεῖνος γράφετε : Demosth. p. 129, 72 (πρεσβείας) ἐγὼ καὶ Πολύευκτος—καὶ Ἡγήσιππος καὶ Κλειτόμαχος καὶ Λυκούργος καὶ οἱ ἄλλοι πρέσβεις περιήλθομεν.

*Obs. 1.* Sometimes the verb agrees in person with the most prominent subject. Of course such a change of person often involves a change of number also ; as, Eur. Med. 1020 ταῦτα γὰρ θεοὶ κἀγὼ κακῶς φρονούσ' ἐμνηχανσάμεν.

*Obs. 2.* Or sometimes with the subject nearest to it : Arist. Eq. 229 κἀγὼ μετ' αὐτῶν χῶ θεὸς ξυλλήψεται : Xen. M.S. IV. 4, 7 περὶ τοῦ δικαίου πάνν οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὺ οὐτ' ἂν ἄλλος οὐδεὶς δύναται ἀντειπεῖν : Plat. Phæd. p. 77 D ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι (pertractare) τὸν λόγον. So Isæus p. 84 ἡμεῖς δὲ καὶ Στράτιος καὶ Στρατοκλῆς παρεσκευάζοντο ἅπαντες : Xen. Anab. II. 1, 16 σύ τε Ἑλλήν εἰ καὶ ἡμεῖς.

#### NUMBER.

§. 393. 1. When several subjects agreeing in person are joined with one verb, the verb generally stands in the plural number ; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί—ὁ Φίλιππος καὶ ὁ Ἀλέξανδρος πολλὰ τε καὶ θαυμαστὰ ἔργα ἀπεδείξαντο.

2. When two subjects are named and to be represented as a pair the dual is used : Xen. Mem. I. 2, 40 Κριτίας καὶ Ἀλκιβιάδης τῷ Σωκράτει ὠμιλείτην : Plat. σοφία καὶ νοῦς ἀνευ ψυχῆς οὐκ ἂν ποτε γενοίσθην.

## 3. Exceptions.—(See also §. 386.)

1. The verb frequently stands at the beginning of the sentence, and agrees with the subject nearest to it; as, *Il. π.* 844 σοὶ γὰρ ἔδωκε νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων· *Il. α.* 255 ἡ κεν γηθήσαι Πριάμος Πριάμοιό τε παῖδες· *Il. η.* 386 ἠνώγει Πριάμος τε καὶ ἄλλοι Τρῶες ἀγαοί· *Plat. Lys. p.* 207 D φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ· *Hdt. V.* 21 εἶπετο γὰρ δὴ σφί καὶ ὀχήματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή; by this construction the two subjects are represented as united under some common notion, such as “father” and “mother,” or the like. So *Hdt. VIII.* 106 περιήλθε ἡ τε τίσις καὶ ὁ Ἑρμότιμος· *Id. V.* 12 ἦν Πίγρης καὶ Μαντίης ἄνδρες Παίονες· *Xen. Anab. II.* 4, 16 ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι; where the change of the number is remarkable. (*G. T. Matt. iii.* 5 ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα Ἰουδαία.) In poetry sometimes the singular verb is placed after the first subject; as, *Eur. Suppl.* 143 Τυδεὺς μάχην ξυνήψε Πολυνείκης θ' ἄμα· *Aristoph. Vesp.* 1450 Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης.

2. The verb stands at the end of the sentence, and agrees in number with the nearest subject. This construction, as in the last mentioned, sometimes marks that the two subjects have a common notion: *Xen. R. Ath.* 691 Ε πένητες καὶ δῆμος πλεόν ἔχει· *Plat. Symp. p.* 190 C αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο· *Demosth.* 307 D τριήρεις καὶ σκεύη καὶ κτήματα περίεστι· *Diod. Sic. XX.* c. 72 δάκρυα καὶ δέησεις καὶ θρήνος ἐγένετο συμφορητός· *Strabo V.* 350 Α Ἑρνικοὶ καὶ ἄλλα συστήματα ὑπήρξε. The change of the number is remarkable in *Od. μ.* 43 τῷ δ' οὔτι γυνή καὶ νήπια τέκνα οἴκαδε νοστήσαντι παρίστανται, οὐδὲ γάνυνται.

*Obs. 1.* Sometimes this arises from a sort of parenthetical sentence following the subject with which the verb agrees: *Thuc. I.* 42 ὦν ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρων μαθὼν, ἀξιούτω κ. τ. λ.

*Obs. 2.* If the subjects are names of persons, the verb is properly used in the singular only when it precedes, or stands between the subjects; but sometimes is in the singular, even when it stands after the subjects.

*Obs. 3.* The construction, so common in Latin, of a plural verb with a singular subject and *μετά, cum, &c.* is very rare in Greek: such as *Eur. Iph. Aul.* 1036 τίς ἄρ ὕμέναιος διὰ λωτοῦ Λίβυος μετὰ τε φιλοχόρου κιθάρης συνίγγων θ' ἔστασαν ἰαχάν· *Thuc. III.* 112 Δημοσθένης μετὰ τῶν ἐυστρατηγῶν—σπένδονται· *Diphil. ap. Athen.* VII. p. 292 D πολυτελῶς Ἀδώνια ἀγούσ' ἑταῖρα μεθ' ἑτέρων· so *Lucian. D. D. XII.* 1 ἐκείνη (ἡ Ῥέα)—παρалаβοῦσα καὶ τοὺς Κορύβαντας—ἄνω καὶ κάτω τὴν Ἰδην περιπολοῦσιν.

3. If all the subjects are neuter plurals, the verb is in the singular; as, *πολλά τε καὶ καλὰ καὶ θαυμαστὰ ἐγένετο.*

4. If the subjects are names of things in the singular, the verb is in the plural, when the subjects differ in species, or are opposed to each other; as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θαυμάζονται, but in the singular when the subjects are conceived under one common notion; as, ἡ τῆς ψυχῆς ἀρετὴ καὶ τὸ τοῦ σώματος κάλλος θαυμάζεται.

5. σχῆμα Ἀλκμανικόν—the plural (or dual) verb is used with a singular noun, when some other noun follows to which it also refers. This construction received its name from its being, according to the grammarians, frequently used by Alcman: but it is found as early as Homer: *Il. ε.* 774

ἤχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος : Od. κ, 513 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε βέουσιν Κώκυτός τε ; Il. υ, 138 εἰ δέ κ' Ἀρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων. So also in construction with a participle : Pind. Pyth. IV. 179 τὸν μὲν Ἐχίονα κεχλάδοντας ἦβα, τὸν δ' Ἐρυτον<sup>a</sup>.

6. Sometimes the verb, though preceded by several subjects, agrees with the first whereto the others are represented as subordinate ; Il. ρ, 387 γούνατά τε καὶ κνήμαι τε, πόδες θ' ὑπένερθεν ἐκάστου χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο μαρναμένοισιν : Il. ψ, 380 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω θέρμετ'. Even with names of persons : Xen. Anab. I. 10, 1 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπύπτει : cf. Poppo. Here also we may refer Od. θ, 48 f. κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα βήτην.

7. The verb stands sometimes in the singular, even when preceded by several names of things in the plural : Plat. Symp. p. 188 B καὶ γὰρ πάχυναι καὶ χάλασαι καὶ ἐρυσίβαι ἐκ πλεονεξίας καὶ ἀκοσμίας περὶ ἀλλήλα τῶν τοιούτων γίγνεται ἐρωτικῶν, these things being conceived as component parts of one state. This is illustrated by Eur. Phœn. 364 ἂν μ' ὀφελεί, σπονδαὶ τε καὶ σὴ πίστις, ἦ μ' εἰσήγαγε.

8. If several subjects are disjunctively united by ἢ—ἢ, *either—or*, οὗτε—οὗτε, *neque—neque*, the verb is in the singular when an actual disjunction is intended, so that the predicate cannot be said of the one if it can be said of the other ; as, ἢ οὗτος ἢ ἐκεῖνος ἀληθῆ λέγει, *aut hic, aut ille vera dicit*, like Cicer. N. D. III. 12 *omne corpus aut aqua aut aër aut ignis aut terra est, aut aliquid, quod est concretum ex iis, aut ex aliqua parte eorum* : or in the plural, when the predicate refers to all the subjects equally, at the same time and in the same manner ; as, Il. υ, 138 εἰ δέ κ' Ἀρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων, ἢ Ἀχιλλῆϊ ἴσχωσι καὶ οὐκ εἰώσι μάχεσθαι : Eur. Alc. 367 καὶ μ' οὐθ' ὁ Πλούτωνος κύων οὐθ' οὐπὶ κώπῃ ψυχοπομπὸς ἂν γέρων ἔσχω<sup>a</sup> : Demosth. p. 817, 12 ἃ μὲν οὖν Δημοφῶν ἢ Θηριππίδης ἔχουσι τῶν ἐμῶν : ubi v. Bremi Varr. Lectt. p. 25. So *ibid.* p. 814, 4 ἀπαντα ταῦτα ἐνεχείρισεν Ἀφρόβη τε τούτῳ καὶ Δημοφῶντι, τῷ Δήμωνος νιέει, τούτοιον μὲν ἀδελφιδόιν ὄντοι, τῷ μὲν ἐξ ἀδελφοῦ, τῷ δ' ἐξ ἀδελφῆς γεγονότοι : Lucian. Ver. Hist. II. 19 πολλάκις γοῦν ὁ μὲν Ὑάκινθος ἢ ὁ Νάρκισσος ὁμολόγουν. So in Latin ; as, Cicer. de Offic. I. 41, 148 *si quid Socrates aut Aristippus contra morem consuetudinemque civilem fecerint locutivæ sint*<sup>b</sup>.

Obs. 4. The singular is also used with several subjects when emphasis is to be laid on each.

#### THE TEMPORAL RELATIONS OF THE PREDICATE<sup>c</sup>.

For the expression of the undefined notion of time, see §. 401—*Aorist*.

§. 394. 1. A verb implies the notion of time as an accident of the act or state. And this notion of time may be brought forward more or less. If this be kept in mind, several of the peculiarities in the use of the tenses will be the better understood. It may either be merely the general undefined notion of time attached to every verbal notion, or it may be the more definite notion of time, past, present, future, attached to it by the speaker.

ῥῆμα δέ ἐστι τὸ προσσημαῖνον χρόνον, λέγω δὲ ὅτι προσσημαίνει χρόνον, οἷον

<sup>a</sup> Valck. Amm. p. 180 not. Welcker Alem. p. 21. Diss. Pind. ad loc.

<sup>b</sup> Monk ad loc.

<sup>c</sup> Matth. Eur. Hec. 84.

<sup>d</sup> Dissen Kleine Schriften, p. 1. 599.

ὑγίεια μὲν ὄνομα, τὸ δὲ ὑγιαίνει ῥῆμα. προσσημαίνει γὰρ τὸ νῦν ὑπάρχειν. Arist. de Interp. III.

2. Every definite notion of time is considered by the speaker primarily with reference to the time present to himself—his present belief or conception—as being either coincident with it, or antecedent to it, or consequent upon it—present—past—future; a present notion that something has happened, is happening, or will happen; which relations are expressed by three forms, called tenses: γράφω, *present*; ἔγραφα, *past*; γράψω, *future*. And when these relations are by these forms expressed absolutely, without reference to any other action, they are called the *Absolute Tenses*.

3. But an action may not only be thus defined by its reference, whether as past, present, or future, to the time present to the speaker, but may also have a reference to some other action expressed by some other predicate, whether it be antecedent to, coincident with, or consequent on this action; that is, whether it be ended before this other action is going on, finished, or intended; whether both are, or were, or will be going on at the same time; or whether it is not yet begun, but only conceived as about to happen, when the other shall be going on, or finished, or intended. For these also the Greek has forms, which are called the *Relative Tenses*.

4. As then the action itself is spoken of as past, present, or future, and may in each of these relations be conceived of in reference to some other action already past, or at that time going on, or as intended to be done, there are altogether nine relative tenses, of which those of time past and present are expressed by the inflexions of the verb, those of time future are sometimes supplied by the auxiliary verb μέλλω: the forms of the absolute present and future γράφω, γράψω, perform also the functions of the relative present and future; as, γράφω ἐπιστολὴν ἐν ᾧ σὺ παλῆεις—ἐπεὶ οἱ βάρβαροι ἐγγὺς ἔσονται οἱ Ἕλληνες μαχοῦνται.

5. While the Absolute Tenses signify only the three notions of time, antecedent, coincident, consequent, without reference to any other predicate, the Relative Tenses express these temporal notions of the predicate, and also their relation to some other predicate, in past, present, or future time.

Obs. 1. The difference between the absolute and relative tenses may be illustrated thus:

Present, Absolute.—*The sun rises in the heavens*; as a thing of every day occurrence, without definite reference to any thing else.



**Present, Relative.**—*The sun is rising in the heavens ; now* while I am speaking. This definition generally is not expressed, as it is implied in and suggested by the proposition.

**Past, Absolute.**—*The sun rose ;* as a matter of past daily occurrence—no definite time necessarily implied.

**Past, Relative.**—*The sun was rising, has risen,* suggests the question, *When ?* which is answered by the proper definition, *When this happened, &c.*

6. The relative tenses are divided into Principal (*Present, Perfect, and Future*) and Historic Tenses (*Imperfect, Pluperfect, Futurum exactum*). The Predicate of the Historic Tenses always has reference to some other predicate, either expressed or implied. The Predicate of the Principal Tenses often refers only to the time or act of speaking ; as, *νῦν γράφω—γέγραφα τὴν ἐπιστολήν, while I speak I am writing, have written.*

7. The Præteritum absolutum (the Aorist or Indefinite tense) is opposed both to the Impft. and Plpft., and to the Perfect. The Impft. and Plpft. signify a continued action in time past ; the Aorist, a momentary action in time past ; the Pft. a completed action in time past, but continuing in its effects ; whereas the Aorist has no collateral notion of the effect.

*Obs. 2.* Some of the differences between the use of the Aorist and the other tenses may be referred to the principle stated above (1.) : In every verb is implied the notion of an act or state, and also that of time—when the act or state is to be brought prominently forward as something in actual existence, and therefore past, the notion of time being kept rather out of view, then the Aorist is used ; when the time is to be brought more prominently out, then one or other of the other tenses is used, as the action is or is not to be represented as enduring in its effects. See also §. 401.

#### 8. Table of the Absolute and Relative Tenses :

	Present.	Past.	Future.
I. Absolute.	γράφω	ἔγραψα.	γράψω.
II. Relative.			
a. Coincidence. Action yet going on. <i>Imperfect.</i>	γράφω.	ἔγραφον.	γράψω.
b. Antecedence. Action past. <i>Preterite.</i>	γέγραφα.	ἔγεγράφειν.	γεγραφὸς ἔσομαι.
c. Consequence. Action yet to come. <i>Future.</i>	μέλλω γράφειν.	ἔμελλον γράφειν.	μελλήσω γράφειν.

## 9. Examples of the Relative Tenses:

I. a. Pres. Impft. (Pres. Prop.)	{	γράφω τὴν ἐπιστολὴν ἐν ᾧ σὺ παίζεις. ....	} Coincident with	} a present action.
b. Pres. Perf.	{	γέγραφα τὴν ἐπ., the letter has been written and is ready while I speak. ....	} Antecedent to	}
c. Pres. Fut.	{	μέλλω γράφειν (γράφω), I intend to write while I am speaking.	} Consequent on	}
II. a. Pret. Impft. (Impft. Proper.)	{	ἔγραφον τὴν ἐπ. ἐν ᾧ σὺ ἔπαιζες. . .	} Coincident with	} a past action.
b. Pret. Perf.	{	ἔγεγραφα τὴν ἐπ. ὅτε σὺ ἦλθες. . . .	} Antecedent to	
c. Pret. Fut.	{	ἔμελλον γράφειν ὅτε σὺ ἦλθες. . . . .	} Consequent on	
III. a. Fut. Impft. Future Proper.	{	γράψω τὴν ἐπ. ἐν ᾧ σὺ παίζῃς, . . . .	} Coincident with	} a future action.
b. Fut. Perf.	{	ἡ ἐπιστολὴ γεγραψεται ὅταν σὺ πα- ραγίνῃ. ....	} Antecedent to	
c. Fut. Fut.	{	μελλήσω γρ. ὅτε σὺ παραγενήσῃς. . .	} Consequent on	

*Explanation of the terms applied to the Relative tenses.*

- I. An action which is still going on is of course not yet completed, and therefore the tense expressing such an action is termed generally Imperfect.
- a. Pres. Impft.—*I am now doing this*; action not completed now.
- b. Pres. Pft.—*I have done this*; action at present time past and completed.
- c. Pres. Fut.—*I shall do it*; I am at the present time in such a position that I shall do it.
- II. a. Pret. Impft.—*I was doing it*; at some time past the action was going on, but not completed.
- b. Pret. Pft.—*I had done it*; at some past time the action was completed.
- c. Pret. Fut.—*I was about to do it*; at some past time I was in such a position that I was about to do it.
- III. a. Fut. Impft.—*I shall do it*; at some future time, the action will be going on and imperfect.
- b. Fut. Pft.—*I shall have done it*; at some future time the action will be completed.
- c. Fut. Fut.—*I shall be about to do it*; at some future time I shall be in such a position that I shall be about to do it.

Obs. 3. The Infinitive and Participle express the time of the action as past, present, or future, (λέξαι, λέγειν, λέγειν.) merely in reference to the verb on which it depends, without defining it by referring it to the time present to the speaker or some other action, relatively to which it is past, present, or future; nor is the time of the action necessarily the same as that of the verb on which it depends; so that the different forms of the Part. and Infin. past, present, or future, may be used indifferently with a past, present, or future verb, and mostly the secondary forces of the respective tenses (see §. 395. Obs. 2.); as, βούλομαι λέγειν, ἡβουλόμην λέγειν,

βουλῆσεται λέγειν : γελῶν λέγει, γελῶν ἔλεγε, γελῶν λείξει : λέγει γεγραφέναι (γράψαι), ἔλεξε γεγραφέναι (γράψαι), λείξει γεγραφέναι (γράψαι) : γεγραφῶς (γράψας) λέγει, γεγραφῶς (γράψας) ἔλεξε, γεγραφῶς (γράψας) λείξει : ἐλπίζει εὐ πράξειν, ἤλπισεν εὐ πράξειν, ἐλπίσει εὐ πράξειν : παρασκευάζεται ὡς λέξων, παρεσκευάσθητο ὡς λέξων, παρασκευάσεται ὡς λέξων.

*Obs.* 4. For the use of the Aorist and Present Infinitives, see §. 405.

*Obs.* 5. It must be remarked likewise that the Present Inf. performs as well the functions of the Impft., as the Pft. those of the Plpft.

### *Present Indefinite—Historic Present.*

§. 395. 1. The present most usually signifies an incomplete action yet in course of performance, going on coincidentally with the time present to the speaker, i. e. the act of speaking; as, οὗτος λέγει, *he is saying now*. But the notion of the present is extended so as to comprehend indefinite spaces of time, as we say "the present age;" and in this way the present is used indefinitely, as referring to no particular moment when the action takes place; as, φασί, *aiunt*. This indefinite present is used in general propositions, proverbs, comparisons, and in speaking of manners and customs, or of any thing which frequently or repeatedly or regularly happens; as, ὁ ἥλιος λάμπει : ὁ ἀνθρωπὸς ἐστὶ θνητός: Il. π, 364 ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται : Plat. Phæd. 58 A πλοῖον εἰς Δῆλον οἱ Ἀθηναῖοι πέμπουσιν.

2. Another use of the present is historic; when, to give animation to the narration, past events are spoken of as present, and thus brought more vividly before the mind. So Eur. Phœn. 31 μαστοῖς ὑφέιτο καὶ πόσιν πείθει τεκεῖν. This takes place even in dependent sentences, especially in adjectival sentences introduced by a relative pronoun; as,

Hdt. V. 91 μετεπέμποντο Ἰππῖαν ἐκ Σιγείου, ἐς δὲ καταφεύγουσι οἱ Πεισιστρατῖδαι : Xen. Anab. I. 7, 16 ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπεὶ δὴ πυνθάνεται Κῦρον προσελαύνοντα : Eur. Hec. 1134 ἦν τις Πριαμίδων νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμὸι πατήρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν : Ibid. 963 τυγχάνω γὰρ ἐν μέσοις Ἑθρήκης ὄροις ἀπῶν, ὅτ' ἤλθες δεῦρο.

*Obs.* 1. On the interchange of the Historic Pres. with the Impft. and Aor. see §. 398. 2., 401. 6.

*Obs.* 2. Hence the present Infin. is very often used in the *oratio obliqua* for the Aorist; as Hdt. VI. 137 Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι· κατοικημένους γὰρ τοὺς Πελαγούς ὑπὸ τῷ Ὑμησσοῦ, ἐνθεύτεν ὀρμεωμένους, ἀδικεῖν τὰδε· φοιτᾶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ὕδωρ—οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι κω—οἰκέτας· ὅκως δὲ ἔλθοιεν αὐταί, τοὺς Πελαγούς ὑπὸ ὕβριος—βιᾶσθαι σφας κ. τ. λ. : Xen. M. S. II. 6, 31 πέπυσμαι καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δὲ γε Σειρήνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν

ἐπῆδον, πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλεῖσθαι : Plat. Symp. p. 175 C μετὰ ταῦτα ἔφη σφᾶς μὲν δειπνεῖν (*cœnasse*), τὸν δὲ Σωκράτη οὐκ εἰσιέναι (*introisse*) : Id. Rep. p. 614 C δικαστὰς δὲ μεταξὺ τούτων καθῆσθαι· οὗς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δίκαιους κελεύειν πορεύεσθαι τὴν εἰς δεξιάν—ὁρᾶν δὴ κ. τ. λ. : but see below, §. 405.

§. 396. 1. Several verbs have in their Pres. the sense of the Pft., as implying the past action whence the present state arises ; as, οἶχομαι, *I am gone=have departed* ; so always, ἔκω, *veni, adsum* (for ἐλήλυθα), and the following verbs of perception, ἀκούω, and the poetic κλύω, *audivi* (for ἀκήκοα), πυνθάνομαι, αἰσθάνομαι, γινώσκω, μανθάνω. Or, the sense of the Aorist, as expressing simply an action, without distinct reference to any definite time ; as, τίττειν, *parentem esse=procreasse* (Aor.)

Od. ο., 403 νησὸς τις Συρίη κυκλήσκειται, εἴ που ἀκούεις (*hear and have heard*) : Π. ε., 472 πῇ δὴ τοι μένος οἶχεται, ὃ πρὶν ἔχεσκες (*is gone=has departed*) : cf. ο., 223 : Od. π., 24 οὐ σ' ἔτ' ἔγωγε ὄψεσθαι ἐφάμην (*putabam*), ἐπεὶ ὦχεο (*profectus fueras*) νηὶ Πύλουνδε : Xen. Cyr. VI. 1, 45 μὴ λυποῦ, ὅτι Ἀράσπας οἶχεται εἰς τοὺς πολεμίους : Ibid. VIII. 3, 28 οὐ μετεστράφη, ἀλλ' ὦχετο (as Aor.) ἐφ' ὅπερ ἐτάχθη. So ἀποιχεσθαι : Hdt. IX. 58 Μαρδόνιος, ὡς ἐπύθετο τοὺς Ἕλληνας ἀποιχομένους : Id. III. 72 φᾶς ἄρτι τε ἦκειν (*adesse, venisse*) ἐκ Περσέων : Eur. Hec. princ. ἔκω νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπών : Demosth. p. 28, 1 τὰ δὲ πράγματ' εἰς τοῦτο προήκοντα (ὁρῶ), ubi v. Schæfer : Plat. Gorg. p. 503 C Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα ; Soph. Trach. 68 καὶ ποῦ κλύεις νιν, τέκνον, ἰδρύσθαι χθονός ; Hdt. I. 69 πάντα πυνθανόμενος ὁ Κροῖσος ἔπεμπε εἰς Σπάρτην ἀγγέλους : Eur. Med. 85 ἄρτι γινώσκεις τόδε ; Id. Bacch. 1297 ἄρτι μανθάνω. Trag. and also other poets ; θνήσκειν, *mortuum esse*, τίττειν, τεκνοῦν, (Eur. Herc. Fur. 7) γενᾶν τινα, *procreate et parentem esse* ; and so other verbs which express the being in some state which arises from a preceding act, have, in relation to that act, a past sense, as νικάω, ἤττωμαι &c., but all these usages arise rather from the sense of the verb than the force of the tense.

Obs. 1. The Pres. of οἶχομαι seems in Homer always to have the sense of the Pft. or Aorist, but the Impft. is sometimes found in Homer in its proper sense ; as, Π. ε., 495 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὦχετο, (*simply was going*), πάντῃ, ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.

Obs. 2. The Impft. of οἶχομαι can be used either as a Plpft., *had gone* ; Xen. Anab. IV. V. 24 ὃ δὲ ἀνὴρ αὐτῆς ὦχετο θηράσων, or as an Aorist, Thuc. I. 90 Θεμιστοκλῆς ταῦτα διδάσας ὦχετο. The Impft. of ἔκω is used as the Aorist, *went*, or *came*, Thuc. VI. 30 ὃ δ' ὅχλος κατὰ θεῶν ἦκεν.

2. The Present, with some such word as πάλαι, sometimes acquires a force between the Aorist and Pft., bringing a past action prominently forward, and denoting its continuance ; as, Æsch. Ag. 363 τὸν τὰδε πράξαντ', ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι (for τείναντα) τόξον. So πάλαι τοῦτο σκοπῶ, *I looked for this a long time and am still doing so* : Arist. Eq. 236 ὅτιν ἐπὶ τῷ δήμῳ ξυνόμεντον πάλαι.

*Present for Future.*

§. 397. The Present is sometimes used for the Future, as in other languages ;

*a.* When the future time need not be expressly marked ; this is most plainly the case in the Infinitive with such verbs as *δοκῶ*, *νομίζω*, *ἡγοῦμαι*, *οἶμαι*, *ἐλπίζω*, *ὁμολογῶ*, *ὁμνυμι* &c. : as *Lysias* 145, 25 *ὡμᾶς δὲ χρὴ τὴν αὐτὴν γνώμην ἔχοντας τὴν ψῆφον φέρειν, ἥνπερ ὅτε ᾤεσθε πρὸς τοὺς πολεμίους διακινδυνεύειν* : *Xen. M. S. I.* 2, 3 *οὐδὲ πώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου* : *Id. Anab. VII.* 7, 31 *ἐὰν οἱ μὲν στρατιῶται ὑποσχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι* : *Isocr.* 130 *B μὴ γὰρ οἴεσθ' αὐτοὺς μένειν ἐπὶ τούτοις*. So it is used sometimes for the Deliberative Conjunctive (see §. 415) ; as in *Plato Theæt.* 187 *E πῶς λέγομεν* : *Id. Legg.* 831 *B ἂρ' οὖν γινώσκομεν* : so *G. T. Acts* iv. 16 *τί ποιοῦμεν* ; *What shall we do ?* So the Infin. in general propositions where the time is not confined to the present (see §. 405. *Obs.* 5.) : *Eur. Troad.* 1204 *θυητῶν δὲ μαρὸς ὅστις εὖ πράσσειν δοκῶν βέβαια χαίρει* : *Id. Alc.* 1091 *μὲν τὴν θανοῦσαν ὠφελεῖν τι προσδοκᾶς*.

*Obs.* The verb *εἶμι* and its compounds have, in Ionic prose and the Attic dialect, a future force,—*I will go*. The Inf. and Particip. of this verb have both a pres. and fut. force, and so in Homer have the Indic. and Opt. : *Od.* δ, 401 *τῆμος ἄρ' ἐξ ἄλδς εἶσι γέρον—, ἐκ δ' ἐλθὼν κοιμᾶται* : *Il.* α, 426 *καὶ τότ' ἐπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ* : *Æsch. Prom.* 325 *εἶμι καὶ πειράσομαι* : *Eur. Hec.* 1054 *ἄπειμι κάποστήσομαι* : *Ibid.* 1196 *πρὸς τόνδε δ' εἶμι καὶ λόγοις ἀμείψομαι* : *Id. Med.* 257 *οὐκ ἄπειμι πρὸς δόμους πάλιν, πρὶν ἂν σε γαίης τερμόνων ἔξω βάλῃ* : *Xen. Cyr.* I. 2, 15 *ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπᾶνεμι (præcis repelat)* : *Ibid.* VI. 1, 5 *ἄπειμι—στρατηγήσω* : *Plat. Apol.* p. 29 *E οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω*. So *Hdt.* VIII. 60 *παρέσονται—ἀπίαςί τε<sup>a</sup>*. Inf. and Particip. : *Thuc.* V. 7 *ἐνόμιζεν ἀπινέαι, ὅταν βούληται, se abiturum esse, quando vellet* : *Plat. Phæd.* p. 103 *D καὶ τὸ πῦρ γε αὖ, προσιώντος τοῦ ψυχροῦ αὐτῷ, ἡ ὑπεξίεμαι (recessurum esse) ἢ ἀπολείσθαι* : *Xen. Cyr.* I. 3, 13 *ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ὥς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, εἰδέτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν τὸν Κύρον* : *Thuc.* V. 10 *ἐξιόντων* : *Ibid.* V. 65 *ὥς ἰόντες*.

*b.* When the certainty of the future event is to be signified, to which end it is represented as actually taking place : *Il.* λ, 365 *ἦ θὴν σ' ἐξανύω γε (profecto te conficio), καὶ ὕστερον ἀντιβολήσας, εἴ που τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστιν*. Hence in oracles ; as, *Hdt.* VII. 140 *οὔτε γὰρ ἡ κεφαλὴ μένει ἔμπεδον, οὔτε τὸ σῶμα—λείπεται, ἀλλ' ἄζηλα πέλει &c.* *Æsch. Ag.* 126 *χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἄδε κέλευθος* : (*G. T. Matt.* vii. 8 *ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ κρούοντι ἀνοιγῆσεται*.) Infinitive : *Soph. Trach.* 170 *τοιαῦτ' ἔφραξε πρὸς θεῶν εἰμαρμένα τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων*.

<sup>a</sup> Piers. Moer. 16.

*Imperfect.*

§. 398. 1. The Impft. is to time past what the Pres. is to time present; both express an action yet in course of performance, and not yet completed. By the Imperfect an action is represented as going on in time past, and incomplete, relatively to another action also in time past; and either of these notions may be brought prominently forward and the other kept out of view, hence the Impft. primarily had a twofold force.

*Obs. 1.* The Imperfect is never used absolutely, but always in relation to some other predicate expressed or implied; and when this is to be supplied, the Impft. has nearly the force of the Aorist in its past sense: so especially in the narration of past events, see §. 401. 3. This predicate is in the Imperfect when its action is supposed to be coincident with the other Imperfect; as, *ὅτε ἔγγυς ἦσαν οἱ βάρβαροι, οἱ Ἕλληνες ἐμάχοντο*: if the action is antecedent to the Impft. it is in the Plpft. or Aor.; as, *ὅτε οἱ βάρβαροι ἐπεληλύθεσαν, οἱ Ἕλληνες ἐμάχοντο*.

*Obs. 2.* The action to which the Impft. refers is sometimes expressed by the participle, and the Impft. denotes that the two went on coincidently: *Thuc. I. 7 περιουσίας μᾶλλον ἔχουσαι χρημάτων—ἐκτίζοντο*, as these resources increased they built their cities, &c. Sometimes a participle is added to denote the exact coincidence: *Thuc. I. 8 ὅτεπερ καὶ τὰς πολλὰς αὐτῶν κατόικιζε*.

*Obs. 3.* Sometimes where, some present fact being spoken of, we might expect the Present, the Impft. is used in consequence of the present fact being stated with reference to some past circumstances: *Xen. Hell. II. 1. 21 οἱ Ἀθηναῖοι ἔπλευσαν ἐς Αἰγὸς ποταμούς ἀντίον τῆς Λαμψακοῦ, διεῖχε δὲ ὁ Ἑλλησποντος ταύτην σταδίου ὥς πεντεκαίδεκα*.

2. As both the Pres. and Impft. signify an action not yet completed, they are often used to express the design or the attempt to do any thing. This is especially the case where the action is such that the consent or cooperation of another party is necessary to its completion. In this case the will is taken for the deed, which is therein commenced:

*Od. π. 431 τοῦ νῦν οἶκον ἄτιμον ἔδεις (consumis), μνάγ δὲ γυναῖκα, παῖδά τ' ἀποκτείνεις, interficere conaris.* So *ἔκτεινον, ἀπωλλύμην, perdebar*: *Eur. H. F. 538 τὰμ' ἔθνησκε τέκν', ἀπωλλύμην δ' ἐγώ, liberi mei morituri erant &c.* *Id. Med. 1149 πόσις δὲ σὸς ὄργας ἀφίρει, (tried to remove.)* So also the Imperfect Optative after *εἰ*: *Soph. Œd. Col. 992 εἴ τις σε τὸν δίκαιον αὐτίκ' ἐνθάδε κτεῖνοι, (were to try to kill.)* So the Participle: *Eur. Phœn. 81 ἐγὼ δ' (Jocasta) ἔριν λούουσ', ὑπόσπονδον μολεῖν ἔπεισα παιδί παῖδα, πρὶν ψαῦσαι δορός*: *Id. El. 1024 καὶ μὲν, πόλεως ἀλωσιν ἐξιόμενος ἢ δῶμ' ἐνήσων, τὰλλὰ τ' ἐκσώζων τέκνα, ἔκτεινε πολλῶν μίαν ὕπερ, συγγενόστ' ἂν ἦν*: *Ibid. Iph. T. 1330 ἐξένευσ' ἀποστήνα πρόσω Ἀγαμέμνονος παῖς, ὥς ἀπόρρητον φλόγα θύουσα*: *Hdt. VI. 82 πρὶν—μάθη, εἴτε οἱ ὁ θεὸς παραδίδοι, εἴτε οἱ ἐμποδῶν ἔστηκε*: *Demosth. p. 849, 17 οὐδ' ἐμοῦ παραδιδόντος τὸν παῖδα, (quum traditurus non essem), παραλαβεῖν ἠθέλησεν, and so frequently in this oration.* *Hdt. III. 81 τὰ (i. e. δ) μὲν Ὀσάνης εἶπε, τυραννίδα παύων (aboliturus), λελέχθω κάμοι*

ταῦτα : Xen. Hell. II. 1, 29 ἡ Πάραλος ἐς τὰς Ἀθήνας ἐπλευσεν, ἀπαγγέλλουσα τὰ γεγονότα. (G. T. St. John xiii. 11 ἦδαι γὰρ τὸν παραδιδόντα αὐτόν.) So often the Pr. Part. after verbs of motion : Eur. Suppl. 131 τούτους θανόντας ἔλθον ἐξαιτῶν πόλιν : Demosth. p. 69, 15 τοὺς μὲν ὄντας ἐχθροὺς Θηβαίων Λακεδαιμονίους ἀναρεῖ, οὓς δ' ἀπώλεσεν αὐτὸς πρότερον Φωκίας νῦν σώζει ; καὶ τίς ἂν ταῦτα πιστεύσειεν ;

3. Hence arises the analogous use of the Impft. (or Aorist in sense of Impft.), where the Impft. with ἄν is more usual, in the sense of Fut. with ἐμελλεν, to express an action which is or was viewed as not completed, but as being, or having been, to be completed : ἄν, if it is used, refers definitely to certain conditions or circumstances under which the action would have been completed.

Hdt. VII. 220 μέντοι δὲ αὐτοῦ μέγα κλέος ἐλείπετο, *he thought if he stayed that great glory would be in store for him* ; so ἐβουλόμην, *I would, that is, if I might* : (so G. T. Acts xxv. 22 :) Æsch. Ag. 350 πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην : Eur. Iph. T. 26 ἔλθοῦσα δ' Αὐλίδ' ἡ τάλαινα (Iphigenia)—ἐκαινόμην ξίφει, ἀλλ' ἐξέκλεψεν—Ἄρτεμις (= εἰ μὴ ἐξέκλεψεν) : Id. Med. 1182 ἦδη—ταχὺς βαδιστὴς τερμῶνων ἀνθήπτετο, *assecuturus erat ; at assecutus non est* : Id. Bacch. 612 τίς μοι φύλαξ ἦν, εἰ σὺ συμφορὰς τύχοις<sup>a</sup> ; so in English, *I had done so, unless &c.* Sometimes the omission of ἄν gives irony to the verb : Arist. Nub. 1338 ἐδιδαξάμην μέντοι σε<sup>b</sup>. So in notions of duty, propriety, possibility &c. the Impft. expresses that *it ought to have been so and so, but was not*, see §. 858. 2. 3. : χρῆν, *oportebat* ; εἴδει, *necesse erat* ; καλῶς εἶχε, *εἰξήν, ὠφέλε, &c.*

4. The Impft. is sometimes used for the Present, when the thought which the sentence expresses is not taken merely as an indefinite proposition, true at the present moment, but is referred in the speaker's mind to some time past ; as,

Π. π, 29 τοὺς μὲν τ' ἱητροὶ πολυφάρμακοι ἀμφιπέπονται, ἔλκε' ἀκείονοι σὺ δ' ἀμήχανος ἔπλεε, Ἀχλλεὺ ! cf. the preceding verse : Plat. Crit. p. 47 D διαφθερούμεν ἐκεῖνο καὶ λαβησόμεθα, δ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ αἰδίκῳ ἀπώλλυτο : for δ τῷ μὲν δικ. βέλτιον γίγνεσθαι τῷ δὲ αἰδ. ἀπόλλυσθαι ἐλέγετο ἐκάστοτε ἐφ' ἡμῶν περὶ τῶν τοιούτων διαλεγομένων : vide Stallbaum. So especially the Impft. ἦν is used for ἐστὶ, referring to some past thought ; as, Π. ε, 331 Κύπριν ἐπύχετο—γιγνώσκων, ὅτ' ἀναλκίς ἔην θεός : Soph. Œ. C. 117 τίς ἄρ' ἦν : Plat. Rep. p. 406 E ἄρ' ἦν δ' ἐγὼ, ὅτι ἦν τι αὐτῷ ἔργον : (Stallbaum ὅτι ἐστὶν αὐτῷ, ὡς ἄρτι ἐλέγομεν, ἔργον τι :) Ibid. p. 436 C εἰσόμεθα, ὅτι οὐ ταῦτόν ἦν, ἀλλὰ πλείω, i. e. ὅτι οὐ ταῦτόν ἐστιν, ὥσπερ ὠόμεθα : cf. ibid. p. 609 B. Id. Phædr. p. 230 A ἀτὰρ, ὦ εἰταῖρε, μεταξὺ τῶν λόγων, ἄρ' οὐ τὸδε ἦν τὸ δένδρον, ἐφ' ὅπερ ἦγες ἡμᾶς, ubi v. Stallbaum. So of admitted definitions or propositions, and the phrase in Aristotle for a metaphysical definition<sup>c</sup>, τὸ τί ἦν εἶναι<sup>d</sup>, *the essence as it is conceived of*. (In this phrase the words τί ἦν stand as an attributive adjective. See 456. 2. d.)

<sup>a</sup> Elm. ad loc. Herm. Electr. 902, 1101. Elm. Med. 416. Lobeck Ajac. 634. Elendit ad v. ἄν.

<sup>b</sup> Herm. Nub. 1344.

<sup>c</sup> Trend. de An. page 192, τὸ τί ἦν εἶναι, si universe explicatur definitio, determinatio est (ὁρισμὸς ὅρος, Top. I. 4 ; Met. Z. 4,

p. 133 Br.), ita quidem ut quidquam vel materiam spectat vel alia demum interposita notione (κατὰ συμβεβηκός) accidit, excludatur. Unde fit ut et ejus sit cujus natura per se sola cogitur, et materia detracta ad formam pertineat.

<sup>d</sup> Waitz. Org. vol. ii. p. 400 : Quomodo

*Obs.* 4. Thus ἐμέλλες κ. τ. λ. is used sometimes to express that something which has just taken place was previously in the speaker's mind as a contemplated and expected result: Arist. Ach. 347 ἐμέλλετ' ἄρ' ἅπαντες ἀνασείειν βοήν, *I thought you would*; cf. Vesp. 460; with a negative, Eur. Med. 1354; σὺ δ' οὐκ ἐμέλλες, κ. τ. λ., *you did not expect*: see §. 408. *Obs.* 2.

5. Connected with this is the use of ἦν (usually οὐκ ἦν) with ἄρα to express an opinion or expectation which has turned out to be wrong<sup>a</sup>. The Impft. refers to the moment when the mistake was made, when the thing really was of the nature it has now turned out to be, though it seemed to be of a contrary nature: and ἄρα is ironical, marking the mistake, (§. 788.)

Od. π, 420 Ἀντίνο', ὕβριν ἔχων, κακομήχανε, καὶ δέ σέ φασιν ἐν δήμῳ Ἰθάκης μεθ' ὀμήλικας ἔμμεν' ἄριστον βουλῇ καὶ μύθοισι: σὺ δ' οὐκ ἄρα τοῖος ἔησθα: Soph. Phil. 975 ὅδ' ἦν ἄρα ὁ ξυλλαβὼν με: Eur. Med. 703 ξυγγνωστὰ μὲν τῶρ' ἦν σε λυπεῖσθαι, γύναι: Hdt. IV. 64 δέρμα δὲ ἀνθρώπου, καὶ παχὺ καὶ λαμπρόν, ἦν ἄρα σχῆδον πάντων τῶν δερμάτων λαμπρότατον: Herod. here probably means to express that this notion was wrong. Plat. Gorg. 516 D οὐκ ἄρ' ἀγαθὸς τὰ πολιτικά Περικλῆς ἦν ἐκ τούτου τοῦ λόγου, i. e. οὐκ ἄρ' ἀγαθὸς ἐστιν.

6. Iterative Impft.—when the action to which the Impft. refers is conceived to happen frequently, the action of the Imperfect also is viewed in the same way, hence its iterative force, Il. α, 218 μάλα τ' ἔκλυον αὐτοῦ.—See §. 402. 2.

### Perfect.

§. 399. 1. The Perfect expresses a complete action, whether it be not completed till the very moment of speaking, as γέγραφα, *I have (just) written*; or has been completed a long time before, as ἡ πόλις ἐκτισται, *it has been built*.

2. To express actions as simply past the Aorist (as a past tense) is generally used, representing the action as broken off from the present, and existing for and by itself in past time, while the Pft. is employed when a completed action is in unbroken connection with the present, or is so viewed or represented. Hence the Perfect is used more frequently in the vivid narrations of the poets, especially the

*explicandum sit tempus imperfectum in formula τὸ τί ἦν εἶναι hæc exempla ostendunt*; 1415. a. 13 ἐν δὲ τοῖς λόγοις καὶ ἔπεισι δεῦρμά ἐστι τοῦ λόγου, ἵνα προειδῶσι περὶ οὗ ἦν ὁ λόγος καὶ μὴ κρέμνηται ἡ διδασκαλία; 1363. a. 9 οὗ γὰρ πάντες ἐφλένται τοῦτ' ἀγαθὸν ἦν; 424. a. 31 τοῦτο δ' ἦν ἡ αἰσθησις, (sic enim constitutus est sensus et definitur, et quum recte definitus sit hæc semper est ejus natura); this I believe is the correct interpretation. Trendelenburg, p. 193, gives two other ways of accounting

for the tense: "Quoniam τὸ τί ἦν εἶναι notionem significat quæ quasi creativa menti obversans antea est quam res ipsa, factum putamus ut Aristoteles Imperfectum eligeret," (this seems to me to be rather a Platonistic view than an Aristotelic,) "alia etiam accedit imperfecti causa; nulla enim definitio τὸ τί ἦν εἶναι consequitur nisi ex his quæ priora sunt repetita."

<sup>a</sup> For more examples see Heind. Phædo, p. 75. §. 35. Bernh. 374.



Dramatists, than in the mere matter of fact style of prose, except by Herodotus, who loved to represent events not merely as we look at them when past, but as really existing before us in the narrative, speaking of them as a person would have spoken of them at the time; and very frequently in the Orators, who wished to connect every thing past with the moment in which they were speaking, and thus place it more vividly before the audience.

*Obs. 1.* The Perfect also is, though less frequently, used in other prose writers to bring a past action vividly before the eyes as if it had just happened, and thus emphasize it : Plat. Theæt. 144 B ἀκήκοα μὲν τοῦτομα, μνημονεύω δ' οὐδ', as if he had just heard it, and only forgotten it for the moment; cf. 197 A. We find it also interchanged with an Aorist for the same reason : Id. Prot. 328 B ἐπειδὴν γάρ τις παρ' ἐμοῦ μαθῇ, εἰ μὲν βούληται, ἀποδεδώκεν ὁ ἐγὼ πράττομαι ἀργύριον (as if it were a matter of every day occurrence, and had just happened) εἰ μὲν δὲ μή—δου δὲν φη' ἀξία εἶναι τὰ μαθήματα τοσοῦτον κατέθηκε (as if it had happened some time back) : so G. T. Rev. v. 7 ἦλθε καὶ εἰληφε τὸ βαβλῖον (as if it had just happened.)

*Obs. 2.* The present represents a present action, broken off from time past; the aorist a past action broken off from time present<sup>a</sup>; the perfect action linking the present to the past; so *θνῄσκει, he is now dying; ἔθανε, he died some time ago; τέθηκεν, he died, and is dead.*

*Obs. 3.* For the use of the Aorist where we might expect the Pft. see §. 404.

3. The Pft. is also used when the action is to be represented not only as completed, but as present in its effects and consequences; as, *γέγραφα τὴν ἐπιστολὴν, I have written the letter, and there it is, ready; ἔκτισται ἡ πόλις, the city has been built, and there it stands :*

Xen. Cyr. I. 3, 11 οὗτος μὲν γὰρ (sc. Astyages) τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποιήκεν : Ibid. IV. 2, 26 οὐδὲν ἐστὶ κερδαλεώτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἀνδρας καὶ τὰς γυναῖκας : Demosth. 134, 64 οἱ (sc. ἐπίτροποι) καὶ τὴν διαθήκην ἠφανίσκασιν,—καὶ τὰς μὲν σφετέρας αὐτῶν οὐσίας ἐκ τῶν ἐπικαρπιῶν διωκῆκασιν, καὶ τὰρχαῖα τῶν ὑπαρχόντων ἐκ τῶν ἐμῶν πολλῶ μείζω πεποιήκασιν, τῆς δ' ἐμῆς οὐσίας—ὅλον τὸ κεφάλαιον ἀντηρήκασιν. The same holds good of the Conj. and Inf. and Part. of the Pft., and of the Plpft. : Hdt. III. 75 ἔλεγε, ὅσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι : Xen. Cyr. VI. 2, 9 sqq. ἔλεγον, ὅτι Κροῖσος μὲν—ἡρημένος εἶη—, δεδογμένον δ' εἶη πᾶσι τοῖς συμμάχοις βασιλεῦσι, πάσῃ τῇ δυνάμει ἕκαστον παρῆναι— ἤδη δὲ καὶ μεμισθωμένους εἶναι πολλοὺς— πεπομφέναι δὲ Κροῖσον καὶ εἰς Λακεδαιμόνα περὶ συμμαχίας, συλλέγεσθαι δὲ τὸ στράτευμα—καὶ ἀγορὰν παρηγγέλλαι. (G. T. John xvi. 11 ὅτι ὁ ἀρχὼν τοῦ κοσμοῦ τούτου κέκριται, not simply *has been*, but *has been and is*.)

*Obs. 4.* Hence arises the remarkable use of the III. sing. Pft. Imper. to express a strong command or exhortation, so that the action is represented as already completed, and as remaining in that complete state; as, *λελείφθω, reliquum esto; πεπειράσθω, let it be tried; νῦν δὲ τοῦτο*

<sup>a</sup> Ellicott Eph. ii. 8. "In a word, the Perfect connects, the Aorist disconnects the past and present."

τετολήσθω εἰπεῖν: Xen. M. S. IV. 2, 19 ὅμως δὲ εἰρήσθω μοι, ἀδικώτερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἀκοντος: Plat. Rep. p. 561 sq. τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ. So the inf. in the *oratio obliqua*: Xen. Hell. V. 4, 7 ἐξιώντες δὲ εἶπον, τὴν θύραν κεκλείσθαι, *be closed, and remain closed*.

*Obs. 5.* This notion of continuance arises from the simple notion of the Pft.; a completed action implies and is the foundation of a permanent state which naturally follows such completion; hence we often translate a Pft. by a Present; as, ὄλωλα, τέθνηκα, *I am dead*—the action of dying is completed. So κέκτημαι, *I have acquired*=*I do possess*; οἶδα, *I know*=*scio*; ἔγνωνκα, νοσὶ, *I have seen*=*I know*; μέμνημαι, *I have called to mind*=*I remember*; κέκλημαι, *I have been called*=*I am named*; τεθαύμακα (Xen. M. S. I. 4, 2 εἰπέ μοι—ἔστιν οὐσιν ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ), *I have wondered at*=*I am in wonder at*; ἐντεθύμηναι, βεβούλευμαι, *I have finished deliberating*=*am now determined*; ἔρρωμαι, *I have strengthened myself*=*valeo, am in health*; ἔστηκα, *I have placed myself*=*I stand*; πέφυκα, *I have been born*=*I am*, so γέγονα: ἐγρήγορα, *I have been awakened*=*I am awake*; δέδοικα, πεφόβημαι, properly, *I have been placed in fear*=*I am afraid*; βέβηκα, *I have walked*=*I now go on* (Hdt. VII. 164 παραδεχόμενος τὴν τυραννίδα εὖ βεβηκυῖαν, *firmiter stantem*); πέποιθα, *I have persuaded myself*=*I trust*; μέμνηκε, *it has gone to my heart*=*it is a care to me* (μέλει, *it goes to my heart*); πέφνηκα, *I have shewn myself*=*I appear*; τέθηλα, *I am in bloom* (θάλλω, *I blossom*); κέκηδα, *I am taken care of* (κῆδομαι, *I take care of*), &c. In many of these and other verbs the Pft. differs from the Present, in that the latter expresses the beginning of, the former the full operation and existence of the action, especially the following, which express a sound, or call, of which (except κλάω) the Pres. is but little used: κέκραγα, ἔλεκα, κέκλαγα, τέτριγα, βέβρυχα (βρυχάσμαι), μέμυκα (μυκάσμαι), μέμνηκα (μυκάσμαι). Of some Perfects the Pres. is either altogether lost, or only found in Epic: οἶδα, ἔοικα, εἴωθα, δέδοικα, δέδια, σέσηγα, τέθηπα, ΜΕΜΑΑ, μέμονα, *I am minded*; γέγωνα, *I call*; ἄνωγα, *I order*; προβέβουλα, ἀμφιδέδωκα, ἀμφιδεδρομα, these all express an action in present existence. So G. T., πεπίστευκα, ἠλπικα, ἡγάπηκα, &c. expressing the state implied in, arising from, acts of *faith, hope, love, &c.*

*Obs. 6.* These Pres. Perfects can express the frequency of an action like the simple Present; as, Il. α, 37 κλυθί μεν, Ἀργυρότῳ, ὅς Χρῦσιν ἀμφιβέβηκας, Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφί ἀνάσσεις.

*Obs. 7.* The notion of the completion and continuance of the action is very clearly expressed in the Perfect participle, and especially when it is used predicatively with the persons of εἰμί, as there the participle is almost an adjectival expression for the state arising from the completion and continuance of the verbal notion.

4. The Pft., like the present, is used to express the future, but with an emphatical expression of the immediate occurrence of the action, and of its continuance, as if it were already done; as, Il. ο, 128 μαινώμενε, φρένας ἡλὲ, διέφθορας! Soph. Phil. 75 εἰ με τόζων ἐγκρατὴς αἰσθήσεται, ὄλωλα, like *perii, interii, actum est de me*: Livy XXI. 43 *si eundem habuistis animum, vicimus*: Thuc. VIII. 74 ἴνα, ἢν μὴ ὑπακούσωσι, τεθῇκωσι, *they will be*

*straightway dead* : Plat. Phæd. p. 80 D αὕτη δὲ δὴ ἡμῖν ἡ τοιαύτη καὶ οὕτω πεφυκυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς διαπεφύσθηται καὶ ἀπόλωνται. So G. T., as Rom. xiv. 23 ὁ διακρινόμενος ἐὰν φαγῇ, διακρίνεται.

### Pluperfect.

§. 400. 1. The Pluperfect stands to the Perfect as the Imperfect to the Present; it expresses, like the Perfect, a completed action, not with reference to time present, but to some other action in time past; as, ἐγεγράφειν τὴν ἐπιστολὴν ἐπεὶ ὁ ἐταῖρος ἦλθεν. This action, to which the Plpft. refers, is either consequent to it, and is expressed by the Impft.; as, ὅτε οἱ Ἕλληνες ἐγγὺς ἦσαν οἱ πολέμοι ἀπεπεφύγεσαν, or is coincident with it, and then stands in the Plpft.; as, ἐπειδὴ οἱ Ἕλληνες ἐπηλύθεσαν οἱ πολέμοι ἀπεπεφύγεσαν.

2. What was said in the last section (1. 2.) on the use of the Pft., holds good with the Plpft.; it is used only (a) when the actual completion of the verbal notion at the moment to which it refers, and its connection therewith is to be expressly signified or implied; otherwise the Aorist is used; as, ἐπειδὴ οἱ Ἕλληνες ἐπῆλθον οἱ πολέμοι ἀπέφυγον, when the Greek came up the enemy *was gone*—ἀποπεφύγεσαν, *the enemy had just gone* : (b) when the action is represented as continuing in its effects; as, Xen. Cyr. I. 4, 5 ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀηλῶκει, διώκων καὶ βάλλων καὶ κατακαίνων, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία. And where the Pft. has a present sense, the Plpft. is used as an Impft.; as, ᾔδην, *sciebam*—ἐκεκτῆμην, &c.

3. The Plpft. is also interchanged with the Aorist to emphasize the action; as, Xen. An. V. 10, 8 τὴν ἀγορὰν ἀνεσκεύασαν, καὶ αἱ πύλαι ἐκέλειντο καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο, *they prepared the forum, and the gates had been shut, and armed men were showing themselves on the wall*; the change of tense gives both variety and vividness to the narration.

### Aorist.

§. 401. 1. α. The primary sense of the Aorist seems to have been the occurrence of the verbal notion expressed by the root, without any more reference to time than is necessary to the conception of a verb, and thus it is properly neither past, present, nor future; but as such an indefinite notion of mere existence is by the mind necessarily thrown into some time past, the Aorist becomes the proper

expression for past actions, without expressing any exact moment in past time. The action implies the notion of some moment of time for it to take place in, without giving any more exact notion of time: hence the Aorist is *momentary*; but it might have been any moment, and therefore it is *indefinite*. Hence what may be called the proper Aoristic force is two-fold: *α*. Of the simple verbal notion as actually in operation. *β*. Of the verbal notion in some past time, but not any definite time.

*α*. The use of the Aorist merely to express the actual existence of the verbal notion, is most clearly seen in the Infinitive, see §. 405; but we find it also in its other forms: thus the Aorist is used almost as a present, the context placing the action in time present, the Aorist marking that it has no especial connection therewith: thus εἰλόμην<sup>a</sup>, *I choose* (denoting a single, particular act of choice): αἰρέομαι, *I choose now*, at this moment. Thus also Aorists, such as ἐπήνεσα, express the presence of the verbal notion as a strong but passing thought or feeling, differing from the present only as not serving so distinctly to measure time. But though this use of the Aorist Indicative is, comparatively speaking, rare, yet it must be kept in mind as furnishing a solution to the use of this tense by the best authors.

*β*. The Aorist expresses an action as simply past, neither having, like the Pft., any connexion with time present, nor, like the Impft., any reference to another past action, nor any notion of continuance; as, ἔγραψα τὴν ἐπιστολὴν (no time defined): ἐκτίσθη ἡ πόλις, *the city has been built*, but at no definite time.

2. Hence further the Aorist is used when any action is to be represented as single or momentary, i. e. as not lasting beyond the time necessary for the occurrence of the single act; and thus is opposed to the Impft. (continuance).

3. In the narration of past events the Impft. and the Aorist are used. If the narration consists merely in a relation of the facts, without any prominence being given to the time beyond its being past, the Aorist is used (*the narrative tense*); if the narrator places himself as it were in the midst of the facts he relates, and tells them as if he saw them with his own eyes, the Imperfect is used (*the descriptive tense*): ὁ Κῦρος πολλὰ ξυνη ἐνίκησεν: Od. α, 106 οἱ μὲν ἔπειτα πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον—οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τρα-

<sup>a</sup> Klausen. Choeph. 325. Aoristus de tempore exacto quod uno tantum momento distat a praesenti. Bernhardy, p. 381.

πέζας νίζον καὶ προτίθεντο, ἰδὲ κρέα πολλὰ δατεῦντο. Of course this must depend very much on *animus loquentis*.

*Obs. 1.* It is not of course necessary that the action denoted by the Impft. should actually have been continued, or that by the Aorist momentary; the same event may be related by the Aorist in one place and the Impft. in another, accordingly as it is considered either merely as a completed action, or as in course of completion, which the speaker is supposed to describe by the Impft. as if he saw it going on.

4. When the Impft. and Aorist are interchanged and contrasted in the same passage, the latter often represents the action as single and momentary, the former as continuing, so that the more or less important, the more or less transient actions are marked in the narration, by the use of the Impft. and Aorist. We find this usage in Homer applied with great effect: Il. ψ, 228 ἦμος δ' Ἑωσφόρος εἴσι φόως ἔρέων ἐπὶ γαίαν, τῆμος πυρκαϊὴ ἑμαραίνεται, παύσατο δὲ φλόξ: Il. ρ, 596 νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιοὺς. (Cf. Il. α, 430 sqq. where the Impft. is used to express the principal event; and 453. 478. Od. α, 106. 112.) Xen. Anab. V. 4, 24 τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτρέποντο· καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο: Id. Cyr. I. 4, 1 τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κῦρος· τέλος δὲ ἡ μὲν μήτηρ ἀπήλθε, Κῦρος δὲ κατέμενε, καὶ αὐτοῦ ἐτρέφετο.

5. So also the Aorist and Pft. (or Plpft.) are interchanged; the two latter represent the past action as continuing in its effects and consequences; the Pft. with reference to the act of speaking, the Plpft. with reference to some other past action, or for the sake of emphasis (see §. 399. *Obs. 1.*): Hdt. VIII. 8, 2 ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετό (contigit) οἱ τιμωρῆσασθαι: Isocr. p. 163 Α ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε· καὶ γάρ τοι πενεστέρους πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντα τρόπον τεταλαιπώρηκεν ἡμᾶς.

6. A still greater effect is produced by the interchange of the Aorist and the historic Present; the more important action being held as it were before our eyes, as present to us, while the less important one is suffered to pass rapidly by in the Aorist: Thuc. I. 95 ἐλθὼν (sc. Pausanias) δ' εἰς Λακεδαίμονα τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν: Id. VII. 83 καὶ ἀναλαμβάνουσι τε τὰ ὄπλα, καὶ οἱ Συρακόσιοι αἰσθάνονται καὶ ἐπαιώνισαν: Xen. Cyr. I. 3, 11 πολλάκις γάρ με πρὸς τὸν πάππον ἐπιθυμοῦντα προσδραμεῖν οὗτος ὁ μιαιώτατος ἀποκωλύει: Xen. Anab. IV. 6, 22 ἐπεὶ δε ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχέεντες ὥχοντο (Impft. used as Aor.) καὶ καταλαμβάνουσι τὸ ὄρος: Ibid. V. 8, 6 ἐνταῦθα δὴ ἀναγινώ-

σκεῖ τε αὐτὸν καὶ ἤρετο (as Aor.): Id. Hellen. II. 1, 15 προσβαλὼν πόλει—τῇ ὑστεραίᾳ προσβολῇ κατὰ κράτος αἰρεῖ καὶ ἐξηνδραπόδισε; Soph. El. 897 ἰδοῦσα δ' ἔσχον θαῦμα καὶ περισκοπῶ: Eur. Iph. T. 16 εἰς ἔμπυρ' ἦλθε καὶ λέγει Κάλχας τάδε<sup>a</sup>.

Obs. 2. So the Infinitives of these tenses are interchanged in the *oratio obliqua*: Plat. Rep. 358 D εἶναι μὲν γὰρ αὐτὸν (τὸν Γύγην) ποιμένα θητεύοντά παρὰ τῷ τότε Λυδίας ἄρχοντι· δμβρου δὲ πολλοῦ γενομένου καὶ σεισμοῦ, ῥαγῆναί τι τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον, ἧ' ἐνεμεν' ἰδόντα δὲ καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν—ἵππον χαλκοῦν κ. τ. λ.: Id. Symp. 176 A ἔφη—σπονδάς τε σφᾶς ποιήσασθαι καὶ ἄσαντας τὸν θεὸν καὶ τᾶλλα νομιζόμενα τρέπεσθαι πρὸς τὸν πότον<sup>b</sup>. (See §. 405.)

### Peculiar usages of the Aorist.

§. 402. 1. As the force of the Aorist may extend over the whole space of past time, without reference to any single definite moment, it is used to express an action as taking place repeatedly in past time (iterative Aorist, see below 2.), or in the statement of some general fact or habitual practice, which operated at different indefinite moments of past time. The verbal notion, being stated without reference to definite time, is viewed as general, and of universal application; while the present views it as of general application indeed, but as particularly true at the present time. The instances, whence this general fact is derived, are thought of instead of the general fact which is deduced from them, as if it were lying before us; which latter is expressed by the Present; so that the Present signifies a general proposition, without any especial reference to the particulars of the induction; while the Aorist implies the general fact, as implied by the indefinite recurrence of past instances. In English we use the Present as the expression of this habitual recurrence: Il. κ, 224 ἐνόησεν: Il. ν, 300 τῷ δὲ (Ἀρηί) Φόβος, φίλος υἱός, ἅμα κρατερὸς καὶ ἀταρβής, ἔσπετο, ὅστ' ἐφόβησε (*exterrere solet*, Engl. *who frightens*) ταλάφρονά περ πολεμιστήν. So Il. ι, 320 ἐν δὲ ἡ τιμῇ ἡμὲν κακός, ἡδὲ καὶ ἐσθλός· κάθθαν' ὁμῶς δ' ἑ ἀεργὸς ἀνὴρ, δ' τε πολλὰ ἐοργῶς: Eur. Med. 130 τὰ δ' ὑπερβάλλοντ' (nimia) οὐδένα καιρὸν (*parum opportune*) δύναται θνατοῖς· μείζους δ' ἅτας ὅταν ὀργισθῇ δαίμων οἴκοις ἀπέδωκεν: Ibid. 245 ἀνὴρ δ' ὅταν τοῖς ἔνδον ἀχθῆται ξυνών, ἔξω μολὼν ἔπαυσε καρδίαν ἄσσης: Xēn. Cyr. I. 2, 2 αἱ μὲν γὰρ πλείστα πόλεις προστάτουσιν τοῖς πολίταις μὴ κλέπτειν, μὴ ἀρπάζειν,—καὶ τᾶλλα τὰ τοιαῦτα ὡσαύτως· ἦν δὲ τις τούτων τι παραβαίῃ, ζημίας αὐτοῖς ἐπέθεσαν: Plat. Sympos. 181 A ἡ πίνειν, ἡ ἄδειν, ἡ διαλέγεσθαι οὐκ ἔστι τούτων αὐτὸ καθ' αὐτὸ καλὸν οὐδὲν, ἀλλ' ἐν τῇ πράξει, ὡς ἂν πραχθῇ, τοιοῦτον ἀπέβη, *tale evenire solet* (Engl. *it turns out*): Ibid. 188 B ὁ μετὰ τῆς ὕβρεως Ἔρως—διέφθειρέ τε πολλὰ καὶ ἠδίκησεν: Id. Mem. 525 κοινὸν τὸν Ἀἰδὸν ἔσχον οἱ πάντες βροτοί. So also the Perfect in Latin; as, Horat. Epist. I. 2, 48 *Non domus et fundus, non aeris acervus et auri Ægroto domini deduxit corpore febres, Non animo curas*. The Present and Aorist are even used in the same clause: Il. π, 689 ὅστε καὶ ἀλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην. So G. T. Eph. v. 29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ ψυχὴν ἐμίσησεν: James i. 24 κατενόησεν ἑαυτόν.

2. The Imperfect also has an iterative force, but with this difference, that it signifies the repetition of an action at some definite time or times marked out by the action to which the Impft. always refers (see §. 398. 1.),

<sup>a</sup> Heind. Plat. Phæd. 84 D.

<sup>b</sup> Stallb. Plat. Symp. 172 D.

and therefore the frequency implies a more definite repetition than the Aorist, which views these repetitions collectively—more as an habitual practice : Demosth. 834, 65 καὶ ὑμεῖς μὲν (sc. δικασταί) οὐδὲ τῶν εἰς ὑμᾶς ἀμαρτανόντων ὅταν τινὸς καταψηφίσθηθε, οὐ πάντα τὰ ὄντα ἀφείλεσθε, ἀλλ' ἡ γυναῖκας, ἡ παιδί αὐτῶν ἐλέησαντες μέρος τι κακίοις ὑπελείπετε· non omnem rem familiarem eripere sed partem aliquam illis relinquere solebatis. Here the Aorist ἀφείλεσθε is used because the action is spoken of as the habitual practice of the agents ; while in the Impft. ὑπελείπετε, the action is supposed to have taken place only as often as the former action took place. So Æsch. Ag. 245 ἔμελψεν is followed by ἐτίμα because it is wished to mark that the latter notion happened in a definite coincidence with the former.

Obs. 1. In translating into Greek, the iterative English Present may be represented either by the Aorist, or Present, or Perfect : φοβεῖ, *he frightens us now*,—or *frightens us*, throughout time viewed as a whole (Indefinite Present, §. 395. 1.) ; ἐφόβησε, *he frightens us*, without any notion of time, or simply,—has done so repeatedly in time past ; πεφόβηκε, *he has been frightening us and is doing so*.

Obs. 2. Where the notion of necessity, or inherent frequency, is to be especially signified, the verbs φιλεῖν or θελεῖν are used. This is frequently the case in Herodotus, a writer who regarded the operation of things very much in the way in which nature or Providence had appointed them : Hdt. VII. 9, 3 αὐτόματον γὰρ οὐδέν, ἀλλ' ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίνεσθαι : Ibid. 10, 5 φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦναι : Ibid. 157 τῇ δὲ εὐβουλευθέντι πρήγματι τελευτῇ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίνεσθαι. We find φιλεῖν is interchanged with the Pres. and Aor. : Hdt. III. 82 ἐν δὲ ὀλιγαρχίᾳ—ἔχθεα ἴδια ἰσχυρὰ φιλέει ἐγγίνεσθαι· αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος εἶναι—ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται, *as a general rule* : ἐξ ὧν στάσεις ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη, *have many times* : ἐς μουναρχίην· καὶ ἐν τούτῳ διεδεξε (apparet), ὅσῳ ἐστὶ τοῦτο ἄριστον.

3. The Aorist is also used in comparisons or similes. As a simile need not be always conceived as happening at any particular time, a mere indefinite supposition of its having happened without any notion of time is properly expressed by the Aorist : Il. γ. 33–36 ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινόροσος ἀπέστη οὐρεὸς ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυνία, ἄψ τ' ἀνεχώρησεν, ὄχρος τε μιν εἶλε παρείας· ὡς αὖτις καθ' ὁμίλον ἔδυ Τρώων ἀγερῶχων (sc. Πάρις) : Il. π. 482 ἤριπε δ', ὡς ὅτε τις δρυὸς ἤριπεν : Theocr. XIII. 61 εἰς ὡς δ' ὀπὸκ' ἡϋγένειος—λὶς ἑσ ακούσας νεβρῶ φθεγχαμένας—ἑὺνὰς ἔσπευσεν ἐτοιμοτάταν ἐπὶ δαῖτα· Ἑρακλῆς τοιοῦτος—παῖδα ποθὼν δεδόνато κ. τ. λ. So G. T. James i. 11 ἀνέτειλε ὁ ἥλιος. The absolute Present (see §. 395. 1.) is also used in similes, and sets the action before us more vividly as happening before us. So also the conjunctive, representing the action as a mere supposition, which may any day be realised. All three forms are used together, Il. ε. 138 ὥστε λείοντα ὅν ῥά τε ποιμὴν ἀργῷ ἐπ' εἰροπόκοις ὀϊέσσι χρ αὐσὴν μὲν τ' αὐλῆς ὑπεραλμένον οὐδὲ δαμάσση, τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δὲ τ' οὐ προσαμύνει.—See §. 868. 4.

Obs. 3. The iterative Aor. and Impft. have in Ionic an especial form in σκον : Il. β. 198 ὃν δ' αὖ δῆμον τ' ἀνδρα ἴδοι, βοδώντ' αὖ τ' ἐφέροι, τὸν σκήπτρῳ ἐλάσασκε, ὁμοκλήσασκέ τε μύθῳ : Hdt. III. 119 ἡ δὲ γυνὴ ταῦ ἱναφέρμενος φοιτεύουσα ἐπὶ τὰς θύρας τοῦ βασιλῆος κλαίεσκε καὶ ὀδυρέσκετο· ποιεῖσα δὲ αἰὲ τωὐτὸ τοῦτο τὸν Δαρείον ἐπείσε οἰκτεῖραί μιν. So also of the same action

taking place at the same time, but in a different place: II. β, 271 ὁδε δέ τις εἵπεσκεν ἰδὼν ἐς πλησίον ἄλλον: Hdt. III. 117 ἄρδεσκε—in different places at the same time. Very often the iterative force of the form in σκον coincides with the notion of duration expressed by the Impft.: II. γ, 388 φιλέεσκεν: ε, 708 ναίεσκεν: especially ἔσκε.

Obs. 4. The principal uses of the Aorist Indicative are 1. *aoristic proper*—2. *past*—3. *iterative*.

*Use of the Aorist in the tragedians instead of the Present.—Aorist used to express future events.—Τί οὖν with the Aorist.*

§. 403. 1. The tragedians especially, but also other writers, use the Aorist in its primary force, to express the mere existence of a thought or feeling, without any reference to time past, present, or future: II. ρ, 173 νῦν δέ σευ ὠνοσάμην πάγχυ φρένας οἷον εἶπες: Ibid. 486 ἵππῳ τῷδ' ἐνόησα: the notion of definite time being kept out of view, the verbal notion is brought all the more prominently forward (see §. 394. 7.): Soph. Phil. 1434 καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον, παρήνεσα, *I advise you this*: Æsch. Ag. 350 εἰλόμην: Id. Choeph. 623 ἐπεμνησάμεσθα: Eur. Med. 707 (Medea) Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας. (Ægeus) ἐγὼ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπήνεσα, *I do not approve of this*: Ibid. 224 οὐδ' ἀστὸν ἦνεσ' ὅστις αὐθάδης γεγὼς πικρὸς πολίτας ἐστὶν ἀμαθίας ἵπο, *I praise not*: Ibid. 272 σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην, Μήδειαν, εἶπον τῆσδε γῆς ἕξω περὰν φυγάδα: Ibid. 791 ᾤμωξα δ' οἷον ἔργον ἔστ' ἐργαστέον τοῖντεῦθεν ἡμῖν, *I mourn over—alas for*: Id. Hec. 1276 (Polym.) καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν. (Hecuba) ἀπέπτυσα. So Soph. CEd. Col. 757 θελήσας, *greatly wishing*: Id. Aj. 36 ἔγνω: Eur. Med. 64 μετέγνω: Soph. Electr. 668 ἐδεξάμην: Id. Trach. 499 παρέβαν, *I pass by*: Arist. Ach. 266 ἔκτω σ' ἔτει προσεῖπον, *I greet you*: Id. Nub. 174 ἦσθην, *I am pleased*: Id. Equit. 695 ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπῖαις: Id. Aves 540 ἐδάκρυσα, *I weep for*.

Obs. 1. We might often translate these Aorists into familiar English by phrases in which there is no notion of time alone: so ἐπήνεσα, *well done*; ἦσθην, *hurrah for*; προσεῖπον, *good morning to you after six years*; ὠνοσάμην, *shame upon*; Eur. Hipp. 715 καλῶς ἔλεξας, *well said you*; Soph. Phil. 1289 ἀπώμοσα, *on my oath, no*.

2. The Aorist is also used, like the Pft. (§. 394. 2.), to express future events, which must certainly happen. The absence of any definite notion of time expresses yet more forcibly than the Pft. the inevitable, and as it were actual development of that which as yet is future: II. δ, 160–162 εἵπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν' ἔκ τε καὶ ὀνέ τελεῖ, σὺν τε μεγάλῃ ἀπέτισαν σὺν σφῆσιν κεφαλῇσι γυναιξὶ τε καὶ τεκέεσσιν, *have done it, I consider it as done*: II. ρ, 99 ὁππότε' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι, ὃν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθῃ: II. ι, 412 sqq. εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι, ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἀφθιτον ἔσται: εἰ δέ κεν οἴκαδ' ἵκοιμι φίλῃν ἐς πατρίδα γαίαν, ὦλετό μοι κλέος ἐσθλὸν, ἐπὶ δηρὸν δέ μοι αἰὼν ἔσσεται: Hdt. VII. 10 οὐκὼν ἀμφοτέρῃ σφι ἐχώρησε, *it succeeds not in both points*, so much must be considered as certain as if it had already happened: Soph. Ant. 303 χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην: Eur. Med. 78 ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ: Plat. Rep. p. 462 D ὅταν πού ἡμῶν δάκτυλός του πληγῇ πᾶσα ἡ κοινωνία ἢ κατὰ τὸ σῶμα πρὸς τὴν ψυχὴν—ῥηθετό: εἰ καὶ πᾶσα ἅμα ξυνήλγησε μέρους πονήσαντος ὀλη: ubi v. Stallbaum. So ταχὺ εἶπεν, *statim dixerit*, Plat. Rep. p. 406 D ἰβίq. Stallb.: Demosth. p. 20, 9 ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις, ὥσπερ



οὗτος (Phil.), *ισχύση*, ἡ πρώτη πρόφασις (*praetextus*) καὶ μικρὸν πταίσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν: Ibid. p. 24, 21 οὕτω καὶ τῶν τυράννων, ὥς μὲν ἂν ἔξω πολεμῶσιν, ἀφανῇ τὰ κακὰ τοῖς πολλοῖς ἐστίν, ἐπειδὴν δὲ ὁμορος πόλεμος συμπλακῇ, πάντα ἐποίησεν ἔκδηλα. So the Inf. Aor. of an absolute assertion: Od. β, 171 καὶ γὰρ ἐκείνῳ φημί τελευτηθῆναι ἅπαντα, ὥς οἱ ἐμυθεύμην.

*Obs. 2.* Sometimes, especially in G. T., the Aorist is only apparently used for the future, since it speaks of something which has already taken place. So John xv. 6 εἰ μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω, he is (evidently) *already cast out*.

*Obs. 3.* Here also we must refer the passages in which the Aorist is improperly said to express *conatus rei faciendæ*. The Aorist, as an expression of something indefinitely past, or conceived to be so, cannot express a mere intention of doing the action of the verb; but the action which was only intended is spoken of as if it had really happened: Soph. Aj. 1126 sqq. (Teucer) ξὺν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. (Menelaus) δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με; (Teucer) κτείναντα; δεινὸν γ' εἶπας, εἰ καὶ ᾗς θανάων. (Menelaus) θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι. Menelaus, wishing to exaggerate the crime of Teucer, calls him an actual murderer, at which Teucer remonstrates: so Eur. Ion. 1498 (Creusa) ἐν φόβῳ καταδεθείσα, σὰν ψυχὰν ἀπέβαλον, τέκνον! ἔκτεινά σ' ἄκουσα. (Ion) ἐξ ἐμοῦ τ' οὐχ ὅσι' (*non merito, immerito*) ἔθνησκες.

3. Analogously to this the Aor. is joined with *τί οὖν*, (*quid igitur*) to express a command in the shape of a question: Xen. Cyr. II. 1, 4 τί οὖν, ἔφη ὁ Κῦρος, οὐ καὶ τὴν δύναμιν ἔλεξάς μοι; *why have you not?* instead of, *do so directly*. "*Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit.*" Weiske ad h. l. Cf. Bornemann. Xen. Cyr. V. 4, 37 τί οὖν, ἔφη, ὦ Γαδάτα, οὐχὶ τὰ μὲν τείχη φυλακῇ ἐχυρὰ ἐποίησας; Ibid. VIII. 3, 46 τί οὖν, ἔφη, πρὸς τῶν θεῶν, ὃ Φεραύλας, οὐχὶ σύ γε αὐτίκα μάλα εὐδαίμων ἐγένεος, καὶ ἐμὲ εὐδαίμονα ἐποίησας; λαβὼν γάρ, ἔφη, ταῦτα πάντα κέκτησσο, καὶ χρῶ ὅπως βούλει αὐτοῖς: Plat. Phæd. p. 86 D εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; *is quam celerrime respondeat*: Id. Gorg. p. 503 B εἰ τινα ἔχεις τῶν ῥητόρων τοιοῦτον εἰπεῖν, τί οὐχὶ καὶ ἐμοὶ αὐτὸν ἔφρασας τίς ἔστιν; *age mihi protinus indica*: Id. Sympos. p. 173 B τί οὖν, ἔφη, οὐ διηγῆσω μοι; *quin tu mihi narres?*<sup>a</sup>

### *The Aorist instead of the Imperfect, Perfect, and Pluperfect.*

§. 404. The Aorist is sometimes apparently used for one of these relative tenses; when the fact of the action having occurred is to be brought forward, and neither its actual time, nor its connection with present time, nor its continuance in its effects need be distinctly marked—and this in dependent and independent sentences; as, Il. ν, 50 ἄλλῃ μὲν γὰρ ἔργω' οὐ δεῖδια χεῖρας ἀάπτους Τρώων, οἳ μέγα τείχος ὑπερκατέβησαν ὁμίλῳ (for Pft.): Od. α, 171 τίς, πόθεν εἰς ἀνδρῶν;—ὁπποῖός δ' ἐπὶ νηὸς ἀφίκεο; πῶς δέ σε ναῦται ἡγαγον εἰς Ἰθάκην; (for Pft.): Ibid. 194 νῦν δ' ἦλθον: Eur. Phœn. 4 sqq. Ἥλιε—ὡς δυστυχῇ Θῆβαισι τῇ τόθ' ἡμέρᾳ ἄκτιν' ἐφῆκας, Κάδμος ἡνίκ' ἦλθε γῆν τήνδ', ἐκλιπὼν Φοίνισσαν χθόνα' ὃς παῖδα γήμας Κύπριδος Ἀρμονίαν ποτὲ Πολυδῶρον ἐξέφυσσε (for Plpft.): Xen. M. S. I. 6, 14 τοὺς θησαυροὺς τῶν πάλαι σοφῶν, οὓς ἐκείνοι κατέλειπον ἐν βαβύλοις γράψαντες, διέρχομαι (for Pft.): Demosth. p. 859, 49 ἐκείνῃ τῇ ἡμέρᾳ κατωρῦττετο, ὅτε εἰς τὰς τούτων χεῖρας ἦλθεν (for Plpft.): Ibid. p. 12, 14 νυνὶ δὲ Θετταλοῖς—ἐβοήθησε (for Pft.).

<sup>a</sup> Stallb. Symp. 173 B.

*Obs.* We are not always to suppose, even where another tense might be from the context expected, that the Aorist is used, properly speaking, for it; it is used in reference to some view in the speaker's or writer's mind, or sometimes in the mind of some one he is writing or speaking to. So in G. T. Matt. xxvii. 37 ἐπέθηκαν: according to the order of events, it might have been the Plpft., but the Evangelist chose to narrate, a simple fact of the history, and not in its reference to the other events.

*Imperative, Subjunctive, Optative, Infinitive, Participle of the Aorist.*

§. 405. 1. It arises from the nature of a command that the relations of time cannot be so clearly marked in the Imperative as in the other forms; so that the Aorist here is used not as a past tense, but in its primary force of expressing the act, set free from any definite relations of time; and the use of the Aorist or Present Imperative depends on the will of the speaker. The Aorist gives a strong emphatic command with reference to a single act; the Present adds to it the notion of permanence, as in general precepts, advice, rules, &c. The Aorist is more emphatic with regard to the particular command, the Present in respect to the continuance of the rule, &c. The usage especially in the Poets is very arbitrary: Eur. Phœn. 1720 τᾷδε βᾶθι μοι, τᾷδε πόδα τίθει: Id. Hipp. 473 ἀλλ', ὦ φίλε παῖ, λήγε (always) μὲν κακῶν φρενῶν, λήξον ὑβρίσουσ'. So G. T. Rom. xv. 11 αἰνεῖτε (general duty) καὶ ἐπαινεῖσατε (particular exhortation). So Demosth. p. 838, 10 λαβὲ δὴ μαρτυρίας καὶ ἀνάγνωθι—then λαβὲ τὰς ἄλλας καὶ ἀναγίνωσκε—λαβὲ ἐτέραν καὶ ἀνάγνωθι. So G. T. 1 Cor. xv. 34 ἐκνήψατε δικαίως (emphatic command on a single point) καὶ μὴ ἁμαρτάνετε (general).

*Obs.* 1. It may be from this distinction between the Aorist and Pres. Imper. that the latter is always used in negative commands. A prohibition implies more continuance.—See §. 420. 3.

2. The Aorist Conjunctive and Optative are mostly used in their Aoristic force, to denote the simple act of the verb without any definite time, according to the respective powers of those moods; but the Aorist Conjunctive in dependent sentences seems to supply the wanting Future Conjunctive (see §. 814. *Obs.* 3.), and sometimes answers to the Lat. *Fut. exactum*: Hdt. II. 173 τὰ τόξα οἱ κεκτημένοι, ἐπεὰν μὲν δέωνται χρᾶσθαι, ἐκτανοῦσι, ἐπεὰν δὲ χρήσωνται, (they shall have finished using them) ἐκλύουσι.

*Obs.* 2. As in the use of the Conjunctive and Optative no more stress need generally be laid upon the time than is expressed by the moods themselves, the Aoristic form is more commonly used in these moods than the Present. Where they are contrasted the Present refers rather to present time, the Aorist to future.—(See above, 2.)

3. That the notion of time is less distinctly marked in the Part. and Infinitive as well as the Imperative, is seen from these having no distinct form for the Imperfect or Pluperfect. Hence the Aoristic force of the occurrence of the verbal notion without time, is more decided in the Infinitive than elsewhere. So that unless the time present or future, or the connection of the action with present time is to be distinctly marked, the Aorist is used. If these notions are to be brought forward, the Present, Future, or Perfect, are used respectively—thus ἐβούλετο γράφειν would mean, "he wished to write at the very time referred to"—ἐβούλετο γράψαι, simply, "he wished to write."

*Obs.* 3. As the Infinitive has of itself a substantival, and the Participle

an adjectival character, we may illustrate the difference between these forms of the Aorist and Present by saying, that the Aorist Infinitive comes nearer to the substantive (*τί δεῖ φυγεῖν* = *τί δεῖ φυγῆς*), and the Aorist Participle to that of the adjective or personal substantive : *ὁ φυγών* = *φυγάς*, in as much as there is therein less of the verbal accident of time.

4. Thus the Aorist Infinitive is used to express merely a simple verbal notion, without the accident of time whether past, present, or future. So ἀποθανεῖν ὑπὲρ τῆς πατρίδος καλόν ἐστι, *to die* (= death) *for one's country* : Xen. Cyr. V. 1, 2 τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηνήν, *enjoined to him the care of* : Ibid. 3 ταύτην οὖν ἐκέλευσεν ὁ Κύρος διαφυλάττειν, ἕως ἂν αὐτὸς λάβῃ, *to guard until* : Demosth. p. 94, 19 χρή, οὐχ ἦν Διοπίδης πειράται τῇ πόλει δύναμιν παρασκευάζειν, ταύτην βασκαίνειν καὶ διαλύσαι πειράσθαι (*to attempt its overthrow*) : Id. p. 44, 16 τριήρεις πεντήκοντα παρασκευάσασθαι φημι δεῖν.

Obs. 4. The Aorist Infinitive is of course used in sentences which denote a past event; but the past time is signified rather by the principal verb, on which the Inf. depends, than by the Aorist : and the Present or Aorist is used as it is or is not intended to bring forward the notion of time. So of something future considered merely as an event<sup>a</sup>: Plat. Phæd. 67 B πολλὴ ἐλπίς ἀφικομένη οἱ ἐγὼ πορεύομαι, κτήσασθαι τοῦτο.

Obs. 5. So when the Infinitive occurs in expressions of necessity, propriety, &c., the Aorist is used (as it is in the Imperative) when a simple emphatic statement is required, (as *δεῖ φυγεῖν*,) the Indefinite Present when it is desired to give the notion of permanence; so in general statements, precepts, &c., which are to be represented as having a permanent character, as *δεῖ φεύγειν κακίαν*.

5. The Aorist is used in the Participle in its past force, when it is wished to represent the action of the participle as antecedent to that of the principal verb; as, ποιήσας ἀπέβη, *having done this he departed*; but it is also used in its primary sense to express the simple verbal notion, almost in a present sense; as, Plat. Phæd. 60 C εὖ γ' ἐποίησας ἀναμνήσας με. And the Aorist and Present are used in the same sentence : Thuc. V. 22 πρὸς Ἀθηναίους ξυμμαχίαν ποιοῦντο νομίζοντες (*thinking this at the time and acting upon it*) : and shortly after νομίσαντες, expressing their abstract opinion without reference to that or any other time.

6. So the Aorist Participle is used when the writer speaks of some future event merely in general terms, without reference to its occurring at any particular time : Soph. Œd. Col. 93 κέρδη μὲν οἰκίσαντα τοῖς δεδωγμένοις ἄτην δὲ τοῖς πέψασιν, not "*to those who shall send me away*," as of some definite time and place; but speaking generally, *those who send me away*.

7. Verbs of *intending, hoping, saying, swearing, willing, wishing, refusing, delaying, praying, persuading, ordering, forbidding, hindering, &c.* whose object may be conceived of as future, take the Inf. of either the Pres., Fut., or Aor., as the speaker regards the action either as simply continuing, or continuing in future time, or has no regard either to its continuance or its time, but only to its taking place; but the Present is especially employed to signify that the event will either certainly take place, or that it will follow immediately on the moment of speaking : Lysias p. 818, 4 οἶμαι—πάντας ὑμᾶς ὁμολογήσαι : Demosth. p. 842, 21 (ἡ

<sup>a</sup> Stallb. ad Plat. Euth. 288 c.

μήτηρ) νῦν μὲν οἶται τυχόντα με τῶν δικαίων παρ' ὑμῖν ὑποδέξασθαι (MSS., Reiske e conj. ὑποδέξεσθαι) καὶ τὴν ἀδελφὴν ἐκδώσειν (the Aor. here signifies the certainty of the hope, representing it as done; the Fut. that the portioning the daughter will take place when the cause is won): Plat. Crit. p. 52 B ὁμολόγεις καθ' ἡμᾶς πολιτεύεσθαι: Hdt. IX. 106 πίστι τε καταλαβόντες καὶ ὀρκίοισι ἐμμένειν τε καὶ μὴ ἀποστήσεσθαι: Xen. Cyr. VI. 2, 39 ἐμοὶ προσάγων ἐγγυητὰς ἢ μὴν πορεύεσθαι (compare Plat. Legg. p. 937 B): Id. Anab. II. 3, 27 ὁμόσαι ἢ μὲν πορεύεσθαι: Id. Hellen. II. 4, 30 ὁμόσαντες ὄρκους ἢ μὴν μὴ μνησικακήσειν. So Il. γ, 120 ἐκέλευεν—οἴσεμέναι: Demosth. p. 860, 54 ἐλπίζει ῥαδίως ὑμᾶς ἐξαπατήσιν: compare p. 852, 27., 853, 28. Od. γ, 320 ἐλποντο—ἐλθέμεν: Od. β, 280 ἐλπῶρῃ τοι ἔπειτα τελευτήσαι τάδε ἔργα: Plat. Symp. p. 193 D ἐλπίδας παρέχεται—ἡμᾶς εὐδαίμονας ποιῆσαι: Lysias p. 617, 8 ὑπόλοιπος ἐλπίς ἦν ὑπὸ τοῦ πάππου ἐκτραφῆναι: Isocr. p. 291 C ἡμῖν ἐνδείξεσθαι βουλόμενος: Demosth. p. 850, 19 βούλομαι διεξελεθῆναι: Ibid. p. 851, 22 βούλομαι εἰπεῖν: Ibid. p. 852, 25 βούλομαι ἐξελέγξαι: Ibid. p. 850, 21 ἤθελον παραδοῦναι: Il. β, 39 θήσιν γὰρ ἔτ' ἐμελλεν ἐπ' ἄλγεα—Τρωσί: Od. τ, 95 τὸν ξεῖνον ἐμελλον ἀμφὶ πόσει εἵρεσθαι: Il. ψ, 773 ἐμελλον ἐπαῖξασθαι. Even μέλλω ἐβελήσιν Plat. Rep. p. 347 A: Hdt. III. 72 οἱ μὲν γε ψεύδονται τότε, ἐπείν τι μέλλωσι—κερδήσεσθαι: and this idiom of the Fut. with μέλλω is the most usual. Id. VI. 86, 2 ταῦτα ὦν ὑμῖν ἀναβάλλομαι κυρώσειν ἐς τέταρτον μῆνα: Ibid. 88 Ἀθηναῖοι—οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγυπῆσι; Demosth. p. 31, 9 ἀναβάλλεται πονήσιν τὰ δέοντα: Hdt. VI. 61 ἐλίσσεται τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον: Ibid. 5 ἔπεισε Λεσβίους δοῦναί οἱ νέας<sup>a</sup>.

*Obs. 6.* Where the Aorist Participle has an idiomatic sense (as καμόντες), or where the Aorist is not in use, the present participles are found where we should expect the Aorist. We must remember that the present Participle performs also the functions of the Imperfect.

*Obs. 7.* In the difficult passage of Thuc. IV. 9 ἐπιποάσασθαι αὐτοὺς ἡγεῖτο προθυμήσεσθαι, if the Aor. follows the future, the time is dropped as being sufficiently brought forward by προθυμήσεσθαι: if the Aor. be taken before the future, the attractive character of the spot is stated, while its future effects are denoted by προθυμήσεσθαι.

*Future.—See also §. 413.*

§. 406. 1. The simple Future expresses both *futurity*, and *will* viewed as futurity—a present belief that something will presently be, as γράψω: it is used both as an absolute and relative tense; when used as the former, it signifies a simple future action; when as the latter, it signifies an action as future, in relation to and coincident with some other action in future time: ἐν ᾧ σὺ παιξεῖ, ἐγὼ γράψω: Il. δ, 164 ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή.

2. The absolute Future, like the Aorist and absolute Present, is used in general thoughts or statements, as expressing indefinite repetition; that an action may happen at several future moments,

<sup>a</sup> Lobeck. Phryn. 745 sqq. Stallb. Plat. Rep. 369 A. et Crit. 52, 6. Heind. Plat. Phæd. 67 B. Wunderlich ad Æsch. p. 175. Herm. Ajac. 1061. Elm. et Herm. Med. 1209.

but as not having yet happened, as only possible and supposable :  
 Il. ε, 747 λάξετο δ' ἔγχος βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας  
 ἀνδρῶν ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη : Od. δ, 208 ρεία δ'  
 ἀρίγνωτος γόνος ἀνέρος, ᾗτε Κρονίων δλβον ἐπικλώσει. The three  
 iterative forms are found together in Soph. Antig. 348 κρατεῖ δὲ  
 (scil. ἀριφραδῆς ἀνὴρ) μηχαναῖς θηρὸς ὀρεσσιβάτα, λασιαύχενά θ' ἵππον  
 ὑπάξεται ἀμφίλοφον ζυγόν—καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο,—παντο-  
 πόρος, ἀπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον· Ἄϊδα μόνον φεῦξιν οὐκ  
 ἐπάξεται· νόσων δ' ἀμαχάνων φυγὰς συμπέφρασαι (as present). So in  
 poetry the future is used in comparisons, as circumstances,  
 which are known to have happened frequently in past time, are sup-  
 posed to be likely to happen in the same way in future time : Il. δ,  
 131 ἥ δὲ τόσον μὲν ἔεργεν (τὸ βέλος) ἀπὸ χροός, ὥς ὅτε μήτηρ παιδὸς  
 ἔεργει μῦϊαν, ὅθ' ἡδέϊ λέξεται ὕμφῳ.

3. The second and third persons of the Future often express  
 necessity or propriety—shall—must : Xen. Cyr. III. 3, 52  
 νόμους ὑπάρξαι δεῖ τοιοῦτους, δι' ὧν τοῖς μὲν ἀγαθοῖς ἐντιμος καὶ ἐλεύ-  
 θερος ὁ βίος παρασκευασθήσεται, τοῖς δὲ κακοῖς ταπεινὸς τε καὶ ἀλγεινὸς  
 καὶ ἀβίωτος ὁ αἰὼν ἐπανακείσεται : Id. M. S. II. 1, 17 οἱ εἰς τὴν βασιλι-  
 κὴν τέχνην παιδευόμενοι—τι διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούτων,  
 εἰ γε πεινήσουσι καὶ διψήσουσι καὶ ριγώσουσι καὶ ἀγρυπνήσουσι, ἢ ἔτι ἰσ  
*necessary that they shall fast, &c.* : Plat. Rep. p. 372 C D καὶ ὁ  
 Γλαῦκων ὑπολαβών· Ἄνευ ὄψου ἔφη, ὥς ξοικας, ποιεῖς τοὺς ἀνδρας  
 ἐστωμένους. Ἀληθῆ, ἦν δ' ἐγώ, λέγεις· ἐπελαθόμεν, ὅτι καὶ ὄψον  
 ἔξουσιν· ἅλας τε δήλον ὅτι καὶ ἐλάας καὶ τυρὸν—ἐψήσονται· καὶ τραγήματά  
 που παραθήσομεν αὐτοῖς—, καὶ μύρτα καὶ φηγοὺς σποδιοῦσι πρὸς τὸ πῦρ,  
 μετρίως ὑποπίνοντες· καὶ οὕτω διάγοντες τὸν βίον ἐν εἰρήνῃ μετὰ ὑγιείας,  
 ὥς εἰκός, γηραῖοι τελευτῶντες ἄλλον τοιοῦτον βίον τοῖς ἐκγόνοις παραδώ-  
 σουσι. And in questions the first person has a deliberative force : τί  
 ποιήσομεν, *what shall we do?*

*Obs. 1.* The second person of the future is used as a command : Eur.  
 Med. 1320 λέγ' εἴ τι βούλει, χειρὶ δ' οὐ ψάσεις πότε ; St. Matt. vi. 5 οὐκ ἔσθῃ :  
 especially in a question with οὐ (see §. 748. and 413.), or simply for the  
 Imperative : Il. κ, 88 γνῶσαι Ἀτρεΐδην Ἀγαμέμνονα.

4. The Present is sometimes elegantly expressed by the Future,  
 (as the Future is by the Opt. with ἂν,) when the action is not repre-  
 sented as really taking place, but only as possible under certain  
 conditions : so the poetic form βουλήσομαι, *volo*, sc. *si licet* : Soph.  
 CE. T. 1076 τοῦμὸν δ' ἐγώ, κεί σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι :  
 Eur. Med. 259 τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι, ἦν μοι πόρος  
 τις μηχανή τ' ἐξευρεθῇ πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν. So Plato,  
 ἐθελήσω, προθυμήσομαι : Phæd. p. 78 A ἀλλὰ ταῦτα μὲν δὴ, ἔφη, ὑπάρ-

ξαι, *hæc igitur sic erunt*, more elegant than *sunt*; so after relatives to mark the probable or looked for effect of the principal verb: II. η, 172 βουλὴν Ἀργείοις ὑποθησόμεθ' ἥτις δνῆσει.

5. The Future, especially in the Part., is used in the force of μέλλειν, *to be likely, or to intend to do any thing*. So II. γ, 137 μαχήσονται (μέλλουσι μάχεσθαι) περὶ σείο: Thuc. V. 90. πείσοντα ὠφελήθῃναι, *should be profited by having the chance of*=μέλλοντα πείθειν. So in Sophocles and Euripides, the formula, τί λέξεις=τί μέλλεις λέγειν, *what are you going to say?*, when the speaker expects to hear something worse than what is already said: Med. 1310 οἶμοι τί λέξεις; ὥς μ' ἀπώλεσας, γύναι<sup>a</sup>. So in general statements to express general, indefinite frequency: Plat. Rep. 603 E ἀνὴρ ἐπεικῆς ἀπολέσας τι ῥᾶστα οἶσει=μέλλει οἶσειν, *is likely to bear*. So G. T. I Cor. xv. 35 ἐρεῖ τις=τις μέλλει εἶρεν. So Heb. xi. 32.

Obs. 2. The Future has no Conjunctive, as being in itself an expression of future probability, and hence it is frequently interchanged with the Conjunctive, see §. 415; but the Aor. Conjunctive, with which it would agree in form did it exist, seems sometimes to have a future force, see § 814. Obs. 3. The Future expresses a future fact. The Aor. Conj. a present probability of a future fact.

6. The Future Opt. is not used in independent sentences, or to express something now future, but is placed after a past verb to signify some intention, or wish, or result which was future at some time past<sup>b</sup>, see §. 202. Obs. 1. So in the oratio obliqua the Fut. Opt. is used, where the Fut. Indic. would have been used in the oratio recta: Arist. Plut. 88 ἡπειλῆσ' ὅτι—βαδίομεν: Soph. Ant. 414 εἴ τις τοῦδ' ἀφειδήσοι πόνου, see §. 885. 3.: Soph. OE. T. 1274 αὐδῶν τοσαῦθ' ὀθούνεκ' οὐκ ὀψοιντό νυν: Thuc. V. 7 ἀναλογιζομένων τὴν ἐκείνου ἡγεμονίαν πρὸς ὅαν ἐμπειρίαν γενήσοιτο<sup>c</sup>. Cf. Id. VI. 30 where κτήσονται and ὀψοιντο refer to the feelings of the Athenian soldiers at the time. Or sometimes in a relative clause, expressing an attribute or aim of the principal clause, it here=μέλλοι with infin., and nearly answers to the Latin future in *rus*: Plat. Rep. p. 416 C ἥτις παύσοι. Or sometimes in a conditional clause belonging to past time: Æsch. Pers. 369, see §. 855. Obs. 3.

Obs. 3. In translating into Greek, when the original speaker would have used *ἐστί*, the proper form for the oratio obliqua is *εἴη*—when *ἔσται*, then *ἔσοιτο*.

<sup>a</sup> Elm. Med. 1277. Pflugk Eur. Hec. 55.

<sup>b</sup> Dawes Misc. Crit. 103.

<sup>c</sup> In Soph. Antig. 505, if the reading be correct, it is used without any reference to

past time: λέγοιτ' ἂν, εἰ μὴ γλῶσσαν ἐγκλείσοι φόβος. But perhaps the reading is ἐγκλείσει or ἐγκλείσαι.

*Futurum III. or Exactum.*

§. 407. 1. The *Futurum Exactum* is used only in independent sentences and expresses an action which is conceived of as past in some future time; Future in relation to time present, Past in relation to time future; and expresses, like the Perfect, the continuance of such an action in its consequences and effects: Hesiod. Opp. 177 καὶ τοῖσι μεμίζεται ἔσθλὰ κακοῖσιν: Plat. Rep. p. 506 A οὐκοῦν ἡμῖν ἡ πολιτεία τελῶς κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων: Ibid. p. 465 A πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάσσεται. This notion is expressed in the active (and sometimes in the middle) by a periphrasis of the Part. and the Future of εἶναι: Demosth. p. 54, 22 τὰ δέοντα ἐσόμεθα ἐγκότες καὶ λόγων ματαίων ἀπηλλαγμένοι. Where the Pft. has a Pres. sense, the Fut. Exactum has the force of the simple Future: so κεκτήσομαι, μεμνήσομαι, τεθνήξω<sup>a</sup>.

*Obs. 1.* In many verbs the Fut. III. supplies the place of the simple Fut. pass., as in δέω, πιπράσκω, παύω, κόπτω; and it is not found in Homer except in this sense. The dramatists also are fond of using it for the simple Future passive; (hence it has been wrongly laid down that in Attic Greek the first Future passive is not used;) or is used together with it in the same sense; as in βάλλω, λέγω, &c. So in G. T., κεκράζονται, Luke xix. 40.

*Obs. 2.* The notion of the simple momentary occurrence of the future action which in Latin is expressed by the Fut. Exact., is expressed in dependent clauses by the Aor. Conj. with some conjunction compounded of ἄν, as εἰάν, ἐπὶάν, ἐπειδάν, ὅταν, πρὶν ἄν, ἔστ' ἄν, ὅς ἄν, &c.; as, ἐὰν τοῦτο γένηται, si hoc factum fuerit; the Aorist expressing the completion, the Conj. the futurity. But in a principal clause the notion of this tense is expressed either by the Aorist, leaving out of sight the notion of futurity, or supplying it from the context: ἐὰν ταῦτα λέξης, ἡμαρτες, you will have erred; or by the simple Fut., leaving the notion of completion to be supplied from the context: ὅταν ταῦτα γράψης, πορεύσομαι, cum epistolam scripseris, profectus fuero.

2. Sometimes the Fut. III. is used merely to express more vividly the certain or immediate occurrence of some future action (as the Pft. for the Future); as, Plat. Gorg. p. 469 D (of a tyrant) ἐὰν γὰρ ἄρα ἐμοὶ δόξη τινὰ τουτωνῶν τῶν ἀνθρώπων ὧν σὺ ὀρᾷς αὐτίκα μάλα δεῖν τεθνάναι, τεθνήξει οὗτος, ὃν ἂν δόξη· κἄν τινα δόξη μοι τῆς κεφαλῆς αὐτῶν κατεαγένοι δεῖν, κατεαγὼς ἔσται αὐτίκα μάλα, κἄν θοιμάτιον διεσχίσθαι, διεσχισμένον ἔσται: cf. II. a, 212 τετελεσμένον ἔσται: so Aristoph. Plut. 1201 πάντα σοι πεπράξεται, all shall be done.

<sup>a</sup> Stallb. Gorg. 469 D. Dawes Misc. Crit. 149. Elm. Acharn. 590.

*Remarks on the periphrasis with μέλλω for the Future.*

§. 408. The periphrasis of μέλλω for the Future, as μέλλω γράφειν, ξμελλον γράφειν, μελλήσω γράφειν, (γράφειν—γράψαι) represents the action in the moment of its beginning to be developed, as either (a) in relation to the time present to the speaker, as μέλλω γράφειν, *while I speak, I intend now to write*; μέλλω γράψαι, *I intend to write*; (time undefined, action brought forward;) but the Aorist is not commonly found: Π. ω, 46 μέλλει μὲν πού τις καὶ φίλτερον ἄλλον δλέσσαι, *to kill*; δλλύναι, *to kill now*; or (b) to the time present to some past action, as ξμελλον γράφειν, *when such an action, now past, was present, I intended to write*; or (c) to the time present to some future action; as, μελλήσω γράφειν, *when some action, yet future, becomes present, I shall intend to write*: but this last is often expressed by γράψω.

*Obs. 1.* Μέλλω is an auxiliary verb denoting *futurity, intention, probability*; ἐθέλω is also used in the same way, Hdt. IX. 89.

*Obs. 2.* In Homer ξμελλον, generally with Fut. Infin., rarely with Pres. or Aor., is used to denote "*destiny*," that such and such events were destined to occur; it is a sort of past future, as Od. η, 270 ξμελλον ἔτι ξυνέσσεσθαι οἰζυῖ; or *probability* that a person's character or position was such, that such or such a result might be expected, as Od. λ, 553 Αἴαν, οὐκ ἄρ' ξμελλες οὐδὲ θανὼν λήσεσθαι. So Arist. Ach. 347 ἐμέλλετ' ἄρ' ἅπαντες ἀνασείω βοήν, *I thought you would*. (See Impft. §. 398. *Obs. 4.*) So without the Inf., Soph. Phil. 446 ξμελλε = *this was sure to be—likely enough*.

§. 409. Table of the Primary and Secondary powers of Present and Aorist Absolute, and the Relative Tenses:—

I. Present (Absolute), Primary: An action now going on—undefined by the time of any other action.

- |                         |  |
|-------------------------|--|
| §. 395. 1               | Secondary: a. Frequency—general statements.    |
| §. 395. 2. 401. 6. .... | b. Historic Present.                           |
| §. 396. ....            | c. For Pft. or Aor.                            |
| §. 397. ....            | d. For Future—indefinite—or to mark certainty. |
| §. 398. 2. ....         | e. An attempt to do something.                 |

II. Aorist (Absolute), Primary: a. The simple verbal action.  
b. A past action, undefined by time.

- |                    |   |
|--------------------|---|
| §. 401. 2, 4.      | Secondary: a. A momentary action in narrations. |
| §. 402. 1, 2. .... | b. Repeated action.                             |
| §. 402. 1, 2. .... | c. Habitual practice.                           |
| §. 402. 3. ....    | d. Comparison or Simile.                        |



- §. 403. 1.           Secondary : *e.* Emphatic thoughts or feelings.  
 §. 403. 2.           ..... *f.* Instantaneous Future.  
 §. 403. *Obs.* 3.       ..... *g.* Attempt, as if already taken place.  
 §. 403. 3.           ..... *h.* Command in shape of question.  
 §. 404.               ..... *i.* Seemingly for Pft. and Plpft.

III. Imperfect, Primary : Action in course of completion in time past, coincidently with another past action.

- §. 398. 2.           Secondary : *a.* Imperfect action—attempt.  
 §. 398. 3.           ..... *b.* Conditional.  
 §. 398. 4.           ..... *c.* For Present.  
 §. 398. 5.           ..... *d.* An action which seemed different from what it really is.  
 §. 401. 4.           ..... *e.* Continuance.  
 §. 402. 2.           ..... *f.* Frequency.

IV. Perfect, Primary : An action completed at the present time.

- §. 399. 3.           Secondary : *a.* An action continuing in its effects.  
 §. 399. 3. *Obs.* 4.       ..... *b.* Strong exhortation (in Imperative).  
 §. 399. 3. *Obs.* 5.       ..... *c.* Pres. Pft.  
 §. 399. 3. *Obs.* 6.       ..... *d.* Frequency, as Present.  
 §. 399. 4.           ..... *e.* Future, as Present.

V. Plpft., Primary : An action completed at some past time.

- §. 400. 2.           Secondary : *a.* Past action continuing in its effects in time past.  
 §. 400. 2.           ..... *b.* Impft. of Pres. Pft.

VI. Future, Primary : An action about to go on coincidently with with some future action.

- §. 406. 2.           Secondary : *a.* Probable repetition in future time.  
 §. 406. 2.           ..... *b.* Comparison.  
 §. 406. 3.           ..... *c.* Necessity.  
 §. 406. 4.           ..... *d.* For Pres.—Possibility for fact.  
 §. 406. 5.           ..... *e.* Intention.

VII. Fut. Exactum (III.), Primary : Action which will be past in time future.

- §. 407. 1.           Secondary : *a.* Continuance in time futura.  
 §. 407. 2.           ..... *b.* For simple Future.

## MOODS.

*Meaning of the term Mood.—Division of Moods<sup>a</sup>.*

§. 410. 1. The Predicate which, as we have seen, stands in certain relations to the subject, and to the time present to the speaker, stands thirdly in certain relations to the conception of the speaker. Every action or state may be represented either as a physical fact existing independently of the mind of the speaker, or as a mental act, conceived in the mind; hence our modes of conception are two, *direct*, arising from *perception* of something as really existing in time present or past as a physical fact; *indirect*, arising from a *supposition* of such existence, a mental act.

2. Hence arise the following moods (*modus concipiendi* or *loquendi*):—

*a*, The Indicative, to express an act of perception of something conceived as *really* in existence in time present or past, as a physical fact; as, τὸ ρόδον θάλλει—οἱ πολέμιοι ἀπέφυγον.

The Subjunctive, to express an act of supposition, a mental act; either present supposition, of things supposed now to exist or to be about to exist; or past supposition, of things supposed to have existed, or to have been about to exist in time past; so the Subjunctive is divided into

*b*. The Subjunctive of the principal tenses (Conjunctive), to express an act of supposition either present or future; as, ἴωμεν, *let us now go*; τί ποιῶμεν; *what shall we do?* ἐπαγγέλλω, ἐπαγγελῶ, ἐπήγγελκα ἵνα εἶδῃς.

*c*. The Subjunctive of the historic tenses (Optative), to express a past act of supposition; as, οὐκ εἶχον ὅποι τραποῦμην, *I did not know where I could go*; ἐπήγγελλον, ἐπηγγέλκειν, ἐπήγγειλα ἵν' εἰδείης.

*d*. The Imperative is the proper expression of a wish delivered as a command to some one, either present or conceived of as present; as, γράφετω, *scribito*.

*Obs.* Properly speaking, the Indicative could have no Future tense, as things future are not objects of real perception; but as the mind of the speaker, throwing itself forward as it were into the future, conceives things future as if really existing, the Indicative has a Future tense.

<sup>a</sup> Herm. de Part. & 76. 599. Dissen Kleine Schriften, p. 23.

*Secondary meaning of the Conjunctive and Optative.*

§. 411. 1. Primarily then the Conjunctive expresses a *present or future supposition, founded on present existing circumstances*; the Optative a *past supposition, founded on past circumstances*. Now as a supposition of the former kind presents itself more vividly to the mind, and approaches nearer to reality than the latter, the Conjunctive is used to express something which if not real is very near it; something of which it may with very nearly certainty be expected that it will take place; something more than a supposition—a very high degree of *probability*; while the Optative is used to express a supposition of something which may take place, but with very little expectation of its really doing so—*possibility*: *εἰ τοῦτο λέγεις, if you say this*—but I have no expectation you will—*ἀμαρτάνοις ἂν, you would be wrong*; but I have no expectation of your being wrong: *ἐὰν τοῦτο λέγῃς, I expect that you will say so*; hence the Optative is used to express a wish, this being considered as an indefinite possibility.—(See the *Optative*.)

*Observations on the general power of the Moods.*

2. There are three ways in which any thing may be spoken of; as really existing—as contingent—as necessary. It is usually laid down<sup>a</sup> that these notions are expressed by the Indicative, Subjunctive, and Imperative, respectively: but this does not seem to be altogether true; for though the Indicative may generally express a reality, and the Subjunctive a contingency, yet the proper force of the Imperative is the expression of a wish in which no notion of necessity is implied. The notion of necessity is generally expressed in Greek by *δυνατὸν εἶναι, μέλλειν, χρῆναι, δεῖν, ἀναγκὴν εἶναι* &c. or by verbal adjectives in *τός* or *τέος*, or modal adverbs, such as *δή, μὲν, ἴσως, ἂν* &c., and these expressions are joined with all the moods; as, *τοῦτο ποιεῖν ἀναγκαῖόν ἐστιν, ἀναγκαῖον ἂν εἴη, ἀναγκαῖον ἔστω, δύναμαι, δυναίμην ἂν ποιεῖν, ἐὰν δύνωμαι ποιεῖν*. The Indicative may express what is yet only a contingency; as, *τὸ ῥόδον ἀνθήσει*—while the Optative is often a mild way of expressing a certainty; as, *λέγοιμ' ἂν, dixerim, for λέγω*. The Conjunctive seems to come nearest to the notion of necessity, as expressing an action which, though not really existing, is conceived as almost certain to exist.

*Obs.* It must be observed that the notions of cause, possibility, necessity,

<sup>a</sup> Herm. de Emend. Gr. Gr. p. 204.

and probability, though mental acts, are occasionally expressed by the Indicative mood, regard being had rather to the physical facts, which they represent. On the other hand, physical facts may be regarded subjectively, as implying certain mental acts, and then they are expressed by the Subjunctive. This will explain many apparently anomalous uses of the Moods.

### Indicative.

§. 412. The Predicate in the Indicative is represented as known, or conceived, to be a real, certain fact, past or present; when future or contingent events are considered as certain, they may in respect of this certainty be expressed by the Indicative; as, τὸ ῥόδον ἀνθεῖ — ἤνθησεν — ἀνθήσει: εἰ τοῦτο λέγεις ἀμαρτάνεις: here λέγεις does not express an actual fact, but only something looked at for the time as a fact.

*Obs.* The use of the Indic. is very wide in Greek: it is frequently used instead of the Conj. and Opt., to place things more before one, as really happening, rather than as mere suppositions; to effect which was a principle which guided the Greeks in the choice of their expression. (See *Oratio Obliqua*.) So ὁ παῖς ἔλεξεν, ὅτι Σωκράτης ἐν τῷ τῶν γειτόνων προθύρῳ ἔστηκε καὶ οὐκ ἐθέλει εἰσιέναι: Xen. Cyr. II. 2, 1 αἰεὶ μὲν οὖν ἐπεμέλετο ὁ Κύρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι — λόγοι ἐμβληθήσονται. So also when a supposed case is represented as if it had actually happened: καὶ δὴ τεθνᾶσι, suppose them dead; ἀδικεῖ τις ἐκὼν, supposing one voluntarily commits wrong. — (See §. 860. 8.) So G. T. 1 Cor. xv. 13 ἐπεὶ τις. So Luke xi. 5, if the interrogative τίς be read τίς, comes under this idiom.

### Indicative Future.—See also §. 406.

§. 413. 1. The proper notion of the Future Indicative is of an action not as yet really happening, but conceived as certain to happen hereafter. Since therefore the notion of futurity implies a sort of contingency, while the Indicative expresses certainty, the Indicative Future is often used as a polite way of expressing a desire; the Future representing the action commanded as a contingency, depending in some sort on the will of the person to whom it is addressed, the Indicative expressing a confident expectation of its fulfilment: Il. κ. 88 ὦ Νέστορ—, γνῶσαι Ἀτρεΐδην: Id. 235 Τυδεΐδην—, τὸν μὲν δὴ ἑταρόν γ' αἰρήσεται: Od. β. 270 Τηλέμαχ', οὐδ' ὀπιθεν κακὸς ἔσσειαι, οὐδ' ἀνοήμων: cf. Xen. Cyr. I. 6, 33. Id. Hell. II. 3, 34 ὑμεῖς οὖν, ἐὰν σωφρονήτε, οὐ τούτου, ἀλλ' ὑμῶν φείσεσθε: Plat. Rep. p. 432 C ὅρα οὖν καὶ προθύμου κατιδεῖν, ἐὰν πῶς πρότερος ἐμοῦ ἴδῃς, καὶ μοι φράσεις<sup>a</sup>: Id. Protag. p. 338 A ὥς οὖν ποιήσετε, καὶ πείθεσθέ μοι: Eur. Hipp. 402 οὐδεὶς ἀντρεῖ βουλευμάσιν.

<sup>a</sup> Stallb. ad loc.

2. Opposed to this polite way of expressing a desire is the use of the Future Indicative, used interrogatively to express a strong command, accompanied with a sort of irony ; as, οὐ πάσῃ λέγων ; *non desines dicere?* for *desine dicere* : Eur. Androm. 1062 οὐχ ὅσον τάχος χωρήσεται τις Πυθικῇν πρὸς ἔσταν—; Plat. Symp. init. οὐ περιμενεῖς ; (*will you not wait?*) Demosth. p. 72 init. οὐ φυλάξεσθ', ἔφην, ὅπως μὴ—δεσπότην εὕρητε<sup>b</sup> ; When the command is negative, οὐ μὴ is used, and when a positive and negative command stand together, οὐ is used with the former, and μὴ added to the latter ; as, Arist. Ran. 524 οὐ μὴ φλυαρήσεις, for μὴ φλυάρει ; Id. Nub. 505 οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί, for μὴ λάλει, ἀλλ' ἀκολούθει : Soph. Aj. 75 οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς ; Plat. Symp. p. 175 Α οὐκ οὖν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις ; See §. 748.

3. This same interrogative form is sometimes used in the first person for the Conjunctive ; as, Eur. Andr. 1212 οὐ σπαράξομαι κόμαν ; οὐκ ἐπιθήσομαι δ' ἐμῷ κάρῳ κτύπημα χειρὸς ὀλοόν, for σπαράξωμαι, ἐπιθῶμαι.

### Conjunctive and Optative.

§. 414. 1. The Predicate both in the Conjunctive and Optative is represented as something supposed, therefore uncertain, possible ; and these moods are divided, as to their relations of time, into the Subjunctive of the principal tenses (Conjunctive), and the Subjunctive of the historic tenses (Optative) ; the Optative standing to the historic, as the Conjunctive does to the principal tenses ; the so called Pres. Opt. is the Conjunctive of the Impft., the Opt. Pft. is the Conjunctive of the Plpft. ; hence it is seen how imperfect a notion the name Optative conveys of the nature and powers of the Mood to which it is applied.

2. The Conj. and Opt. represent their predicate as depending on an act of the mind ; as, οὐκ οἶδα τί εἶπω, or on an expression of such an act ; as, λέγε τί εἶπω : but this supposition or expression thereof is sometimes not expressly stated ; as, τί εἶπω ; *quid dicam?* and so in form is independent. The cases in which this occurs are given in the following Section.

### Conjunctive for Indicative Future.

§. 415. 1. The Conjunctive is mostly dependent : in independent clauses it is used (rarely) for the Indicative Future, or as a sort of

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Bremi ad loc.

Imperative (Conj. adhortativus), or to express deliberation (Conjunctivus deliberativus).

2. This Conjunctive expressing something future, the realisation of which is expected from the present position of circumstances, differs from the Future, only in that the latter does not express the future action as merely something which we have reason to expect, but as (by anticipation) something certain. The affinity between these two expressions is clear; the Future in reality depends on a supposition as well as the Conj. This use of this Conjunctive in positive sentences occurs only in epic writers, but in negative sentences it is found, though but rarely, in Attic Greek: Il. β, 459 καὶ ποτέ τις εἴπησιν, *it may be expected that one would, will say*; (in verse 462 we find the Fut., ὥς ποτέ τις ἐρέει:) Il. η, 197 οὐ γάρ τίς με βίη γέ ἐκὼν ἀέκοντα δῖηται: Il. α, 262 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἰδῶμαι, as things are at present, *I may not expect to see* (οὐδὲ ὄψομαι, I shall certainly not see): Od. ξ, 201 οὐκ ἔσθ' οὗτος ἀνὴρ διεπρὸς βροτός, οὐδὲ γένηται<sup>a</sup>, *nor can he ever be=he will never be*: Od. π, 437 οὐκ ἔστ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται, *it is not possible to conceive that he will be*: Plat. Legg. p. 942 C οὐτ' ἔστιν, οὔτε ποτὲ γένηται κρεῖττον.

Obs. 1. So in Attic the Conj. is used with οὐδὲ μή, where the predicate depends on the fear and anxiety of the speaker: Plat. Rep. p. 492 E οὐτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, *nor need we fear that*; but see §. 748.

Obs. 2. On the Homeric use of Conj. with ἄν, κέ, see §. 424. 3. ζ.

### Conjunctivus Adhortativus.

§. 416. 1. The first person singular Conj. sometimes expresses a strong desire or wish, "*let me*," the first plural *exhortation, admonition*. The predicate expresses a desire of some supposed action which arises from the *present state* of things, (wherefore the Opt. is not used in this way;) as, ἴωμεν, *eamus, suppose we go, it is time to go*: Od. χ, 77 ἔλθωμεν δ' ἀνὰ ἄστυ: Il. χ, 450 ἰδῶμ', ὅτιν' ἔργα τέτυκται: Eur. Heracl. 558 σαφῶς κελεύεις' μὴ τρέσης μίσματος τοῦμου μετασχεῖν, ἀλλ' ἐλεύθερος θάνω.—So in a sort of *oratio obliqua*, ἄγε, φέρε, ἔα (also, though more rarely, δεῦρο), ἴωμεν. So St. Matt. vii. 4 ἄφες ἐκβαλῶ, *let me pull out*. So mostly in the Post-Homeric dialect, especially in the first person singular, generally preceded by these words, as we find it also in Homer; as,

Il. ι, 60 ἀλλ' ἄγ', ἐγὼν ἐξείπω,—καὶ πάντα διῶμαι: Hdt. VII. 103 φέρε, ἰδῶ: Plat. Phæd. p. 63 B φέρε δὴ, ἢ δ' ὅς, πειραθῶ πρὸς ὑμᾶς—ἀπολογίασα-

<sup>a</sup> Nitzsch ad loc.

σθαι: Id. Soph. p. 239 B ἔα σκεψώμεθα. Sometimes also joined with the Imperative; as, Il. ζ, 340 ἀλλ' ἄγε νῦν ἐπιμεινον, ἀρήϊα τεύχεα δύνω: Il. ψ, 71 θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω. And it is sometimes as Imper. in first person without φέρε, ἄγε: Eur. Hipp. 1354 σχέε, ἀνερηκός σῶμ' ἀναπαύσω, *let me rest my weary body*<sup>a</sup>. So with μή implying advice: Il. α, 26 μή σε γέρον κοιλῆσιν ἐγὼ παρὰ νηυσὶ κικαίω, *let me not catch you*.

Obs. 1. In the second and third person this exhortation generally assumes the form of a wish, and therefore is generally (though not always, Il. ζ, 479, Soph. Phil. 300) expressed by the Opt.: Il. υ, 119 ἀλλ' ἄγεθ'. ἡμεῖς πέρ μιν ἀποτρωπώμεν ὀπίσσω αὐτόθεν, ἥ τις ἔπειτα καὶ ἡμείων Ἀχιλλῆϊ παρασταίη, δοίη δὲ κράτος μέγα: Od. χ, 77 ἔλθωμεν δ' ἀνὰ δαῖτον, βοή δ' ὥιστα γένοιτο, though the third sing. Conj. is sometimes used as a strong prohibition: Hdt. VIII. 10 μὴ γίνηται: and permissively, Il. γ, 257 τοὶ δὲ νέωνται: and regularly in the second person with μή as a prohibition, see §. 420.

2. It also expresses assent to something which cannot really be wished for; as, Arist. Equites 700 εἰ μὴ σ' ἐκπίω, κατ' ἐκροφίσας αὐτὸς ἐπιδιαρραγῶ. Soph. Phil. 1095 εἰθ' ἔλωσί με: see 854. Obs. 1.

§. 417. The Conj. in all its persons (though more usually in the first) is used in a question or other sentence, implying *doubt, deliberation*, where the speaker considers with himself what, under present circumstances, it is right or best for him to do (Angl. *must*). (Conjunctivus deliberativus.) So φῆ τις; *must one say?* Plat. Phil. 15 D πόθεν τις ἄρξηται; Demosth. τί καὶ ποιήσῃ; Ibid. ταῦθ' οὗτοι πεισθῶσιν; *must these believe these things?*

Il. α, 150 πῶς τίς τοι πρόφρων ἔπεισιν πείθηται Ἀχαιῶν; Od. ε, 465 ὦ μοι ἐγὼ, τί πάθω; τί νυ μοι μήνιστα γένηται; *what must I do now?* Æsch. Eum. 791, 821 τί βέξω; γένωμαι; (for τί γεν.): Eur. Hec. 1057 πᾶ βῶ; πᾶ σῶ; πᾶ κέλω; Id. Ion 758 εἰπώμεν ἢ σιγῶμεν; Id. Med. 1275 παρέλθω δομούς; Ibid. 1271 οἴμοι, τί δράσω; ποῖ φύγω μητρὸς χέρας; So Soph. Œ. C. 170 ποῖ τις φροντίδος ἔλθῃ; *whither shall one go to?* Plat. Legg. p. 835 Α ἀμύλλαι χορῶν—κοσμηθήσονται τότε, εἴτε τριετηρίδες εἴτε αὐτὰ διὰ πέμπτων ἐτῶν—διανεμηθῶσι, *whether they—will be*: Eur. H. F. 1417 πῶς οὖν ἔρ' εἴπῃς; Arist. Aves 164 δ τι πιθήσθῃ, *what must ye believe?* In the oratio obliqua, (see §. 887.): οὐκ οἶδα, ποτέρον εἰπώμεν, ἢ σιγῶμεν: Il. π, 436 διχθὰ δέ μοι κραδίη μέμονε—, ἥ μιν—θείω, ἢ ἥδη—δαμάσσω: Xen. Cyr. VIII. 4, 16 τὰ δὲ ἐκπώματα—οὐκ οἶδ' εἰ Χρυσάντα τούτῳ δῶ. Sometimes the expression of doubt is ironical: Arist. Lys. 530 Σοί γε ὦ κατάρατε σιωπῶ; *must I be silent for you?* So frequently after βούλει, βούλεισθε: Plat. Gorg. p. 454 C βούλει οὖν, δύο εἶδη θῶμεν πειθούς; Id. Phæd. p. 95 E εἴτε τι βούλει προσθῆς ἢ ἀφέλῃς: so after θέλεις, Soph. Electr. 80 θέλεις μένωμεν αὐτοῦ; so Luke ix. 54.

Obs. 2. So G. T. Matt. vi. 25 μὴ μεριμνᾶτε—τί φάγητε: Mark xii. 14 δῶμεν ἢ μὴ δῶμεν: Luke xxiii. 31 ἐν τῷ ξηρῷ τί γένηται;

Obs. 3. For Conjunctive Aorist, see §. 405.

<sup>a</sup> Elm. Med. 1242. Heracl. 559.

<sup>b</sup> Herm. Part. ἄν 11. 4.

*Optative in its secondary sense.*

§. 418. The Optative, in its secondary sense, expresses a supposition, without any notion of its realisation; as arising in past time from past circumstances, it is represented as farther off from reality than the Conjunctive. The predicate is merely something supposed or assumed—a *possibility*; hence the Opt. is used to express

a. A supposition without any notion of the realisation thereof:

Od. ξ, 193 εἴη μὲν νῦν νῶϊν ἐπὶ χρόνον ἡμὲν ἔδωδῃ, ἥδ' ἐμὲν γλύκερον—, ἄλλοι δ' ἐπὶ ἔργον ἔποιεν, ῥηϊδίως κεν ἔπειτα καὶ εἰς ἐνιαυτὸν ἅπαντα οὔτι διαπρήξαιμι, λέγων ἐμὰ κήδεα θυμοῦ, i. e. *sit sane nobis satis cibi, aliique in opere occupati sint: ego tamen, ut res illa se habeat, haud facile omnia perficiam*: Plat. Phæd. p. 85 E ἀπολομένης δὲ τῆς ψυχῆς τότ' ἦδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύου τὸ σῶμα καὶ ταχὺ σπαπὲν διοίχοιτο, *animo extincto tum sane corpus imbecillitatem suam ostendat et—intercidat*: Id. Rep. p. 362 D οὐκοῦν—ἀδελφὸς ἀνδρὶ παρείη, “*frater adesto viro.*” Stallb. See also §. 426. 1.

b. A wish. (In negative wishes, with μή, never οὐ.)

Od. α, 265 τοῖος ἔων μνηστῆρσιν ὀμιλήσειεν Ὀδυσσεύς! πάντες κ' ὠκύμοροι τε γενοῖατο πικρόγαμοί τε (κ' is κέν=εἰ τοῦτο γένοιτο): Od. α, 386 μή σέ γ' ἐν ἀμφιῶν Ἰθάκῃ βασιλῆα Κρονίων ποιήσειεν! Il. χ, 304 μή μὰν ἀσπονδί γε καὶ ἀκλειῶς ἀπολοίμην! Soph. Aj. 550 ὦ παῖ, γένοιτο πατὴρ εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος! καὶ γένοι' ἂν οὐ κακός (ἂν=εἰ τοῦτο γένοιτο). This expression of a wish commonly assumes the form of an hypothetical antecedent sentence, being prefaced by εἰ, εἴθε, εἰ γάρ (§. 855. Obs. 1.): Od. γ, 205 εἰ γὰρ ἔμοι τοσσῆνδε θεοὶ δύναμιν παραθεῖεν! So in formulas of wishing and conjuring prefaced by οὕτω: Il. ν, 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγιόχοιο εἴην—, ὥς νῦν ἡμέρῃ ἦδε κακὸν φέρει Ἀργείοισι πᾶσι μάλα. And in poetry the wish is expressed as a final sentence, prefaced by ὥς (*ut, utinam*): Il. σ, 107 ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο! Eur. Hipp. 407 ὥς ὄλοιτο παγκακῶς! So Æsch. Ag. 319 ὥς λέγοις πάλιν.

Obs. 1. When the speaker feels that his wish cannot be realised, the Impf. or Aor. Ind. are used; as, εἴθε τοῦτο ἐγίγνετο! *utinam hoc fieret!* εἴθε τοῦτο ἐγένετο! *utinam hoc factum esset!* So, ὦφελος γράψαι! *would that you had written!* and also, ὥς, εἴθε (αἴθε) ὦφελον γράψαι! *would that I had written!* See §. 856. Obs. 2.

Obs. 2. In English and German the wish is expressed as in Greek, by the Ind. or Opt.: *had he but written! would he but write!* In Latin by the Conj.; as, *utinam hoc fiat!* wherein is contained the notion of its realisation; and in the Opt. only when such notion is to be excluded, as *utinam Deus essem!*

c. A command is expressed in a civil way as a wish:

Od. ο, 24 ἀλλὰ σύγ' ἐλθὼν αὐτὸς ἐπιτρέψειας ἕκαστα δμῶων ἧτις τοι ἀρίστη φαίνεται εἶναι: Od. ξ, 408 τάχιστα μοι ἔνδον ἐταῖροι εἰεν: Il. ω, 144 κήρυξ τίς οἱ ἔποιτο γεραίτερος: Aristoph. Vesp. 1431 ἔρδοι τις ἦν ἕκαστος εἰδείη τέχνην: Xen. Anab. III. 2, 37 εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσσοφος μὲν ἡγοῖτο.



d. The Opt. is used vaguely to express a desire, willingness, inclination, without any expressed expectation of the realisation thereof:

II. ο, 45 αὐτὰρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην—τῇ ἡμιν (*velim illi persuadere*): ψ. 151 κομίσαιμι φέρεσθαι: Soph. Œ. C. 42 τὰς πάνθ' ὄρωσας Εὐμένιδας ὁ γ' ἔνθαδ' ὧν εἶποι λείως νιν: Æschin. p. 85, 2 ἐγὼ δὴ οὔτε τὰς Δημοσθένους διατριβὰς ἐζήλωκα, οὐτ' ἐπὶ ταῖς ἑμαντοῦ αἰσχύνομαι, οὔτε τοὺς εἰρημένους ἐν ὑμῖν λόγους ἑμαυτῷ ἀρρήτους εἶναι βουλοίμην: Theocrit. VIII. 20 ταύταν (σύριγγα) καθεῖν (I would be willing): τὰ δὲ τῷ πατρὶ οὐ καταθήσω. So Pind. Ol. III. 40 κεινὸς εἶην, I would be content to be held as vain. Cf. Ol. IX. 80. So Æneid X. 33 neque illos juveris auxilio, nor do I wish that you should, &c. So G. T. Philem. 20 ἐγὼ σου θναίμην. Preceded by a conditional sentence: Eur. Phœn. 1207 εἰ δ' ἀμείνῳ οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχὴς εἶην ἐγὼ, I should be content to be happy. With a negative: Hdt. VII. 11 μὴ γὰρ εἶην ἐκ Δαρείου—, μὴ τιμωρησάμενος Ἀθηναίους, I would be willing not to be sprung from Darius, &c.

e. In direct questions the Opt. is but rarely found. a. In Homer, when the question is used as if it were the antecedent to some sentence depending on a condition expressed by the question, there is the notion of a wish or desire implied in such constructions: II. δ, 93 sq. ἦ ῥά νυ μοί τι πίθοιο, Λυκάωνος νιὲ δαίφρον; *will you listen to me?* Τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν λόν, πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο (that is, εἴ τι μοι πίθοιο, τλαίης κεν &c.): II. η, 43 ἦ ῥά νυ μοί τι πίθοιο; κασίγνητος δέ τοι εἰμί· ἄλλους μὲν κάθισον κ. τ. λ. (that is, εἰ πίθοιο, ἄλλους μὲν κάθισον). b. If the question is composed of two clauses, the first contains the wish or condition, expressed by the Opt. without ἄν; the latter is the sentence depending on that condition, expressed by the Opt. with ἄν, as II. η, 43 above; so II. ξ, 191 ἦ ῥά νυ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, ἥέ κεν ἀρήσαιο κοτεσσαμένη τόγε θυμῷ; In such constructions it has a deliberative force (see g.). c. In Attic Greek (mostly however in poetry), the Opt. is used in questions to signify a supposed case, to be answered in the negative: Æsch. Choeph. 505 ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημα τίς λέγοι; *who could say?*—no one: Soph. Antig. 604 τέαν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατάρχοι; *who could restrain?*—no one: Aristoph. Plut. 438 ἀναξ' Ἀπολλων καὶ θεοί, ποῖ τις φύγοι<sup>a</sup>; *where could a person fly?*—nowhere: cf. ibid. 374. Demosth. p. 921, 1 καὶ ὅσα μὲν εἶπε μετὰ τῆς ἀληθείας, μὴ χρῆσθε τεκμηρίῳ· ἃ δ' ἐψεύσατο τὸ ὕστερον, ἐπειδὴ διεφθάρη, πιστότερα ταῦθ' ὑπολάβοιτε εἶναι; *hæc vos veriora existimatueros quis putet?* See §. 426. Obs. 1.

f. In negative sentences also, where the notion of the predicate is such as could not take place, the Opt. is used with the negative

<sup>a</sup> But see Dawes Misc. Crit. 375.

to deny it absolutely without the remotest possibility of its taking place: Pind. Ol. X. 19 τὸ γὰρ ἐμφυὲς οὐτ' αἰθων ἀλώπηξ οὐτ' ἐρύβρομοι λέοντες διαλλάξαντο ἦθος, see §. 426. *Obs.* 1.

g. After an Historic tense, the Optative is sometimes found in the deliberative force of the Conjunctive (§. 417): Od. ρ, 236 ὁ δὲ μερμήριξεν Ὀδυσσεὺς ἡγέ—θυμὸν ἔλοιτο, ἡ πρὸς γῆν ἐλάσεια.

*Obs.* 3. For Fut. Opt. see §. 406. 2.

*Remarks on the Indic. Opt. and Conj. in dependent sentences.*

§. 419. 1. When in a dependent sentence the notion of frequency or repetition is to be expressed, if the several actions be in present or future time, the Conj. is used; if in past, the Opt. These moods are used because actions which happen at several different moments may be conceived of not as definite perceived facts, but only as something supposed: Od. τ, 515 αὐτὰρ ἐπὶ νύξ ἔλθῃ, Ἀθηαί τε κοῖτος ἀπαντας, κείμεαι ἐνὶ λίκτρῳ, as often as night comes; see §. 842. 1.: Il. κ, 14 αὐτὰρ δὲ ἔς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθελύνοντας ἔλκετο χαίτας, as often as he saw. See §. 843. 2.

2. In comparisons either the Ind. or Conj. is used, as the thing is conceived of as really existing, or only imagined: Il. μ, 167 αἱ δ' ὥστε σφῆκες μέσον αἰδοί, ἡ δὲ μέλισσαι οἰκία ποιήσονται—, οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένοντες ἀνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, ὥς οἳ οὐκ ἐθέλουσι πυλῶν—χάσασθαι, πρὶν γ' ἡ κατακτάμεν, ἡ δὲ ἀλῶναι: Il. ξ, 16 ὥς δ' ὅτε πορφύρῃ πέλαγος— ὥς ὁ γέρον ὄρμαινε.

*Obs.* The Opt. is not used in comparisons properly so called, because the supposition implied therein is present: but see §. 426. 1.

3. For Opt. and Conjunctive after verbs of perceiving and saying, with the conj. ὅτι and ὥς, or in final sentences, see Construction of ὅτι and ὥς, §. 801. sqq.

*Imperative.*

§. 420. 1. The Imperative expresses a desire or command, or even prayer or exhortation, addressed to some one present, or conceived of as present; as, δός μοι τὸ βιβλίον: γράφε τὴν ἐπιστολήν.

*Obs.* 1. The Imperative, like the Conj., is used of time present or future, and the Conj. may, as we have seen, perform the functions of the Imperative. These two moods are also nearly allied in some of their forms, the III. dual in each being that of the principal tenses *ον*, but in the Imper. augmented into *ων*. The Optative also is allied in sense with the Imper., as by both is expressed a wish or desire: hence the construction is sometimes changed from the Imper. to the Opt.; as, Od. β, 230 μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω—ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἰσυλὰ βέζοι. The Imperative rather expresses a command or permission, the Conjunctive an admonition, the Optative a wish. The Imperative is used when something of decision or authority is wanted, so that the more civil form of the Optative would be out of place, see Eur. Med. 601; so in the third person to express an emphatic wish: Æsch. Ag. 378 ἔστω δ'

ἀπήματον. Matt. vi. 9 ἀγιασθήτω. It is also used in a concessive sense; as, Hom. II. θ, 429 τῶν ἄλλων μὲν ἀποφθίσθω ἄλλος δὲ βιώτω : (so G. T. 1 Cor. vii. 15 εἰ ὁ ἄπιστος χωρίζεται χωρίζεσθω : Matt. xiii. 9 ὁ ὅτι ἔχων ἀκούειν ἀκούτω :) so Hdt. I. 147 ἔστωσαν δὲ καὶ οἱ καθαρῶς γεγονότες Ἴωνες, *let it be supposed that*—: see Eur. Med. 313, where it is interchanged with Optative.

Obs. 2. The concessive sense of the Imperative is clearly seen in some passages of G. T., where two Imperatives are joined together by καὶ; the first represents a conditional clause, Eph. iv. 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε=*if you are angry*. The second Imperative is sometimes supplied by Future, as Matt. vii. 7 αἰτεῖτε, καὶ δοθήσεται ὑμῖν : so Plat. Theæt. 149 B ἐννόησον—*ώς ἔχει καὶ ῥῶον μαθήσει*.

Obs. 3. The Imper. never depends on any other verb. The Inf. is used in this case, as κελεύω σοι γράφειν : for Imper. after ὥστε, see §. 421.

Obs. 4. The personal pronoun is added to the Imper. only when a peculiar emphasis is to be laid on the person ; as, σὺ μὲν ἀπελθε, σὺ δὲ μένε.

2. Although the Imper. is always considered to be in the time present to the speaker, it has a Pft. and Aor.; but these are not applied to the predicate in their primary notions of time, but only in their secondary notions : the Present expresses the command in its continuance, the Aorist the command simply as a fact without any continuance, the Perfect that the action is now completed, and remaining in its effects ; as, γράφε τὴν ἐπιστολήν : ὅς μοι τὸ βιβλίον : τέθναθι, that is, κέισο τεθνηκώς, §. 405. 1.

3. In the negative or prohibitory forms with μή, μηδέ, μήτε, μηδεῖς &c. the Greeks use for the wanting first person Imper. the Conjunctive (see §. 416.) most frequently in the plural, (but Soph. Œd. Col. 174 μὴ δῆτ' ἀδικηθῶ.) In the second and third persons, the Imperative Present only is used as a general rule, not the Imper. Aor., see below, Obs. 5 : but if the Aorist is used, it is in the Conjunctive : μὴ μοι ἀντιλεγε, or μὴ μοι ἀντιλέξης (but not μὴ μοι ἀντιλέξον) : II. α, 363 ἐξαύδα μὴ κεῖθε νόφω, ἵνα εἶδομεν ἄμφω ; Od. π, 168 ἤδη νῦν σὺ παῖδ' ἔπος φάο, μηδ' ἐπικεύθε : Od. ο, 263 εἰπέ μοι εἰρομένῳ νημερτέα, μὴδ' ἐπικεύσῃς : II. δ, 234 Ἀργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς : Æsch. Eum. 800 ὑμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν κότον σκήψησθε, μὴ θυμοῦσθε, μὴδ' ἀκαρπῖαν τεύξετε : Soph. Œd. C. 735 δὲν μήτ' ὀκνεῖται, μήτ' ἀφῆτ' ἔπος κακόν : Demosth. p. 494, 17 μὴ τοίνυν διὰ μὲν τοῦ τῶνδε κατηγορεῖν ὡς φαύλων ἐκείνους ἀφαιροῦ, δι' ἃ δ' αὐτὸν καταλείπειν φήσεις, τοῦσδε δὲ μόνον λαβόντες ἔχουσιν, τοῦτ' ἀφελῇ : Id. p. 582, 15 μὴ κατὰ τοὺς νόμους δικάσῃτε, ὧ ἄνδρες δικασταί μὴ βοηθήσῃτε τῷ πεπονθότι δεινῷ : μὴ εὐορκεῖτε ἡμῖν δότε τὴν χάριν ταύτην.

Obs. 4. The reason hereof may be, that by the Pres. Imper. (expressing continuance) it is signified that the thing forbidden must never take place,

<sup>a</sup> R. P. Hec. 1116.

which is implied more or less in a direct prohibition, so that the Aorist would be generally out of place (see *Obs.* 5.). The Conj. rather expresses a strong desire that it may not, accompanied by a belief that it will not, take place, wherein is no notion of continuance; and this difference of meaning is found in those passages where both the Imper. and Conj. occur.

*Obs.* 5. The II. Person Aor. Imper. with μή is however sometimes used in Epic (though but rarely) to express a decided, energetic prohibition, as applying rather to the matter immediately in hand, and not so much implying the notion of continuance: as, *Il.* δ. 410 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο θυμῷ: *Od.* ω. 248 σὺ δὲ μὴ χόλον ἔνθεο θυμῷ. So even Aristoph. *Thesm.* 877 μὴ ψεύσον. We oftener find the III. Person Aor. Imp. with μή, not only in poetry, but also in Attic prose: *Od.* π. 301 μή τις ἔπειτ' Ὀδυσῆος ἀκουσάτω ἔκδοι ἐόντος: *Æsch.* *Theb.* 1036 μὴ δοκησάτω τινί, *ne quisquam hoc mente concipiat*: *Soph.* *Aj.* 1334 μηδ' ἡ βία σε μηδαμῶς νικησάτω: *Xen.* *Cyr.* VII. 5, 73 καὶ μηδεὶς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια ἔχειν: *Ibid.* VIII. 7, 26 μηδεὶς ἰδέτω: *Dem.* ὦν οὐτός σε ἐξηπάτησε μὴ δότω δίκην: *Æschin.* 62, 15 μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω: *Id.* 23, 15 μὴ γὰρ ὑπ' ἐμοῦ λεγόμενον, ἀλλὰ γινόμενον τὸ πρᾶγμα νομίσασθ' ὁρᾶν.

§. 421. 1. The Attic formula οἷσθ' οὖν δ' δρᾶσον<sup>a</sup>, &c. seems to arise from a change, so frequent in Greek, from the indirect to the direct construction. (It is also explained by supposing a transposition from δρᾶσον, οἷσθ' δ', like *Plaut.* *Rudent.* III. 5, 18 *tange, sed scin' quomodo?*) In the same way we may account for the Imper. after ὥστε in a seemingly dependent construction; as, φρόνει ὥστε μὴ λίαν στένε, for στένειν. The Fut. is also used in the place of the Imper. in the former formula, *Eur. Cycl.* 131 οἷσθ' οὖν δ' δράσεις ὡς ἀπαίρωμεν χθονός; and the III. Person Imper. is also used in the same formula: *Eur. Iph. Taur.* 1203 οἷσθ' οὖν ἃ μοι γενέσθω; And the III. Person is used not only in these dependent questions, but also in other dependent sentences; as, *Hdt.* I. 89 νῦν ὧν ποιήσον ὧδε, εἰ τοι ἀρέσκοι, τὰ ἐγὼ λέγω—κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους, οἱ λεγόντων—ὥς σφεα (sc. χρήματα) ἀναγκαιῶς ἔχει δεκατευθῆναι τῷ Διί. Here the relative sentence οἱ λεγόντων, though in form a dependent, is in sense a principal clause—καὶ οὗτοι λεγόντων: *Thuc.* IV. 92 extr. πιστεύσαντας δὲ τῷ θεῷ (sc. ἡμᾶς δεῖ)—ὁμόσε χωρήσαι τοῖσδε, καὶ δεῖξαι, ὅτι, ὧν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμνημονέουσιν ἐπίοντες, κτάσθωσαν, i. e. *oportet nos deo fretos—adversus hos tendere, et demonstrare, licere illis ea, quæ concupiscant, si bellum non propulsantibus inferant, tenere*, *Bauer* p. 645: *Plat. Legg.* p. 800 E τὸ δὲ τοσοῦτον ὑμᾶς αἰτούς ἐπανερωτῶ πάλιν, τῶν ἐμγαγίων ταῖς ψαῖς εἰ πρῶτον ἐν τοῦθ' ἡμῖν ἀρέσκον κείσθω. This idiom seems to arise from the Greeks using the third person imperative as a mild expression of a desire, where we use “shall” and “must.” Instead of the imperative we sometimes find the elliptic form ὅπως, ὅπως μὴ with fut. (See §. 812. 2.)

*Obs.* 2. The imperative is often introduced, both in poetry and prose, by the almost adverbial imperatives, ἄγε, ἄγετε, φέρε (not Homer), ἴθι, after the imperative: so in Homer in the phrase βάσκι' ἴθι: so also, *Il.* ξ. 271 ἄγρει νῦν μοι ὁμοσσον: *Od.* ι. 347 τῇ πίε οἶνον. cf. 416.

### Use of the Moods as Conditionals.

§. 422. 1. The predicate may also be conceived of in the mind as

<sup>a</sup> Elmsley *Soph. Cæ. R.* 543.

depending, or as having depended, on certain conditions. A sentence in which this conditional sense is expressed consists of two parts; the condition, and that whereof it is the condition.

*Obs.* The condition by which the predicate is limited is frequently omitted, when it is contained or implied in the context, or readily supplied by the mind.

2. The conditional nature of the predicate is marked by its having the particle *ἄν* (Epic. *κε, κέν*) attached to it. And the notion thus limited almost invariably stands in the Historic tenses of the Ind., in the Opt. (or Conjunctive sometimes), in the Infin. or the Participle. And the forms with which it is never found are Pres. or Pft. Indicative, and but rarely with the Fut. Ind. or the Imper., or the Conjunctive in independent sentences.

#### *Theories on the Etymology of ἄν.*

§. 423. *a.* *Ἄν, ἀνά, secundum*; *κε, κέν*, an old form of *κατά* as found in *κἀάδε*, &c.<sup>a</sup>

*b.* *Ἄν*, connected with Latin *an*; *κε* with Latin *quam*<sup>b</sup>.

*Obs.* In later Greek and in the New Testament the form is found, *ἐάν* for *ἄν*, so *ὅς ἐάν, ὅπου ἐάν*.

#### *Nature and use of the Particle ἄν.*

§. 424. 1. The proper force of the particle *ἄν* is the expression of a condition (either actually stated, implied in the context, or to be supplied by the mind<sup>d</sup>), on which the action of the verb to which it is attached depends; so that if the condition to which *ἄν* refers takes place, the action which depends on that condition will probably take place also<sup>e</sup>; and if the former does not take place, neither will (at least in this present case) the latter. Whether this condition will, or will not take place, is decided *animo loquentis*, by the mind of the speaker.

2. *Ἄν* therefore has a twofold force: the condition is supposed by the speaker to take place, and therefore the action is rendered more likely—(positive use of *ἄν*)—*probably*; or the condition is supposed by the speaker not to take place, and the action is rendered less likely—(negative use of *ἄν*)—*perhaps*.

<sup>a</sup> Donaldson's New Cratylus 244.

<sup>b</sup> Kühner Gr. Gr. 453. 2. Hartung de Part. Græc. vol. ii. 225.

<sup>c</sup> Hermann de Part. ἄν. Opusc. vol. iv. Hartung de Part. Græc. vol. ii. 218.

Reisig. Comment. de vi et usu Part. ἄν. Ellendt. Lex. Soph. ad voc.

<sup>d</sup> Ellendt ad voc. V.

<sup>e</sup> Herm. de Part. ἄν p. 165. Herm. Ajac. 1061.

3. Hence it is used with the Ind., Opt., and Conj., which express certainty, possibility, probability, respectively, as follows.

*Obs.* The condition expressed or implied by *ἄν* is either indefinite—if it were possible, if it be your pleasure &c. &c.; or definite, contained in the context, either as a conditional protasis, or as a participle, or paraphrased so as to become an independent sentence, as II. γ, 220.

### *Indicative.*

a. With the Historic tenses of Ind. representing something as an absolute fact, it does not render the action thereof more likely, for the performance of a condition cannot make a fact more probable; but the addition of *ἄν* expresses that it is represented to have taken place only on a certain condition; as, *ἡμάρταες, you were wrong: ἄν—but only supposing such or such a thing took place—but I know it did not take place, therefore you are not wrong in this case*; hence its derived sense, *ἡμάρταες ἄν, you would have been wrong*, i. e. on such or such conditions. Hence the Imperfect with *ἄν* may express any action which *might, could, would* have taken place, but which did not take place.

*Obs.* 1. The conditions to which *ἄν* refer are either supplied by the mind, or expressed by a participle, or by an actual protasis.

*Obs.* 2. On the Impft., or Aorist, without *ἄν* in this sense, see §. 398. 3. and §. 858.

β. But when the Impft. (or Aorist, or Plpft. used as Impft.) is used to express an action not conceived of merely as having taken place, but also as continuing in time past, the addition of *ἄν* signifies, *under such and such circumstances as often as they recurred: ἡμάρταες ἄν, you were wrong under such and such circumstances as often as they recurred*; and these circumstances being supposed by the speaker's mind to have occurred at such and such times, the action is supposed to have taken place at those times likewise: so *ἡμάρταες ἄν, you were frequently wrong*<sup>a</sup>.

*Obs.* 3. This use of *ἄν* with the Impft. to express frequency, is a proof that the condition expressed by *ἄν* is not, as laid down by most writers, always supposed not to take place; for if this were so, *ἄν* with the Impft. would only signify certain times when the action of the Impft. did not take place (the condition not being fulfilled), not certain times when (the condition being fulfilled) it did take place.

γ. *ἄν* is never used with the Pres. or Pft. Ind.<sup>b</sup>, for that action which is represented as actually existing in the presence of the

<sup>a</sup> Brunck Soph. Phil. 290.

<sup>b</sup> Monk. Alc. 48. Dawes Misc. Crit. 106. Herm. p. 14.

speaker, whether as actually going on and in course of completion, or already completed and existing before him, cannot be supposed to depend on a condition. In the few passages where *ἄν* is found with these tenses, either the reading is bad, *ἄν* being confused with *ἄρα*, *αὖ*, *ἐν*—*κέ* with *καί*; or *ἄν* is to be joined to some other verbal notion in the sentence (very often the Infin.); or the elided *κ'* is *καί*, and not *κέ*: so for instance:—

Od. β, 86 *ἰθέλεις δὲ κε μῶμον ἀνάψαι*, Cod. Harlei. *ἰθέλεις* (see Nitzsch ad loc.): Il. ξ, 484 *τῷ καί κε τις εὐχεται ἀπὴρ γνῶσθ' ἐνὶ μεγάροισιν ἀρῆς ἀλκῆρα λιπέσθαι* (Cod. Clark. omits *κέ* with Eustath.): Il. ω, 553 *ἔφρα κεν Ἐκτωρ κείται*, (*κείται* is conj., see §. 300. 3:) Od. ω, 88 sq. *κεν* seems to have been originally *καί*: Od. γ, 255 *ἦτοι μὲν τόδε κ' αὐτὸς οἶσαι* (*κ* is *καί*): see Nitzsch: Plat. Phæd. p. 102 init. *σὺ δ', εἰ περ εἰ τῶν φιλοσόφων, οἶμαι ἄν ὥς ἐγὼ λέγω ποιοῖς* (*ποιοῖς ἄν*): Eur. Med. 930 *οὐκ οἶδ' ἄν εἰ πείσαιμι*, for *εἰ πείσαιμι ἄν*: Xen. Hell. VI. 1, 4 *οἶμαι ἄν—οὐκ εἶναι ἔθνος κ. τ. λ.*: immediately afterwards, *οὐκ ἄν μοι δοκῶ—φιλίαν ποιήσασθαι νομίζω γὰρ ἔτι ῥῶον—παραλαβεῖν ἄν* (in these and similar passages *ἄν* belongs to the infin.).

δ. Sometimes, though but rarely, with the Ind. Fut.<sup>a</sup> This tense expresses a present belief that something will presently be; this *may* be supposed to depend on some condition; and if this is to be *expressly* marked, *ἄν* is joined to the Future. Il. β, 488 *πληθὺν δ' οὐκ ἄν ἐγὼ μυθήσομαι*. In Epic the weaker form *κέ* is frequently thus used, especially in a protasis, which itself depends on some condition in the mind; in Attic Greek it is very rare; and though in many passages the reading is bad or doubtful, yet we can hardly deny the existence of this construction altogether in Attic Greek<sup>b</sup>:

Od. ρ, 540 *εἰ δ' Ὀδυσσεὺς ἔλθοι—αἰ' ἄ κε σὺν ᾧ παιδὶ βίαις ἀποτίσεται ἀνδρῶν*. The conditional sentence however is generally wanting: Od. α, 268 *ἀλλ' ἦτοι μὲν ταῦτα θεῶν ἐν γούνασι κείται' ἢ κεν νοστήσας ἀποτίσεται*, *ἢ* *καὶ οὐκ*: Il. ο, 211 *ἀλλ' ἦτοι νῦν μὲν κε νεμεσσηθεὶς ὑποεῖξω*: Od. γ, 80 *εἴρεαι ὀππότεν εἰμὲν' ἐγὼ δέ κε τοι καταλέξω* (*if you will hear it*): Il. δ, 176 *καί κε τις ὦδ' ἐρέει Τρώων* (so Pind. Nem. VII. 68 *μαθὼν δέ τις ἄν ἐρεῖ*): Il. ξ, 267 *ἀλλ' ἴθ', ἐγὼ δέ κε τοι Χαρίτων μίαν ὀπλοτεράων δώσω ὀπνιέμεναι, δαδο, si tibi libuerit*: Il. χ, 66 *αὐτὸν δ' ἄν πύματόν με κύνης πρώτῃσι θύρῃσι ὤμῃσται ἐρύουσιν*: Eur. Heracl. 769 (in Chorus) *ἡσσονές ποτ' ἄν—φανούνται*. (So in dependent questions: compare Od. ο, 524. Il. ρ, 144.) Hdt. III. 104 *ὅπως ἄν—ἔσονται ἐν τῇ ἀρπάγῃ*: Xen. Cyr. VI. 1, 45 *ὕβριστήν οὖν νομίζων αὐτὸν εὖ οἶδ' ὅτι ἄσμενος ἄν πρὸς ἄνδρα οἶος σὺ εἰ ἀπαλλαγῇσεται* (so Guelph. Paris.—Schneider c. vulg. *ἀπαλλαγείῃ*): Ibid. VII. 5, 21 *θαν δὲ καὶ αἰσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἄν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληγῆσθαι* (with no variation of Mss.). In Thuc. II. 80 *ῥᾷδως ἄν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ τῆς Κεφαλληνίας κρατήσουσι, the ἄν belongs to σχόντες*: Plat. Phæd. p. 61 C *σχεδὸν οὖν ἐξ ὧν ἐγὼ ἤσθημαι, οὐδ' ὀπωσισθῶν ἄν σοι ἐκὼν εἶναι πείσεται* (some Mss. omit *ἄν*): Id. Rep. p. 615 D *ἔφη οὖν*

<sup>a</sup> Elm. Heracl. 769 not. Heind. Phæd. §. 13. Schæf. ad Greg. Cor. 66. Herm. CE. R. 1055.

<sup>b</sup> Stallb. Rep. 615 D.

τὸν ἐρωτώμενον εἰπεῖν· Οὐχ ἦκει, φάναι, οὐδ' ἂν ἦξει δεῦρο (very few ἦξει) : *non venit, nec, si recte judico, veniet* : Æschin. 29, 30 οὕτω γὰρ ἂν (omitted by Bekker) μάλιστα μεμνήσομαι καὶ δυνήσομαι εἰπεῖν, καὶ ὑμεῖς μαθήσεσθε (οὕτω, i. e. εἰ ταῦτα οὕτω ποιῶ or ποιήσω). Very often in questions, for here the Fut. expresses doubt : Eur. Bacch. 639 τί ποτ' ἂν (ἄρ, Dind.) ἐκ τούτων ἔρεῖ ; Arist. Nub. 465 ἄρά γε τοῦτ' ἂν ἐγὼ ποτ' ἐπόψομαι ; Æschin. Ctes. §. 155 τί ποτ' ἂν ἔρεῖ ; cf. 827. 854. 2. *Obs.* 3.

It is to be observed that the ἂν always precedes the Future ; whence it might be explained by supposing that the writer meant to use the optative, but changed it to the future.

ε. With the Imperative naturally it is not used<sup>a</sup>, as the notion of immediate command excludes that of a condition. Where ἂν is found with the Imp. the reading is bad, or it belongs to some other word in the sentence, or implied therein :—

Xen. Anab. I. 8; 8 ἀλλὰ ἰόντων ἂν, εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους, where ἂν probably arose from the various reading ἰέτωσαν<sup>b</sup>. In later writers, such as Theoc. XXIII. 35 ἀλλὰ τὺ, παῖ, κᾶν (καὶ Gaisf.) τοῦτο πανύστατον ἀδύ τι ῥέξον, κᾶν=καὶ ἔαν and supplies the suppressed clause (see §. 430.), ἔαν τοῦτο πανύστατον ῥέξῃς, to which κᾶν is to be referred.

ζ. When the Conjunctive is used for the Fut. Ind. (see §. 415.), ἂν is sometimes in Homer<sup>c</sup> joined with it, to mark expressly that the future event depends on a condition ; as,

Π. α, 137 εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *in that case* : Π. α, 205 ἥς ὑπεροπλήσῃ τάχ' ἂν ποτε θυμὸν δλέσση, *he would in certain circumstances* : Π. γ, 54 οὐκ ἂν τοι χραισμή κίθαρις : compare λ, 384. Π. ξ, 235 πείθευ· ἐγὼ δέ κε τοι ἰδέω χάριν ἡματα πάντα.

η. So also with the Conjunctivus deliberativus ἂν is joined, to signify that the action which is being deliberated upon depends on some condition, either expressed or implied :—

Od. β, 332 τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὶς τῇλε φίλων ἀπόληται, ἀλόμενος ὥσπερ Ὀδυσσεύς ; Π. ν, 742 ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασ-σαίμεθα βουλὴν, ἥ κεν ἐνὶ νήεσσι—πέσωμεν, αἶ κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἥ κεν ἔπειτα παρ νηὶν ἔλθωμεν ἀπήμονες : Od. δ, 545 ἀλλὰ τάχιστα πείρα, ὅπως κεν δὴ σὴν πατρίδα γαίαν ἱκῃαι. Frequently we must supply a verb of trying or deliberating : Π. σ, 307 ἀλλὰ μάλ' ἄντην στήσομαι, ἥ κε φέρῃσι μέγα κλέος ἥ κε φεροίμην : Plat. Legg. p. 655 C τί ποτ' ἂν οὖν λέγωμεν : Id. Phædr. p. 231 D ὥστε πῶς ἂν εὖ φρονήσαντες ταῦτα καλῶς ἔχειν ἡγήσωνται ; i. e. πῶς, ἔάν εὖ φρονήσωσι, ταῦτα κ. ἔχ. ἡγήσωνται ἂν ; Id. Protag. p. 319 B σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἂν ἀπιστῶ : Xen. Anab. II. 4, 20 οὐχ ἔξουσιν ἐκείνοι ὅποι ἂν φύγωσιν.

*Obs.* 4. From εἰ ἂν is formed ἐάν : Xen. M. S. IV. 4, 12 σκέψαι, ἐάν τὸδε σοι μᾶλλον ἀρέσκη.

*Obs.* 5. For the meanings of ἂν in the several dependent clauses, see under those clauses respectively.

<sup>a</sup> For some seeming instances in Soph., see Ellendt ad voc. VI. Herm. Part. ἔν 170.

<sup>b</sup> Schneider ad loc.

<sup>c</sup> For some seeming instances in Soph., see Ellendt ad voc. IV. 1.



\*An with Optative.

§. 425. 1. \*An limits the indefinite possibility expressed by the Optative by making it depend on certain conditions, as λέγοις ἄν, *you might possibly say under such circumstances*, without its being in any way implied that the circumstances will or will not take place. So in conditional sentences (see §. 856. b.): Il. β, 80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, ψεῦδος κεν φαίμεν, supposing he had, *we should* : Thuc. III. 59 φῆτιν' ἄν ξυμπέσοι, *might* happen : Eur. Med. 818 σὺ δ' ἄν γένοις γ' ἀθλιωτάτῃ γυνή; where the Chorus have no notion whether the condition will or will not take place; Hdt. IX. 71 ταῦτα μὲν καὶ φθόβῳ ἄν εἴποιεν, *this they might* say : Id. I. 2 εἶησαν δ' ἄν οὔτοι Κρηῖτες, *they might* possibly be Cretans : Id. VII. 184 ἤδη ὦν ἄνδρες ἄν εἰεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ ἑκοσι : Id. V. 9 γένοιτο δ' ἄν πᾶν ἐν τῷ μακρῷ χρόνῳ, *any thing might* happen.

2. But besides this, as there may be *in animo loquentis* some notion whether the conditions take place or not, ἄν with the Optative has a further twofold force. λέγοις *you might say—on this condition* ;

1st, if this condition is conceived of *in animo loquentis* as taking place, the action of the Optative is represented as more certain, one case being defined in which it will take place; hence its use for the Future and Imperative : λέγοις *you might say—ἄν, if you please, &c.*, but you do please, therefore, I think you will say : or,

2nd, the condition is conceived of *in animo loquentis* as not taking place, and then the action of the Optative is rendered less likely : λέγοις *you might say—ἄν, in such circumstances*; but as I do not think these circumstances will take place (or have taken place), there is one case at least where I know the action will not take place.

a. When the condition is conceived of as fulfilled, the Opt. with ἄν expresses a modest assertion of some action or fact<sup>a</sup>, present or future, making it less certain than if it had been in the Present or Future, and depending on the will of the person who is addressed, or on some other condition which is supposed to be fulfilled :

Xen. Cyr. I. 2, 11 καὶ θηρώντες μὲν οὐκ ἄν ἀριστήσαιεν : Ibid. 13 ἐπειδὴν δὲ τὰ πέντε καὶ εἰκοσιν ἔτη διατελίσωσιν, εἶησαν μὲν ἄν οὔτοι πλείων τι γεγονότες ἢ πεντήκοντα ἔτη ἀπὸ γενεᾶς : Il. δ, 539 ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσσαιτο : Hdt. III. 82 ἀνδρὸς γὰρ ἐνὸς τοῦ ἀριστοῦ οὐδὲν ἄμεινον ἄν φανείη : G. T Acts xxvi. 29 εὐξαίμην ἄν, sc. *if I could hope this*. So very often in conclusions : Plat. Gorg. p. 502 D Δημηγορία ἄρα τίς ἐστιν ἡ ποιητικὴ : (Call.) φαίνεται : (Socr.) Οὐκοῦν ἡ ῥητορικὴ δημηγορία ἄν εἴη, *would be*. There is often something ironical in this expression.

<sup>a</sup> Elm. Heracl. 972. Ellendt Lex. Soph. ad voc. VIII.

b. So for the Imperative; the action of the Opt. being made to depend on the will of the person addressed, who is supposed to be willing, and therefore this milder form may be used instead of a direct command :

Soph. Elect. 1491 *χώροις ἄν, if you please.* So Il. β, 250, Ulysses addresses Thersites with a certain irony: *Θερσίτ᾽—ἴσχεο—! οὐ γὰρ ἐγὼ σέο φημί χειρότερον βροτῶν ἄλλον ἔμμεναι— τῷ οὐκ ἄν βασιλῆας ἀνὰ στόμ᾽ ἔχων ἀγορεύοις, καὶ σφιν ὀνειδέα τε προφέροις, νόστον τε φυλάσσοις!* *do not if you please.* With οὐ as a question: Il. ε, 456 *οὐκ ἄν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιτο μετελθών;* so, pronounced in a sharp tone, as an earnest exhortation: Il. ω, 263 *οὐκ ἄν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθείτε ἵνα πρήσωμεν ὁδοίω.* So without a negative: Æsch. Eum. 94 *εὔδοιτ' ἄν, will you sleep.* So with the first person as a civil wish: Ibid. 420 *μάθοιμ' ἄν, I would learn if you please, I should be glad to learn.* So Hdt. VI. 130 *χαρίζοιμ' ἄν (= εἰ οἶόν τε εἴη).*

c. When the condition is conceived of as not fulfilled, (see *Imperfect*, §. 424. c.) the Opt. merely signifies a possibility which would have happened had the condition happened, but which did not happen in consequence of the condition not happening: Il. ε, 311 *καὶ νῦν κεν ἐνθ' ἀπόλοιο ἄναξ ἀνδρῶν Αἰνείας εἰ μὴ ἄρ' ὀξὺ νόησε:* Il. γ, 410 *νεμεσσητὸν δέ κεν εἴη.*

3. The most common uses therefore of this particle may be thus arranged :

a. Past tenses: *ἡμάρτανες ἄν, you would err, or have erred;* condition not fulfilled.

*ἡμάρτανες ἄν, you frequently erred;* condition fulfilled.

b. Optative: *ἀμαρτάνοις ἄν, you would err;* no notion of condition being or not being fulfilled.

*ἀμαρτάνοις ἄν, you would err, or would have erred;* condition not fulfilled.

*ἀμαρτάνοις ἄν, you will, I think, err;* condition fulfilled.

*ἀμαρτάνοις ἄν, as Imper.*

On *ἄν* in Dependent sentences, see under that head, §. 803 sqq.

#### *Remarks on the Optative without ἄν.*

§. 426. 1. The Opt. without *ἄν* is not generally used in independent sentences, except in the senses given above (§. 418.); but when the notion of the Opt. is perfectly indefinite, represented as independent of all conditions, or circumstances whatsoever, the Opt. without *ἄν* is sometimes used<sup>a</sup> in independent sentences, instead of the Opt. with *ἄν*. The supposed

<sup>a</sup> Ellendt ad voc. IX.

possible action is indefinite, depends on no conditions or circumstances, whether such as by their fulfilment would make it more likely, or by their non-fulfilment less likely, to take place; so that it is stated as something possible without any further notion of any definite time, place, circumstances, wherein it would be likely or unlikely to take place. This is called the Potential Optative. It is not found in Prose<sup>a</sup>; for the matter-of-fact way of looking at things, natural to prose writers, could not separate a possibility from those circumstances and conditions which are implied in the very notion, while the more free genius of poetry could do so: Od. γ. 231 *ρέια θεὸς γ' ἰθέλων καὶ τηλόθεν ἄνδρα σῶσαι*, God can save (no notion of his doing so); *σῶσαι ἄν*, might save if he would, or will save: Il. κ. 246 *τοῦτον ἱσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο ἄμφω νοστήσαιμεν*, as a merely supposed case: Eur. Hippol. 1186 *θάσσον ἢ λέγοι τις—, ἰστήσαιμεν*, quicker than one could speak (no notion of any one really speaking): Moschus I. 6 *ἔστι δ' ὁ παῖς περίσamos· ἐν εἴκοσι πᾶσι μάθοις νιν*, you might or would know him (no notion of your really doing so); *μάθοις ἄν*, when you saw him: Æsch. Ag. 1163 *νεογνὸς ἀνθρώπων μάθοι*. Hence in fanciful similes, as distinguished from actual comparisons: Theocr. VIII. 89 *οὕτως ἐπὶ ματέρα νεβρὸς ἔλοιτο* (no notion of its taking place): Ibid. 91 *οὕτω καὶ νύμφα γαμβεῖσ' ἀκάχοιτο*. So when the Opt. follows on a fanciful wish: Il. ω. 213; cf. 831, 4. γ.

2. So in quite indefinite notions; as, Æsch. Choeph. 593 *αἰγίδων φράσαι κότον*: which is so indefinite, that the indefinite *τις* is to be supplied as the natural subject. So in poetry: *εἶποι τις*, dixerit quispiam; *ἴδοι τις*, videas. See Obs. 1.

Obs. 1. With negatives the Opt. without *ἄν* seems to be a stronger negation—an impossibility, or something which is to be viewed as such—a supposition is denied absolutely and for itself, apart from any conditions or circumstances which might render it less likely to happen: Pind. Ol. X. 19 *τὸ γὰρ ἐμφυῖς οὐτ' αἰθὼν ἀλώπηξ οὐτ' ἐρίβρομοι λέοντες διαλλάξαντο ἕβος*, cannot (absolutely, *ἄν* on no condition): Eur. Hipp. 468 *οὐδὲ στέγη—καλὸς ἀκριβώσαιαν*: Id. Iph. Aul. 1210 *οὐδεὶς πρὸς τὰδ' ἀνταίποι (ἀνταίπη, Dind.) βροτῶν*: Mosch. Id. III. 114 *τῷ δ' ἐγὼ οὐ φθονέοιμι. τὸ γὰρ μέλος οὐ καλὸν ἔδει*: Æsch. Choeph. 854 *οὗτοι φρένα κλέψαιαν ὀμματωμένην<sup>b</sup>*. So also with interrog. which have a negative force<sup>c</sup>; as, Plat. Rep. 352 C *τί δ' ἀκούσας ἄλλω ἢ ᾧσι=οὐκ ἀκούσας*: Od. δ. 644. Soph. Ant. 604 *τίς—κατάσχοι*; *quis vincat?* *ἄν*, *quis vincere poterit*<sup>d</sup>?

Obs. 2. *Ἄν* is also frequently omitted when a conditional adverb stands with the Opt., such as *τάχα*, *εἰκότως*, *ἴσως*, which express in some degree the conditional force of *ἄν*: Æsch. Ag. 1048 *ἀπειθείης δ' ἴσως<sup>e</sup>*: Id. Suppl. 727 *ἴσως—μόλοι*: Soph. Cē. R. 936 *δοσχάλλοις δ' ἴσως*: Eur. Med. 888. So Theocrit. XXII. 74 *οὐκ ἄλλω γε μαχεσσαίμεθ' ἐπ' αἰέλω*, where *ἐπ' ἄλλω* seem to be equivalent to *ἄν*.

3. The Opt. with *ἄν* differs from the Fut. Ind., in that the latter repre-

<sup>a</sup> Except in one or two passages of Xenophon, (one of which (Cyr. VI. 1, 17.), though there are no MSS. variations, the Editors have not scrupled to alter; in the other, Anab. V. 6, 4, Schneider retains *γένοιο*), and in some of the lesser orators.

<sup>b</sup> Monk Hipp. 482. Klaus. ad loc.

<sup>c</sup> But see Dawes Misc. Crit. 375.

<sup>d</sup> Herm. Ant. 601.

<sup>e</sup> Klaus. Ag. 973. See Herm. Part. *ἄν*, p. 164, where he says, "Quod id futurum putat esse Chorus;" and notes on Elms. Med. 310 fin., where he makes the *ἄν* in the former part of the sentence continue its force to *ἀπειθείης*.

sents the future action as certain to happen, the former as only likely to happen, that is, under certain conditions. (See also next paragraph.) The Fut. and Opt. are sometimes interchanged to express this difference of sense: Π. ι, 416 αὖν ἔσsetαι, οὐδέ κε μ' ὤκα τέλος θανάτοιο κιχείη: Hdt. IV. 97 ἐψομαί τοι καὶ οὐκ ἂν λειφθεῖν: Thuc. III. 13 οὔτε γὰρ ἀποστήσεται ἄλλος, τὰ τε ἡμέτερα προσγεγῆσται, πάθοιμ' ἢ ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες: Demosth. p. 356, 40 οὐ τοῖνον μόνον ἐκ τούτων ἂν γνολίητε, ὅτι δεινὸν οὐδ' ὄντων πέπονθε, — ἀλλὰ καὶ τὸ πρᾶγμα αὐτὸ εἰ σκέψεσθε<sup>a</sup>.

*Obs.* 3. Many of the instances of the Potential (Opt. without ἂν) are to be explained by giving the Optative some one of the meanings—desire, wishing, willingness—given above<sup>b</sup> (§. 418.); and in some passages wrong readings may have arisen from an error in transcription<sup>c</sup>.

*Obs.* 4. On the omission of ἂν in the second of two similar sentences, see §. 432. *Obs.* 2., and on the omission of ἂν in dependent clauses, see under the several heads.

\**Av*, with Optative, in Negative and Interrogative Sentences, &c.

§. 427. 1. \**Av* with the Optative in negative sentences seems to have a twofold force. If the condition expressed by ἂν is definite, it is signified that under such circumstances the verbal act of the Opt. will not take place; and it is frequently used as a modest way of saying so.

2. When the condition is indefinite,—on any account, on any terms, &c., then it is used in negative sentences to increase, in a manner exactly opposite to the Opt. alone, (§. 426. *Obs.* 2.,) the force of the negation, referring it to the indefinite condition implied, rather than to the abstract impossibility: οὐκ ἂν λέγοιμι, *I would not say on any condition, on any account, for the world, at all*. So with the Conj.: Π. γ, 54 οὐκ ἂν τοι χραίσμη κίθαρις, *cannot at all*. It seems sometimes to have even a stronger force than the Future; as, Æsch. Eum. 552 δίκαιος ὦν οὐκ ἄνολβος ἔσται, πανώλεθρος δ' οὐ ποτ' ἂν γένοιτο, *he cannot possibly be*.

3. So also in Interrog. sentences:

Π. ω, 367 εἴ τις σε ἴδοιτο—, τίς ἂν δῆ τοι νόος εἴη: Π. τ, 90 ἀλλὰ τί κε νῆξαιμι; *what in the world could I do?* Soph. Phil. 1393 τί δῆτ' ἂν ἡμεῖς δρῶμεν; Demosth. p. 43, 10 λέγεται τι καινόν; γένοιτο γὰρ ἂν τι καινότερον ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν.

So also the Indicative with ἂν: Soph. Aj. 120 τίς ἂν εὐρέθῃ; *who could have been found?*

<sup>a</sup> Bremi ad loc.

<sup>b</sup> Herm. Part. ἔν. p. 162.

<sup>c</sup> Vid. Index Brunck Soph. ad loc. ἔν. R. P. Phoen. 412.

Compare ποῖ τις φεύγει; *whither does he fly?*

ποῖ τις φύγοι (φυγή Dind.); Arist. Plut. 438 *whither should he fly?*

ποῖ τις ἂν φύγοι; Eur. Orest. 598 *whither in the world?*

ποῖ τις φύγη; Soph. Aj. 403 *whither must he fly?*

4. So also with the Opt. in the formulas of wishing with πῶς, τίς, &c. to express the urgency or the impossibility of the wish :

Soph. Aj. 389 ὦ Ζεῦ, πῶς ἂν τὸν αἰμυλώτατον—ὀλέσσας τέλος θάνοιμι καὶ τὸς! *how in the world=would that by some means*: Eur. Med. 97 ἰὼ μοί μοι, πῶς ἂν ὀλοίμην; *quid fieri possit, ut peream?* i. e. *utinam peream!* Id. Alc. 865 πῶς ἂν ὀλοίμην; Plat. Euthyd. p. 275 C πῶς ἂν καλῶς σοι διηγησαίμην; Æsch. Ag. 1447 φεῦ τίς ἂν (would that some) ἐν τάχει μὴ περιώδυνος μηδὲ δεμμιότηρης μόλοι τὸν αἰὶ φέρονσ' ἐν ἡμῖν μοῖρ' ἀτίλευτον ὕπνον. Without πῶς or some such word it modifies the wish by making it depend on the will of the person addressed: Hdt. VII. 38 Pythius says to Xerxes, χρήσῃς ἂν τι τεῦ βουλοίμην τυχεῖν.

Obs. πῶς ἂν, *would that some how in the world*: τίς ἂν, *would that some one*: πόθεν ἂν, *would that some whence*: πότε ἂν, *would that at some time*.

#### \*An with Conjunctive words.

§. 428. \*An is joined with modal, local, temporal, sometimes final Conjunctions or Relatives, followed by the Opt. and Conj.

a. With the Conj. the force of ἄν is generally thrown on the Conjunction or Relative, or Interrogative, and makes it indefinite, and therefore comprehensive, by giving it the notion of "*be it whom or what it may,*" so that the speaker has not in his mind any definite person, time, place, &c.<sup>b</sup>; as, ὅς ποιεῖ, *the man who does*, &c.; ὅς ποιῇ, *who may do it*, indefinite but not comprehensive; ὅς ἂν ποιῇ, *the man, whosoever he is, who*; where perhaps we may supply a participle (ἄν) to which ἄν really belongs (see Obs. 3.), so that ὅς ἂν often has the force of ἐάν τις, ἐάν ποτε, &c.<sup>c</sup> (see §. 829. 2.): so ὅτε, *when* (definite time); ὅταν, *whenever* (indefinite) (see §. 842.): Arist. Plut. 1151 πατρὶς γὰρ ἐστὶ πᾶσ' ἡμῶν ἄν πράττη τις εὔ, *wheresoever*; ἵνα ἂν πράττοι, *where he might possibly, under such or such conditions, fare well*: Soph. Phil. 310 ἐκείνο δ' οὐδεὶς ἡνίκ' ἂν μνησθῶ θέλει, *whenever, at the different times when*: Hdt. I. 182 ἡ γὰρ πρόμαντις τοῦ θεοῦ ἐπεὶν γένηται—οὐ γὰρ ἂν αἰεὶ ἐστὶ χρηστήριον αὐτόδοι. From this close connection between the conjunction and ἄν arose the following compound conjunctions: ἐάν (from εἰ ἄν—ep. εἴκε), ἐπεάν, ἐπὶ ἄν, ὅταν, ὁπόταν, εἴθ' ἄν, πρὶν ἄν, ὥς ἄν, ἔνθ' ἄν, ὅθι ἄν, οὐ ἄν, ὅπου ἄν, οἷ ἄν, ὅποι ἄν, ἧ ἄν, ὅπη ἄν, ὅθεν ἄν, ὁπόθεν ἄν, &c.—ὅς ἄν (*quicunque* or *si quis*), οἷος ἄν, ὁποῖος ἄν, ὅσος ἄν, ὁπόσος ἄν, &c.

b. With the Opt. the force of ἄν is thrown on the verb, the sense of which it modifies, as in independent sentences: Plat. Euth. 293 Α τίς πόρ' ἐστὶν ἡ ἐπιστήμη ἧς τυγχόντες ἄν (εἰ τυγχάνομεν) τὸν ἐπιλοικὸν βίον διέλθοιμεν; Xen. Mem. II. 1, 23 ἐσθῆτα δι' ἧς ἄν μάλιστα ὥρα, διαλάμποι *may possibly*: with διαλάμπη it would be *through which, whatever it may be*.

<sup>a</sup> Dawes Misc. Crit. 375.

<sup>b</sup> Ellendt ad voc. IV. 2. a. b. c. d. e.

<sup>c</sup> Stallb. Phædr. 68 B.

*Obs. 1.* When the force of *ἄν* is to be thrown on the conjunctive word, the Conjunctive should be used<sup>a</sup>; when on the verb, the Opt.; but see 829. *Obs. 3.*

*Obs. 2.* As a general rule, the Conjunctive is not used with these temporal, local, modal conjunctions or relatives without *ἄν*; but when an indefinite sense is not intended to be affixed to the Conjunction, &c., so that it does not require *ἄν*, the Opt. is used. This rule is more generally violated in poetry than in prose<sup>b</sup>. (See §. 842; 830. 2.)

(See also under Dependent sentences, §. 828.)

*Obs. 3.* With the Ind. also the force of the *ἄν* is sometimes thrown on the relative or interrog. word: Soph. Phil. 572 πρὸς ποῖον ἄν τόνδ' αὐτὸς οἶδυσσέως ἐπλεῖ; sc. πρὸς ποῖον ἄν ὄντα τόνδε—ἐπλεῖ<sup>c</sup>: Arist. Aves 290 πῶς ἄν οὐκ ἀπέβαλε, how in the world then has he not thrown away.

### \**An with Infinitive and Participle.*

§. 429. 1. When the construction changes from the *Verbum Finitum* to the Inf. or Part., *ἄν* is joined to these forms, if it would have been used in the construction with the *Verbum Finitum*<sup>d</sup>. Hence the Inf. and Part. in Greek have in some degree the power of moods, which in other languages they have not. This is especially the case after verbs of hoping, thinking, declaring, &c.<sup>e</sup> The particular tense and mood for which it stands is of course decided by the context.

*a.* Infinitive used for the Opt. with *ἄν*; as, εἴ τι ἔχει or ἔχοι, ἔφη, δώσειν ἄν: Hdt. VI. 129 ἀποστυγέων γαμβρόν ἄν ἔτι γενέσθαι—Cleisthenes said, γαμβρὸς οὐκ ἄν μοι γένοιο: Thuc. II. 30 extr. νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥαδίως ἄν σφίσι τὰλλα προσχωρήσειν: Id. V. 82 νομίζων μέγιστον ἄν σφᾶς ὠφελήσειν: Xen. Cyr. I. 5, 2 ἐνόμιζεν, εἰ τοὺς Μήδους ἀσθενεῖς ποιήσειε, πάντων γε ἄν τῶν πέριξ ῥαδίως ἄρξειν; Dem. 467 fin. οἷς ἄν ὁ νόμος βλάψειν ὑμᾶς φαίνεται: so with an infinitive followed by a finite verb with *ἄν*, signifying the possibility of the infinitival notion; Thuc. V. 105 πολλὰ ἄν τις ἔχων εἰπεῖν (= ἂν εἴποι, which he might say if he pleased) ξυνελὼν μάλιστ' ἄν δηλώσειεν<sup>f</sup>.

*b.* For the Ind. of Hist. tenses and the Aorist with *ἄν*, as εἴ τι εἶχεν, ἔφη, δοῦναι ἄν.

*c.* For the Opt. of Impft. Plpft. and Aorist with *ἄν*, as εἴ τι ἔχοι, ἔφη, δοῦναι ἄν: Plat. Rep. p. 350 E εἰ οὖν λέγοιμι, εὖ οἶδ', ὅτι δημηγορεῖν ἄν με φαίης.

2. But where in the construction with the *Verbum Finitum* *ἄν* would not be used, neither will it be with the Inf., as εἴ τι ἔχει or ἔχοι, ἔφη, δώσειν=εἴ τι ἔχει, δώσει; and where it may be omitted with the former, it may also with the latter.

3. The Inf. with *ἄν* is rendered in Latin as follows:

γράφειν ἄν=scripturum esse,

γεγραφέναι ἄν=scripturum fuisse,

γράψαι ἄν=a. scripturum fuisse, or b. as Present, scripturum esse,

γράψεν ἄν=scripturum fore.

<sup>a</sup> Dawes Misc. Crit. 127.

<sup>b</sup> Elm. Heracl. 959. Herm. 113 R. P. Med. 222. Elm. 215.

<sup>c</sup> Herm. Phil. 568.

<sup>d</sup> Herm. Aj. 1061.

<sup>e</sup> Stallb. Phileb. 61.

<sup>f</sup> In the passage, 2 Cor. x. 9, ἵνα μὴ δόξω ὡς ἄν ἐκφοβεῖν ὑμᾶς, it seems best to take ὡς ἄν in its adverbial sense. See below, §. 430.

4. The same principle holds good in the Part. with *ἄν*, which frequently has a future sense <sup>a</sup>, and=*μέλλων* with Infin.: Soph. CE. C. 761 *ἀπὸ παντὸς ἄν φέρων λόγου δικαίου μηχανήμα, who would, &c.*: Hdt. VII. 15 *εὐρίσκω δὲ ὧδε ἄν γιγνόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευήν, reperio, sic hæc futura esse, si sumas vestes meas*: Thuc. VI. 38 *οὕτε ὄντα, οὕτε ἄν γενόμενα λογοποιούσιν, i. e. ἂ οὕτε ἔστιν, οὐτ' ἄν γένοιτο*: Isocrat. Archid. p. 129 *Ἀ ἐπίσταμαι τοὺς Ἀθηναίους ὑπὲρ γε τῆς σωτηρίας τῆς ἡμετέρας οὐτιοῦν ἄν ποιήσοντας*: Plat. Legg. p. 781 *Ἀ πολὺ ἄμεινον ἄν ἔχοντα, εἰ νόμων ἔτυχεν, i. e. ἂ πολὺ ἄμ. ἄν εἶχεν*: Id. Crit. p. 48 C *aliquis τῶν ῥαδίως ἀποκτινύντων καὶ ἀναβισκομένων γ' ἄν, εἰ οἱ οἱ τι ἦσαν*: Eur. Hipp. 519 *πάντ' ἄν φοβηθείς*<sup>1</sup> *ἴσθι*: Demosth. p. 859, 49 *οὗτος δ' οὐκ ἔχων ἄν εἰπεῖν ὅπου τι τοῦτων ἀπέδωκεν*: which Schæfer explains, *εἰ καὶ πάντα ποιήσῃ, οὐκ ἄν ἔχοι*: cf. p. 117, 25: Id. p. 129 init. *πάλαι τις ἡδέως ἄν ἴσως ἐρωτήσων κἀθήται, i. e. κἀθήται τις ὅς ἡδέως ἄν ἴσως ἐρωτήσαι, scil. εἰ δύναιτο, vel simile quid*: Arist. Pol. 334 C *τὰ μὲν οὖν πλείστα τῶν ἐπιτηθέντων ἄν, which might be found fault with*. So also in the Casus absoluti: Xen. Anab. V. 2, 8 *ἐσκοπεῖτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάσειν, ὥς ἀλόγως ἄν τοῦ χωρίου=νομίζων, ὅτι τὸ χωρίον ἀλοίη ἄν*. Also to express repetition: Xen. Anab. IV. 7, 16 *μαχαίρῃ—ἔσφαττον, ἄν κρατεῖν δύναντο· καὶ ἀποτέμοντες ἄν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο, that is, when it pleased them*: Hdt. IV. 42 *θεύσαντες ἄν*.

Obs. 1. In G. T. *ἄν* is not used with a participle.

Obs. 2. *Ἄν* is frequently joined with a Participle standing in a gerundial or adverbial force with a verb already modified with *ἄν*; as, Xen. Cyr. I. 3, 11 *οὕτως ἄν, if I stood—ἔπειτα λέγοιμ' ἄν*. So with two participles expressing conditional action, Thuc. V. 105 *εἰδότες καὶ ὑμᾶς ἄν—ἐν τῇ αὐτῇ ἡμῖν γενομένους (if you were) δρῶντας ἄν (that you would do) αὐτό*. And sometimes *ἄν* is joined to a Participle which stands for a conditional sentence into which it may be resolved; as, Soph. CE. R. 446 *συθείς τ' ἄν οὐκ ἄν ἀλγύναις πλείον*: Hdt. VII. 139 *δρῶντες ἄν ἐχρήσαντο ἄν*.

Obs. 3. The Inf. and Part. of the Pres. or Aorist with *ἄν* have a semi-future sense, inasmuch as a conditional action is at the present time uncertain; but are distinguished from the Inf. and Part. Fut. without *ἄν*, as the latter express the future as something certain to happen; as, *οἰδᾷ σε πάντ' ἄν φοβηθέντα, that you would, and πάντα φοβηθησόμενον, that you will*.

Obs. 4. It will be seen from the above instances that the participle may stand either as the protasis or the apodosis of a conditional sentence.

#### *"Ἄν without a Verb.*

§. 430. 1. *Ἄν* is sometimes found without a verb <sup>b</sup>, when this can be easily supplied from the context, (generally from some former part of the sentence,) or by the mind: Eur. Med. 1153 *οὐ μὴ δυσμενὴς ἔσει φίλοις,—φίλους νομίζουσ', οὐσπερ ἄν (sc. νομίσῃ) πόσις σέθεν*: Soph. Phil. 493 *δὲν δὴ παλαι' ἄν ἐξότου (sc. εἴη)*: Arist. Aves, 317 *οὐκ οἶδ' ὅπως ἄν*: Thuc. IV. 118 *ὅσα ἄν sc. ᾗ*: Plat. Rep. p. 386 D *δοκεῖ μοι—τοιαύτην ποιήσασθαι ζήτησιν αὐτοῦ, ὡς περ ἄν (sc. ἐποιησάμεθα) εἰ προσέταξέ τις γράμματα σμικρὰ πορρωθεν ἀναγνῶναι μὴ πάνν ὀξὺ βλέπουσιν*. So especially the forms in Plato: *πῶς γὰρ ἄν; πῶς δ' οὐκ ἄν; ὥς ἄν*. So, *ὥσπερ ἄν εἰ, as if, as it were*, in which *ἄν* either belongs to the sentence introduced by *εἰ*, and generally is

<sup>a</sup> Elm. Med. 764. Dawes Misc. Crit. 128.

<sup>b</sup> Herm. Phil. 491. Ellendt ad

voc. VIII.

<sup>c</sup> Ellendt ad voc. IX. Schæf. Greg. Cor. 44.

repeated therein (§. 432. a.), or it represents a suppressed verb, either *εἴη* or some other verb supplied from the context; the first *ἄν* prepares the mind for the conditional character of the sentence. From the frequent use of this formula it lost its proper force, and assumed an adverbial meaning (*quasi*): Plat. Gorg. p. 479 Α φοβούμενος ὥσπερ ἄν εἰ παῖς, i. e. ὥσπερ ἄν φόβοιτο, εἰ παῖς εἴη: Demosth. p. 853 §. 30 ἐγὼ γὰρ—τὴν δίκην ἔλαχον τούτῳ τῆς ἐπιτροπῆς, οὐχ ἐν τίμῃμα συνθεῖς, ὥσπερ ἄν (sc. συνθείη) εἴ τις συκοφαντεῖν ἐπιχειρῶν (τὴν δίκην λάχοι). Lys. 92, 39 ἡ δὲ τὸ μὲν πρῶτον οὐκ ἤθελεν ὥς ἄν ἀσμένῃ με ἑωρακῖα. Demosth. 299. 21 ὥσπερ ἄν εἰ κατακλυσμὸν γεγενῆσθαι ἡγούμενοι. The same is true of *κἂν* εἰ, where *ἄν* also belongs to a suppressed apodosis, and from frequent use this form assumed the adverbial force of, *at least*.

2. \**Ἄν* is sometimes joined to an adjective, to which the participle of *εἶναι* may be supplied: Eur. Alc. 179 σέ δ' ἄλλῃ τις γυνὴ κεκτῆσεται, σῶφρων μὲν οὐκ ἄν μάλλον, εὐτυχὴς δ' ἴσως, for σῶφρων οὐκ ἄν μάλλον οὐσα, i. e. ἡ οὐκ ἄν μάλλον σῶφρων εἴη: Plat. Rep. p. 577 Β βούλει οὖν προσποιησώμεθα ἡμεῖς εἶναι τῶν δυνατῶν ἄν κρίναι, sc. γενομένων, i. e. ἐκείνων, οἱ δυνατοὶ ἄν γένοιτο.

3. It is also attached to other words besides verbs, especially *τάχα* et simil.: Cæ. R. 523 ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνιδος τάχ' ἄν ὄργῃ βιασθέν, where *ἄν* seems to add doubt to the expression (*haud dubie, opinor*).

Obs. 1. G. T. 1 Cor. vii. 5 εἰ μὴ τί ἄν ἐκ συμφώνου, the *ἄν* belongs to *τί*, "*perhaps*."

Obs. 2. The elliptic form *κἂν* = καὶ ἔάν must be distinguished from that given above. It signifies *even*, and depends on an ellipse of *ἦ*, or the subjunctive of the verb of the principal clause: Soph. Elect. 1483 ἀλλά μοι πάρες κἂν σμικρὸν εἰπεῖν=καὶ ἔάν σμικρὸν ἦ. Cf. Dem. 415. 24. 2 Cor. xi. 16.

### Position of *ἄν*.

§. 431. 1. When *ἄν* is joined with a conjunction and the Conjunctive, it either coalesces therewith, as *ὅτ' ἄν* into *ὅταν*; (so *ἐπὶ ἄν*, *ἐπειδὴ ἄν* &c. ;) or follows it immediately, as *πρὶν ἄν*, *ὅς ἄν*. But sometimes particles, such as *δέ*, *τί*, *μέν*, *γάρ*, are placed between them.

2. In the Ind. and Opt., as the force of *ἄν* is thrown on the predicate, it ought properly to be attached to it; as, *λέγοιμ' ἄν*, *ἔλεγον ἄν*: but it is generally joined to that member of the sentence on which most emphasis is laid; as, Hdt. III. 119 πατὴρ δὲ καὶ μητὴρ οὐκέτι μεν ζῶντων, ἀδελφεὸς ἄν ἄλλος οὐδενὶ τρόπῳ γένοιτο: Plat. Crit. p. 53 C καὶ οὐκ οἶε ἄσχημον ἄν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα; Demosth. p. 851, 23 οὐδὲ ταύτην ἄν τις ἐπενέγκοι δικαίως τὴν αἰτίαν. Hence it is regularly joined to those words which alter the nature of the sentence, as negative adverbs, and interrogatives; as, *οὐκ ἄν*, *οὐδ' ἄν*, *οὔποτ' ἄν*, *οὐδέποτ' ἄν* &c.—*τίς ἄν*, *τί ἄν*, *τί δ' ἄν*, *τί δὴτ' ἄν*, *πῶς ἄν*, *πῶς γὰρ ἄν*, *ἄρ' ἄν* &c.—also to adverbs, such as *place*, *time*, &c. which modify and define the form and nature of the expression; as, *ἐνταῦθα ἄν*, *τότ' ἄν*, *εἰκότως ἄν*, *ἴσως ἄν*, *τάχ' ἄν*, *μάλιστα ἄν*, *ἤκιστ' ἄν*, *μόλις ἄν*, *συχῶ ἄν*, *ῥαδίως ἄν*, *ῥᾶσθ' ἄν*, *τάχισθ' ἄν*, *σφόδρ' ἄν*, *ἡδίως ἄν*, *κἂν* (for *καὶ etiam*, *vel ἄν*).

Obs. 1. *Κἂν* is not always a crasis for *καὶ ἄν*, but also for *καὶ ἔάν*; see Liddell and Scott ad voc.

3. Where it denotes repetition it is sometimes placed at the beginning of the sentence, whilst its verb is at the end: Hdt. III. 148 δ δ' ἄν τὸν χρόνον τοῦτον τῷ Κλεομένει ἐν λόγοις ζῶν βασιλεύοντι Σπάρτης προηγέ μιν ἐς τὰ οἰκία. It marks the nature of the sentence.

a Stallb. ad loc.



*Obs. 2.* Expressions such as οἶμαι, ἔφη, &c. often stand between ἄν and the verb to which they belong : as, Plat. Rep. p. 333 Α *πρὸς γε ὑποδημάτων* ἄν, οἶμαι, φαίης κτήσιν<sup>a</sup> : Ibid. p. 438 Α *ἴσως γὰρ ἄν, ἔφη, δοκοῖ τι λέγειν* : Id. Symp. p. 202 D *τί οὖν ἄν, ἔφη, εἴη ὁ Ἔρως* ;

*Obs. 3.* If joined with the cases of *δοτός* it is sometimes placed so as to form a new compound : Dem. 462. 4 *ἦς ἄντινος*.

*Obs. 4.* In some constructions ἄν is transposed from the Opt. in the dependent clause to which it really belongs, to the verb in the principal clause, especially in οὐκ οἶδ' ἄν with the Opt. : Eur. Med. 941 *οὐκ οἶδ' ἄν εἰ πείσομαι*, for *εἰ πείσομαι ἄν* : Id. Alc. 48 : Xen. Cyr. I. 6, 41 : Plat. Tim. p. 26 B *ἐγὼ γὰρ ἂ μὲν χθές ἤκουσα, οὐκ ἄν οἶδα εἰ δυναίμην ἅπαντα ἐν μῆτι πάλιν λαβεῖν*. We find the exact reverse of this in Eur. Alc. 120, the ἄν being in the dependent clause, though it belongs to the verb of the principal clause, *μόνος δ' ἄν εἰ φῶς τόδ' ἦν ὁμμασιν δεδορκῶς φοίβου παῖς, προλιπούσα ἦλθεν* : it seems as if Euripides, when he began the sentence, meant to write *ἀνήγαγεν* in the apodosis.

*Obs. 5.* In certain parenthetical sentences, the ἄν which belongs to the Opt. stands first : so especially ἄν τις εἴποι, φαίη : so Plat. Hipp. M. p. 299 Α *ταῦτα ἡμῶν λεγόντων, ὃ Ἰππία, μανθάνω (ἄν ἴσως φαίη) καὶ ἐγὼ, ὅτι πάλαι αἰσχύνεσθε ταύτας τὰς ἡδονὰς φάναι καλὰς εἶναι* : Id. Phæd. p. 87 Α *τί οὖν ἄν φαίη ὁ λόγος ἔτι ἀπιστοῖς* : Demosth. p. 14, 20 *τί οὖν ἄν τις εἴποι σὺ γράφεις ταῦτ' εἶναι στρατιωτικά* ;

*Obs. 6.* The enclitic *κέ* sometimes, though far more rarely than ἄν, is found at the beginning of the sentence ; like ἄν, it is joined immediately to adverbs and particles, but in these cases it does not generally admit of being separated from the particle by another word ; as, Il. η, 125 *ἦ κε μέγ' οἰμώξειε γέρον ἱππηλάτα Πηλεῦς*, for which an Attic writer might have said, *ἦ μέγα ἄν*.

### *Repetition of ἄν.*

§. 432. <sup>a</sup> ἄν is sometimes found twice in a sentence<sup>a</sup>, for which there are two reasons.

a. It is used once at the beginning, to denote the conditional nature of the whole sentence, and again with that part of the sentence which it immediately modifies. This is especially the case when the sentence is broken by other sentences, or a good many words precede the verb to which ἄν belongs : Soph. Elect. 333 *ὥστ' ἄν, εἰ σθένης λάβοιμι, δηλώσαιμ' ἄν οἱ αὐτοῖς φρονῶ*. So when ὥσπερ ἄν εἰ is used with the Opt. or Ind., ἄν is repeated in the apodosis with the Opt. or Ind. to which both refer : Plat. Gorg. p. 447 D *ὥσπερ ἄν εἰ ἐτύγχανεν ἄν ὑποδημάτων δημιουργός, ἀπεκρίνατο ἄν δὴ πού σοι* : Dem. p. 293, 1 *ὥσπερ ἄν εἴ τις ναύκληρος—τῆς ναυαγίας αἰτιῶτο,—φήσειεν ἄν* : so *ὥσπερ ἄν* without εἰ, Xen. Cyr. III. 3, 35 *ὥσπερ κἂν ἄλλους εἰκότως ἄν διδάσκειτε*.

*Obs. 1.* When in a negative or interrogative sentence ἄν is found twice, the former ἄν is joined to the neg. or interrog. on which it throws its force, and the latter to the verb, so that it increases the negation or question : so *οὐκ ἄν φθάνοις ἄν* ; Aesch. Ag. 340 *οὐκ ἄν γ' ἐλόντες αὐθις ἀθλόειν ἄν* : Arist. Pac. 68 *πῶς ἄν ποτ' ἀφικομένην ἄν* : Soph. Œ. R. 772 *τῷ γὰρ ἄν καὶ μείζονι λέξαιμ' ἄν ἢ σοί b*.

b. The second reason is rhetorical, ἄν being attached to the word on which most emphasis is to be laid ; if it is wanted to lay stress on more than one word, it is repeated with every such word, and may be again

<sup>a</sup> Elm. Med. 1257. Monk Hipp. 402. Herm. Op. iv. 188. <sup>b</sup> Herm. Op. iv. 189.

placed with the verb which it modifies, though no particular stress is to be laid thereon: so Hdt. III. 35 *δέσποτα, οὐδ' ἄν αὐτὸν ἔγωγε δοκέω τὸν θεὸν οὕτω ἄν καλῶς βαλέειν*: Thuc. I. 76 extr. *ἄλλους γ' ἄν οὖν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἄν μάλιστα*: Thuc. II. 42 *δοκεῖν ἄν μοι τὸν αὐτὸν ἄνδρα—ἐπὶ πλείστ' ἄν εἶδη καὶ μετὰ χαρίτων μάλιστα ἄν εὐτραπέλως τὸ σῶμα αὐταρκες παρέχεται*: Plat. Apol. p. 31 A *ὑμεῖς δ' ἴσως τάχ' ἄν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἄν με, πειθόμενοι Ἄντφ, ῥαδίως ἄν ἀποκτείναιτε, εἴτα τὸν λοιπὸν βίον καθεύδοντες διατελοῖτ' ἄν*: Ibid. p. 35 D *σαφῶς γὰρ ἄν, εἰ πείθοιμι ὑμᾶς—, θεοὺς ἄν διδάσκειμι μὴ ἡγεῖσθαι ὑμᾶς εἶναι*: Demosth. p. 845, 15 *δν οὐκ ἄν δῆπου, ψευδῇ μαρτυρίαν εἰ παρεσκευαζόμεν, ἐνέγραψα ἄν*: Ibid. p. 852, 26 *(τὴν μητέρα) μηδεὶς νομιζέτω καθ' ἡμῶν ποτ' ἄν ὀμνύναι ταῦτ' ἄν ἐθέλειν, εἰ μὴ σαφῶς ἦδει τὰ εὐτορκα ὁμονυμένη*. Very frequently with *οὔτε*—*οὔτε*: Soph. Antig. 69 *οὔτ' ἄν κελεύσαιμ' οὔτ' ἄν εἰ θέλεις ἔτι πράσσειν ἐμοῦ γ' ἄν ἡδέως δρώης μετὰ*: Xen. Hier. V. 3 *ἀνευ γὰρ τῆς πόλεως οὔτ' ἄν σώζεσθαι δύναιτο, οὔτ' ἄν εὐδαιμονεῖν*: Plat. Apol. p. 31 D *πάλαι ἄν ἀπολώλῃ καὶ οὔτ' ἄν ὑμᾶς ὠφελήκῃ οὐδὲν οὔτ' ἄν ἐμαντόν*: ubi v. Stallbaum. Also in poetry; as, Eur. Hipp. 961 *τίνας λόγους τῆσδ' ἄν γένοιτ' ἄν*: Id. Med. 250 *τρεῖς ἄν παρ' ἀσπίδα στήναι θελοῖμ' ἄν μᾶλλον, ἢ τεκεῖν ἀπαξ* cf. 616 sq. Troad. 1252. Hec. 359. Sometimes *ἄν* is used three times with a single verb: as, Arist. Ach. 216; but here it seems to give a ludicrous turn to the sentence.

*Obs. 2.* When two sentences are but parallel parts of one thought, so that the one is a repetition, continuation, enlargement, illustration of the other, *ἄν* may be properly used only with one; as, Xen. M. S. II. 1, 18 *ὁ μὲν ἐκὼν πευῶν φάγοι ἄν, ὁπότε βούλοιτο, καὶ ὁ ἐκὼν διψῶν πίοι*: but when one sentence is the Protasis, the other the Apodosis<sup>a</sup>, *ἄν* in the one does not supply the required *ἄν* in the other.

*Obs. 3.* Sometimes *ἄν* is repeated to repeat the verb with which it has been already joined: Soph. CE. C. 1528 *ὡς οὔτ' ἄν ἀστών τῶνδ' ἄν ἐξείποιμί τω οὐτ' ἄν (ἐξείποιμι) τέκνοισι*.

*Obs. 4.* *Κέ* is very seldom repeated, as in Od. δ, 733 *τῷ κε μάλ' ἢ κεν ἔμεινε*.

*Obs. 5.* Sometimes in Homer *ἄν* is joined with *κέ* to give a greater force to the conditional nature of the sentence; as, Il. ν, 127 sq. *ἴσταντο φάλαγγες—, ἄς οὔτ' ἄν κεν ἄρης ὀνόσαιτο μετελθών, οὔτε κ' Ἀθηναῖη*.

*Obs. 6.* The notion of possibility implies futurity; for actions actually past or present cannot, properly speaking, be conceived of as at the present moment possible: so that the Opt. with *ἄν* gets its notion of futurity from its proper force of possibility. Hence *ἄν* is hardly ever used with the Opt. Fut., since *γίνοιτ' ἄν* or *γένοιτ' ἄν* express the notion of futurity in the notion of possibility, while in *γενήσεται ἄν*<sup>b</sup>, the notion of futurity would be needlessly repeated; and the Opt. of the Impft. and Aorist may express a future possibility in any time (from their primary force of an indefinite supposition), but with this difference, that the Impft. Opt. signifies a continued, the Aorist a momentary action<sup>c</sup>.

*Obs. 7.* Porson laid it down that *εἰ ἄν* was a solecism, and proposed to alter *ἄν* to *ἄρ*, but this seems unnecessary. (§. 860. *Obs.*)

<sup>a</sup> Herm. Elm. Med. 310 fin. Herm. Elect. 790.

<sup>b</sup> Dawes Misc. Crit. 167.

<sup>c</sup> Herm. Ajac. 1061.

## CHAPTER II.

*Of the Attributive construction.*

§. 433. The attributive construction is employed to define a substantive; to add to it some quality.—(Attribute.) And this is done

a. By the adjective or participle (*direct attributive*); as, τὸ καλὸν ῥόδον, τὸ θάλλον ῥόδον.

b. By the genitive (or dative, §. 456. *Obs.* 3.) of a substantive; as, οἱ τοῦ δένδρου καρποί.

c. By a substantive in apposition; as, Κροῖσος, ὁ βασιλεὺς.

d. By a participle, with or without the article, (or by an adjective used as a participle by the ellipse of ὢν,) in a sort of apposition to the substantive (*remote attributive*); ὁ ἀνὴρ ταῦτα εἶπεν ἐλθὼν.

By the equivalents of an adjective, viz.

e. By a preposition and its case with the article; as, ἡ πρὸς τὴν πόλιν ὁδός (sometimes without, see §. 456. *Obs.* 3.).

f. By an adverb with the article; as, οἱ νῦν ἄνθρωποι (sometimes without, see §. 456, *Obs.* 2.)

g. By certain words or sentences with the article (see 457.); Xen. Mem. I. 3, 3 παραίνεσιν—τὴν καὶ δύναμιν ἔρδειν: so an abbreviated relative cause, Dem. 609, 1 Ἀνδροτίων τῆς τοῦ βοῦλεσθε ὀλιγαρχίας ἀσελγέστερος γέγονε: Isocr. τῷ ὅσον Εὐθύνοῦς δυναμένῳ; see also §. 457: so by an infinitival clause, Plato Phæd. 88 A ἐν τῷ πρὶν ἡμᾶς γενέσθαι χρόνῳ.

*Obs.* An attribute is either immediate, as τὸ καλὸν ῥόδον, or remote, as ὁ ἀνὴρ ἐλθὼν, *the man who came*: ὁ ἀνὴρ ἀγαθός, *the man who is good*: see §. 459.

*Remarks.*

§. 434. 1. These attributive forms arise, a. From a verbal or adjectival or a substantival notion, which in a predicative sentence would stand as the predicate, becoming the attribute; as, τὸ ῥόδον θάλλει—τὸ θάλλον ῥόδον—τὸ ῥόδον ἐστὶ καλόν—τὸ καλὸν ῥόδον. Κροῖσός ἐστι βασιλεὺς=Κροῖσος ὁ βασιλεὺς. b. From a substantive which would stand as the subject of a simple sentence, becoming the attribute of the object of the predicate in the genitive; as, τὸ δένδρον φέρει καρπούς—οἱ τοῦ δένδρου καρποί. c. From an article joined with the object of the sentence, followed by an adverb or preposition with its case, becoming the attribute of the subject,

the verb being suppressed; as, ἡ (sc. φέρουσα), πρὸς τὴν πόλιν (object), ἔδδς (subject): ὁ μεταξὺ τόπος, sc. κείμενος.

Obs. Sometimes the verbal notion is expressed; as Hdt. οἱ τότε ἔόντες ἄνθρωποι, &c.

2. The principal difference between the predicative and attributive constructions is, that one expresses the notion as an operation then taking place, τὸ ῥόδον θάλλει; the other as having already taken place, as a fact or quality, τὸ θάλλον ῥόδον.

### Interchange of the Attributive forms.

(See also §. 442.)

§. 435. Properly the attributive adjective expresses some quality residing in the subject. The attributive genitive denotes that which produces or creates the subject; as, οἱ τοῦ δένδρον καρποί: the attributive substantive (apposition) something identical with the subject; but as all these forms express the notion of a quality of that of which they are the attributes, they are frequently used for each other.

a. The adjective for the attributive genitive, especially in poetry, Π. β, 54 Νεστορή παρὰ νηϊ: Π. ε, 741 Γοργεῖη κεφαλῇ. So βίη Ἡρακλεΐη, βίης Ἑτεοκλεΐης Π. δ, 386: so probably Soph. Phil. 1131 τὸν Ἡρακλεῖον ἄθλον may mean, *the laborious Hercules*: Od. γ, 190 Φιλοκτήτην, Ποιδάντιον ἀγλαὸν υἱόν, for Ποιδάντος: Π. ζ, extr. κρητῆρα ἐλεύθερον, for ἐλευθερίας: Π. π, 831 ἐλεύθερον ἡμαρ, *day of freedom*; 836 ἡμαρ ἀναγκαῖον, *day of fate*: Π. ρ, 511 νῶϊν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἡμαρ. So also often, νόστιμον ἡμαρ, *the day of return*: Pind. Ol. IX. extr. Αἰάντεος βωμός: Æsch. Pers. 8 νόστῳ τῷ βασιλείῳ; Id. Cho. 1070 ἀνδρὸς βασιλεία πάθη: Soph. Œ. T. 267 τῷ Λαβδακείῳ παιδί: Eur. Iph. T. 5 τῆς Τυνδαρείας θυγατρὸς, for Τυνδάρεω: Theocr. XV. 110 ἃ Βερενικεία θυγάτηρ. Prose: Hdt. VII. 105 τοῖς Μασκαμείοις ἐγγόνιοι: Id. IX. 76 αἰχμαλώτου δουλοσύνης: Arist. Aves 1198 δωροδόκοισιν ἄνθεσιν, for ἄνθεσιν δωροδοκίας. So also with a relative agreeing with the genitive implied: Thucyd. II. 45 γυναικείας ἀρετῆς ὅσαι ἐν τῇ χρείᾳ ἔσονται, sc. γυναικῶν ὅσαι. There sometimes follows on these forms a genitive in apposition to the genitive implied in the adjective: see §. 467. 4.

Obs. 1. The lyric and dramatic authors frequently use a compound adjective, a. either for the genitive of a simple substantive implied in that adjective; as, Æsch. Ag. 1529 ξιφοδηλήτῳ θανάτῳ, *the death of the sword*: Soph. Œ. T. 26 ἀγλαὶ βούνομοι, for βῶν: Eur. Herc. Fur. 395 καρπὸν μηλοφόρον, for μήλων: or, β. (which is more usual,) for a subst. and attributive adjective (or participle), or subst. and attributive genitive, of which two notions the compound adjective is made up; as, Pindar. Ol. III. 3 Θήρωνος Ὀλυμπιονίκαν ὕμνον, for νίκης Ὀλυμπικῆς: Æsch. Ag. 262 εὐαγγέλοις ἐλπίσιν θυηπολεῖς, for ἀγαθῆς ἀγγελίας: Æsch. P. V. 148 ἀδαμαντοδέτοις λύμαις, for ἀδαμαντίνων δεσμῶν: Eur. Orest. 1649 μητροκτόνον αἶμα, *matricide*: Soph. Ant. 1022 ἀνδροφθόρον αἶμα, for ἀνδρὸς φθαρέντος; Id. Aj. 935 ἀριστόχειρ ἀγών: Æsch. Ag. 54 δεμνιοτήρη πόνον: Id. Choeph. 626 γυναικοβούλους μήτιδας: Eur. El. 126 ἀναγε πολὺδακρυν ἡδονάν, for πολλῶν δακρύων: Soph. El. 861 χαλαργοῖς ἐν ἀμίλλαις: Eur. Ion. 204 τρισώματον ἀλκάν. Sometimes a substantive is added which is already implied

in the compound adj. ; as, Eur. Phœn. 1370 λευκοπήχεις, (for λεύκων πηχίων.) κτύποι χερσῶν : or one part of the compound adj. belongs directly to the substantive, while the other part stands for another subst. in the genitive ; as, Æsch. Choeph. 21 δξύχειρ κτύπος for δξύ χειρῶν κτύπος : and sometimes besides the compound adj. another adj. is joined with the subst. which refers to some part of the notion of the compound adj. ; as, Soph. El. 858. sq. ἐλπίδες κοινότοκοι εὐπατρίδαι, for ἐλπίδες κοινού τόκου (τοῦ κοινῆ ἐμοὶ τεχθέντος ἀδελφου) εὐπατρίδου. So Eur. Herc. Fur. 1333 sq. ἡμᾶς ἔχεις παιδοκτόνους σούς (οἱ τοὺς σούς παῖδας ἔκτειναν). Prose : This is too poetic an usage for prose (except Hdt., whose style is very poetical) or comedy : Hdt. VII. 190 συμφορῇ παιδοφόνος.

b. The adjective is used instead of the subst. in apposition : so *Richard Cœur de Lion*, and *the lion-hearted Richard* ; as, Pind. Nem. I. 92 (B. 61.) ὀρθόμαντιν Τειρεσίαν, for Τ. ὀρθὸν μάντιν : Æsch. Prom. 301 σιδηρομήτωρ αἶα, for αἶα σιδήρου μήτηρ : Soph. Phil. 1338 Ἐλενος ἀριστόμαντις.

c. The attributive gen. instead of the adj. ; as, ἔκπωμα ξύλου, τράπεζα ἀργυρίου : in the poets this idiom is very much used : Soph. El. 19 μέλαινα τ' ἄστρων ἐκλείπειν εὐφρόνη, for ἀστερόεσσα : Ibid. 757 καὶ νῦν πυρᾷ κέαντες εὐθύς, ἐν βραχεὶ χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ φέρουσιν ἄνδρες, for ἐσποδομένον : Id. Antig. 114 λευκῆς χιῶνος πτέρυγι στεγανός, for χιονέη : Id. Aj. 1003 ὦ θυσιᾶτον ὄμμα καὶ τόλμης πικρᾶς, for πικρότολμον : Eur. Phœn. 1529 στολὴς τρυφᾶς, for τρυφερά : Id. Bacch. 388 ὁ τᾶς ἡσυχίας βίος, for ἡσυχος. So G. T. Rom. i. 4 Πνεῦμα ἀγιοσύνης = ἅγιον Πνεῦμα : Heb. x. 27 πυρὸς ζῆλος, *fiery indignation* : Heb. i. 3 τῷ ῥήματι τῆς δυνάμεως. We must not confound with this idiom such forms as υἱοὶ ἀπειθείας, τέκνα φωτός &c., which are imaginative expressions, and cannot properly be translated by an adjective and substantive.

d. The attributive genitive instead of the noun in apposition ; especially with the words ἄστυ, πόλις, as Ἀθηνῶν in the historians : Hdt. VII. 156 Καμαρίνης δὲ τὸ ἄστυ κατέσκαψε. So Homer Ἰλίου πολίεθρον : so in Latin *urbs Romæ*. G. T. Rom. iv. 11 σημείον ἔλαβε περιτομῆς.

e. The noun in apposit. is frequently used instead of the attributive gen. in definitions of measure and weight : Hdt. I. 14 ἐστᾶσι δὲ οὗτοι ἐν τῷ Κορινθίῳ θησαυρῷ σταθμὸν ἔχοντες τριήκοντα τάλαντα : Id. III. 89 τοῖσι—εἰρητο βαβυλωνίων σταθμὸν τάλαντον ἀπαγινύειν : Id. VIII. 4 ἐπὶ μισθῷ τριήκοντα τάλαντοις : Xen. Vect. III. 9 δέκα μναὶ εἰσφορά : Ibid. IV. 23 πρόσσος ἐξήκοντα τάλαντα (but III. 10 δυοῖν μναὶ πρόσσος) : Lys. Epit. p. 192, 27 ὁ τῆς Ἀσίας βασιλεὺς—ἔστειλε πεντήκοντα μυριάδας στρατιάν.

Obs. 2. So in St. Matt. ii. 18 φωνὴ ἐν Ῥαμᾷ ἠκούσθη—Ῥαχὴλ κλαίουσα for Ῥαχὴλ κλαίουσας.

*Adjective used substantively by the ellipse of its proper Substantive. Substantival use of neuter article.*

§. 436. 1. When the subst. to which the attribute belongs expresses a general notion, or one which is easily supplied from the context or from the usages of common speech, as ἄνθρωπος, ἄνθρωποι, ἀνὴρ, ἄνδρες, γυνή, γυναῖκες, πατήρ, μήτηρ, υἱός, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, πράγματα, χρῆμα, χρήματα, ἔργον, ἔργα, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἶκος, μοῖρα, γνώμη, χεῖρ, χορδή (*string in music*), it is generally omitted, and the adj. with the article is used as a substantive : ὁ πολέμιος, *the enemy*.

*a.* Adjectives, participles, and pronominal adjectives, are used in this way. Even the participle frequently has so completely a substantival power, that the subst. which follows it is no longer in the case which the verb governs, but in the genitive; and even takes the possessive pronoun as an attributive: Soph. Œd. Col. 436 οὐδείς ἔρωτος τοῦδ' ἐφαίνεται ὠφελῶν

*a.* ἀνὴρ or ἄνδρες: οἱ θνητοί, *mortales*: οἱ σοφοί: Hdt. I. 120 οἱ γεινόμενοι (for γονεῖς): Thuc. V. 32 οἱ ἡβώντες (for ἔφηβοι): Eur. Alc. 57 οἱ ἔχοντες, *the rich*: Xen. Apol. S. 20 οἱ φυλάσσοντες (φύλακες): Demosth. 857, 44 οἱ δικάζοντες, *the judges*: Id. 53, 44 οἱ λέγοντες, *the speakers*, &c. Poetry: Eur. El. 337 ὃ τ' ἐκείνου τεκῶν: Æsch. Pers. 245 ἰόντων τοῖσι τεκοῦσι: Arist. Eccl. 1136 τῆς ἐμῆς κεκτημένης, *my owner*: so ὁ νόμον τιθεῖς, in the orators *a legislator*: so G. T. Eph. iv. 28 ὁ κλέπτων: Matt. xxvii. 40 ὁ καταλύων τὸν νόμον: Gal. ii. 2 τοῖς δοκοῦσι, *the leaders*.

*β.* Individual, personal, collective, and material names <sup>a</sup>: [*Those marked † are found in the New Testament.*]

- ἄγκυρα: Dem. 319, 18.  
 ἀδελφός, ἀδελφή: Eur. Iph. Aul. 769: Isocr. Panath. 282.  
 ἄνεμος: Hdt. II. 20 ἐτησίαί.  
 ἄρτος: ζυμῆς, ἄζυμος, &c.  
 ταῦρα: Act. Apost. xxvii. 40 τῇ πνεύσῃ.  
 βοά: Rev. ix. 12.  
 γάλα: Theocr. XI. 20.  
 τῇ, (αἶα, χώρα, χθών): ἡ οἰκουμένη: ἡ Μηδική: ἡ φιλία: ἡ βάρβαρος (Demosth.), &c.  
 γνώμη: Plat. κύταγε τὴν ἐμήν.  
 τῇ γυνή: Xen. Aristoph., δίκη: Hdt. IX. 78.  
 δῖφος: Plat. Phæd. 89 B ἐπὶ χαμαιζήλου.  
 † δόμος, (οἶκος): with attrib. genitive.  
 δορά: Hdt. V. 25. VII. 91.  
 δραχμή: with numerals, χιλίας, &c.  
 ἐσθῆς: Xen. Cyr. VI. 4, 1 ἦνθει δὲ φοινικίσι.  
 ἔτος: Theocr. XXVI. 29.  
 † ἡμέρα: ἡ αἴριον: ἡ ἐπιούσα: τρεῖς τιν: ἀγόραιοι Acts xix. 38.  
 ἱερά: Hdt. Κάρνεια: Ὀλύμπια, &c.  
 ἱμάτια: St. John xx. 12. λευκοῖς καθεζόμενος.  
 καιρός: Thuc. VI. 35 ἐν τῷ παρόντι.  
 κῶλος: Thuc.  
 κόρη: Theocr. XVIII. 2.  
 λαβή: Plat. Soph. 231 C.  
 μάξα: Hdt. VIII. 41.  
 μερίς: Thuc.  
 μήτηρ: Soph. Ant. 512.  
 μοῖρα: Hdt. II. 135.  
 ναῦς: Thuc. IV. 9.  
 νεκρός: Hdt. IX. 85.  
 νῆσος: Hdt. IV. 85.  
 νόμισμα: Demosth. 1246.  
 † ὁδός: Hdt. V. 17, &c. ἐξ ἐναντίας—τὴν πρώτῃ: τὴν ταχίστην, &c.  
 † οἶκημα: St. Luke xxii. 12.  
 † οἶκιον: Hdt. VI. 97. St. John xvi. 32.  
 οἰκία: Hdt. V. 20.  
 οἶνος: Theocr. XIV. 15.  
 πέλαιος (πόντος): Thuc. I. 98 ἐν τῷ Αἰγείῳ.  
 περίοδος: Hdt. IV. 25.  
 † πλῆρη: Hdt. III. 64. Æsch. Ag. 1394. St. Luke xii. 47.  
 ποταμός: (χείμαρρος).  
 † πύλη: St. John v. 2. προβατική.  
 σκενή: Hdt. VII. 62. 72.  
 στατήρ: Demosth.  
 στρατός, (στράτευμα): πεζῶ, &c.  
 ταμίον: Thuc. VI. 8 τῷ κοινῷ.  
 τέχνη: χρηματιστική, ἱατρική, &c.  
 τιμή: Thuc. I. 27 ἐπὶ τῇ ἴσῃ.  
 † ὕδωρ: St. Matt. x. 24.  
 φυλακή: Polyb. I. 53.  
 † χεῖρ: ἡ δεξιὰ, ἀρστέρα, &c.  
 χορδή: ἡ ὑπάτη.  
 χρήματα: τὰ ἐμά, ὑμέτερα, &c.  
 χρόνος: ἐν τῷ τότε, &c. τὸν αἶε.  
 χωρίον: Hdt. V. 50. Thuc. V. 65.  
 ψήφος: Plat. Lach. 184 D.

<sup>a</sup> Fisch. ad Well. iii. 252 sqq.

b. The attributive genitive likewise is used without the substantive on which it depends, this being supplied by the context, or by the usages of language, especially υἱός or θυγάτηρ : so Ἀλέξανδρος ὁ Φιλίππου (υἱός) : Hdt. VII. 204 Λεωνίδης ὁ Ἀναξανδρίδew, τοῦ Λέοντος, τοῦ Εὐρυκρατίδew : Thuc. VI. 59 ἡ πατὴρ (θυγάτηρ) τε καὶ ἀνδρὸς (γυνή) ἀδελφῶν (κασιγνήτη) τ' οὐσα τυράννων καὶ παιδῶν (μήτηρ) : Arist. Eq. 449 Βυρσίνης τῆς Ἰππίου : so τὴν ἑμαντοῦ (sc. γῆν)—τὴν ἐπὶ Μέγαρα (δδόν) : so εἰς Αἰδου (οἶκον) ἐλθεῖν—ἐν Αἰδου (οἶκῳ) εἶναι : ἐκκλησίαν ἐποιοῦν ἐν (οἶκῳ) τοῦ Διονύσου, (Dem.)—εἰς διδασκάλου, εἰς Πλατῶνος φοιτᾶν—εἰς τὴν (οἰκίαν) Κύρου ἐλθεῖν : Arist. Eq. 79 ἐν Κλωπιδῶν (δήμῳ) : G. T. Matt. i. 6 ἐκ τῆς (γυναικὸς) τοῦ Οὐρίου : John xxi. 2 οἱ (υἱοί) τοῦ Ζεβεδαίου.

c. The attributive adverb is also thus used : οἱ νῦν, οἱ τότε, οἱ πάλαι (ἄνθρωποι)—τὰ οἴκοι (πράγματᾱ),—ἡ αὖριον, ἡ ἐξῆς (ἡμέρα),—τὴν ἄλλως (δδόν).

d. The attributive formed by a personal substantive (or pronoun) preceded by a preposition and the article, as, οἱ ἀμφὶ Πλάτωνα, οἱ καθ' ἡμᾶς, (our contemporaries) signifies, α. a person and his followers, of whatever sort : Hdt. I. 62 οἱ ἀμφὶ Πεισίστρατον, *Pisistratus and his troops*. So Hom. II. μ, 137—140. Hdt. III. 76 (οἱ ἐπὶ τῶν Περσέων) ἐδίδουσαν αὐτὶς σφισι λόγους· οἱ μὲν ἀμφὶ τὸν Ὀτάνην, πάγχυ κελεύοντες ὑπερβαλίσθαι, μηδὲ, οἰδεύοντων πᾶν πρηγμάτων, ἐπιτίθεσθαι· οἱ δὲ ἀμφὶ τὸν Δαρεῖον, αὐτίκα τε λείνα καὶ τὰ δεδογμένα ποίειν, μηδὲ ὑπερβάλλεσθαι, *Otanes and those who voted with him—Darius and those who voted with him* : Plat. Hipp. Maj. 281 C οἱ ἀμφὶ Θαλῆν, *Thales and his school*. β. Sometimes, but less frequently, the followers alone, without the person named. γ. The principal person named alone, (i. e. his essence, properties which constitute him) without his followers ; but it is not so used till the Attic dial. : Xen. M. S. III. 5, 10 οἱ περὶ Κέκροπα : Plat. Cratyl. 399 E οἱ ἀμφὶ Εὐθύφρονα : Id. Menon. extr. οἱ ἀμφὶ Θεμιστοκλέα. δ. With other nouns, the position, occupation, &c. of the persons denoted by the article : so οἱ σὺν τινι, οἱ μετὰ τινος, *the hangers on* ; οἱ ὑπὸ τινι, *the subjects of* ; οἱ ἀπὸ τινος, *assecia*,—οἱ ἐν ᾧσται, οἱ περὶ φιλοσοφίαν, οἱ περὶ τὴν θήραν, οἱ ἀμφὶ τὸν πόλεμον : so in G. T. Rom. iv. 14 οἱ ἐκ νόμου.

Obs. 1. In G. T. the article with the attributive genitive sometimes signifies the followers &c. of any one ; 1 Cor i. 11 οἱ Χλόης, *of the house of Chloe* : cf. Rom. xvi. 10.

2. Here may be conveniently mentioned the use of the neuter adjective with or without the article. It is not necessary to suppose in every case, or even in most cases, an ellipse of πρᾶγμα or χρήμα (§. 381. Obs. 4.), as the neuter gender, being a negation of the masculine and feminine, is the proper expression of impersonal notions ; it denotes abstract qualities or states, i. e. that are not in connection with any definite subject ; or if it is applied to personal notions, it is to bring forward some prominent quality of the whole body, keeping out of view the individuality of the subjects in which it resides. Thus it is used with or without the article (mostly without) to express,

a. Indefinite expressions of place or time, εἰς μέσον, εἰς ἔν, εἰς ταῦτό, —the particular place being kept out of view ; so δεξιόν, εὐώνυμον ; so τὸ πρῶτον.

b. Indefinite expressions of quantity, τὸ πολὺ—πολὺ, ἐπὶ πολὺ, πόσον &c., so ἐν συμκροτάτῳ—τὸ σύμμερον or σύμμερον, without representing it as an attribute of any subject.

c. Indefinite expressions of quality or state, circumstances or material, possession &c. &c., as εἰς καλὸν ἦκεις—εἰς δέον ἐλθεῖν—εἰς κοινὸν

ἀλγεῖν : Plat. Symp. 186 D ἔστι ἔχθιστα τὰ ἐναντιώτατα, ψυχρὸν θερμῷ, πικρὸν γλυκεῖ, ξηρὸν ὑγρῷ ; ναυτικόν, *a navy* : so G. T., as Matt. vi. 4 ἐν τῷ κρυπτῷ.

Obs. 2. We must not confuse these neuters with the adverbial accusatives, such as μέγα, which agree with the neuter notion of the verb to which they are joined. See §. 548. e. f.

Obs. 3. When the article is joined to these neuters it particularises the notion in its application to some particular point or thought, and thus gives it emphasis ; thus in the verse of St. Matt. given above, ἐν τῷ κρυπτῷ has an emphasis, which κρυπτῷ by itself has not ; σύμφορον, what is *generally expedient* ; τὸ σύμφορον, *that which is especially expedient*.

d. The neuter article is used to individualise the abstract notion expressed by the neuter alone, and thus to give it a quasi personal real existence ; thus

1. Abstract notions : τὸ καλόν, τὸ ἀγαθόν or τὰγαθόν, *the beautiful, the good*, often in Plato, especially with αὐτό : ταυτόν, *the same* ; τὸ ἔτερον : and with ὄν, τὸ ἀνόμοιον ὄν, Plat.—τὸ εὐτυχές, *luck* ; τὸ ἀναίσθητον, *want of feeling* ; Hdt. VI. 14 τὸ κοινόν (*the commonwealth*) τῶν Σαμίων : τὸ ναυτικόν, *seamanship* ; τὸ πρόθυμον=προθυμία Eur. Med. 178 : so Rom. i. 15 τὸ κατ' ἐμέ πρόθυμον.

Obs. 4. These neuter adjectives may have a dependent genitive : Thuc. I. 68 τὸ πιστὸν τῆς ἀληθείας : so G. T. 1 Pet. i. 7 τὸ δόκιμον τῆς πίστεως (see examples, §. 442. b.).

2. Thucydides abounds in neuter participles thus used for subst. ; as, I. 36 τὸ δεδιδός, *fear*, τὸ θαρσύν, *confidence* ; Id. II. 63 τὸ τιμώμενον τῆς πόλεως, *the honour paid to the state* : Id. I. 142 ἐν τῷ μὴ μελετῶντι, *in their not practising* : Id. III. 43 ἐν τοιῷδε ἀξιοῦντι=ἐν τοιῷδε ἀξιώσει : Id. V. 9 τὸ ἐπιόν, *an attack* : Ibid. τοῦ μένοντος=μονῆς : Id. III. 10 τῷ διαλλάσσοντι τῆς γνώμης. This answers to the English idiom, "*his being afraid*," &c. a : Xen. M. S. I. 2, 43 τὸ κρατοῦν τῆς πόλεως : Id. II. 6, 23 τὸ μεταμελησόμενον (for ἡ μέλλουσα μεταμελεῖα). Poetry : Æsch. Ag. 1359 τοῦ δρώντος : Soph. Phil. 675 τὸ νοσοῦν (for ἡ νόσος) : Id. Trach. 196 τὸ ποθοῦν (for τὸν πόθον) : Id. Œ. C. 1604 τὸ δρῶν (for ἡ δράσις) : Id. 1220 τὸ θέλον=θελημα : Eur. Iph. A. 1270 τὸ κείνου βουλόμενον<sup>b</sup>. So Orest. 210 τῷ λίαν παρεμμένῳ : Arist. Vesp. 900 κλέπτον βλέπει.

3. The singular neuter adj. expresses an abstract notion, but the plural the different elements or particulars which compose such notion ; as, τὸ κακόν, *evil* : τὰ κακά, *the evils*<sup>c</sup>.

4. Collective names of persons : τὸ ἐναντίον, *the enemy* ; τὸ ὑπήκοον, *the subjects* : τὸ ἄρσεν, *the male sex*, τὸ θῆλυ. Especially adjectives in ἰκόν : τὸ ληστικόν, *the pirates*<sup>d</sup>, Thuc. ; Hdt. VII. 103 τὸ πολιτικόν, *the citizens*—τὸ δπλιτικόν, τὸ οἰκετικόν (τὸ πεζικόν, non-Attic),—τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ἱππικόν, &c. Thuc. : so Hdt. VI. 113 τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν : Id. VII. 157 τὸ τῆς Ἑλλάδος ὑγιαίνειν : so τὸ πολλόν=τὸ πλῆθος, or οἱ πολλοί, τὸ θεῖον, *the Divine being=the Gods*. Adjectives of this ending are also used in the plur. to express a series or circle of events or things ; as, τὰ Τρωικά, *the Trojan war* ; τὰ Ἑλληνικά, *the Grecian history* ; τὰ ναυτικά, *naval affairs* : Demosth. 21 extr. τὰ συμμαχικά : Rom. i. 20 τὰ δόρατα τοῦ Θεοῦ.

5. The neuter article with a dependent genitive is used to express the abstract substantival notion which is suggested by the noun in the genitive, as τὰ τῆς τύχης, *the events of fortune* ; τὰ τῆς πόλεως, *the affairs of state*, τὰ τοῦ πολέμου, *the whole war* : Eur. Phœn. 382 δεῖ φέρειν τὰ τῶν

<sup>a</sup> Arnold Thuc. I. 36.

<sup>b</sup> Herm. Trach. 195. Reisig in Aristoph. p. 143.

<sup>c</sup> Stallb. Rep. 476 A.

<sup>d</sup> Lobeck Phryn. 242.



θεῶν, *ea quæ a diis proficiscuntur* : Plat. Gorg. 458 B τὸ τῶν παρόντων, *present interests* : Demosth. 47, 28 τὸ τῶν χρημάτων, *money matters* : Ibid. 49, 32 τὸ τῶν πνευμάτων, *as it were the being of the wind* : Id. 122, 45 τὰ τῶν Ἑλλήνων ἦν τῷ βαρβάρῳ φοβερά ubi Bremi "*complectitur omnem Græcorum conditionem.*" G. T. 2 Pet. ii. 22 τὸ τῆς ἀληθοῦς παροιμίας : Acts xxiv. 22 τὰ τῆς ὁδοῦ. So in the historians, τὰ τινος ; *as, τὰ Ἀθηναίων φρονεῖν, a parte stare.* Also, τὰ τῆς ὀργῆς Thuc. : τὰ τῆς ἐμπειρίας Id. : τὸ τῶν ἐπιθυμιῶν Plat. (the essentials of anger, &c.) : τὸ τινος, *the custom, business of any one* : τὸ τῶν παιδίων Plat. : τὸ τῶν ἀλίδων Xen.—Trag. : τὰ τοῦδε, τὸ τῶνδε, *seemingly for ὅδε, οἷδε.*

6. The neuter article with a preposition and case is used in the same way, to signify the *general* position, circumstance, &c. of any person or thing. Τὰ διὰ πλείστου, *things at the greatest distance* ; τὰ τῆς πόλεως : τὰ ἐπ' ἐμέ, τοῦτ' ἐμέ, τοῦτ' σέ, *quantum in me, te est, τὸ ἐπ' ἐμοί.* So τὸ πρὸ τοῦδε, *heretofore* ; τὸ ἐπὶ τούτῳ (τῷδε), *hereon* ; τὰ κατὰ τινα, *the position of any one* ; τὰ κατὰ τινος, *res alicujus* ; τὰ κατὰ τοῦτον, *ad hunc quod attinet* ; τὰ παρὰ τινος, *the orders of any one* ; τὰ περὶ τινα, *the circumstances.*

7. Sometimes in tragedy, and occasionally in prose, τὰμά, τὸ ἐμόν, form a periphrasis for ἐγώ, when not only the person himself, but that which belongs to him, is signified ; *as* Plat. Theæt. 161 E τὸ ἐμόν, *seemingly for ἐμέ* : Id. Rep. 533 A τό γ' ἐμόν οὐδὲν ἂν προθυμίας ἀπολείποι. So also τὸ σόν. So Hdt. VIII. 140, 3 ὁμέτερον *seemingly for ὑμεῖς.*

### Complex attributive Sentences.

§. 437. A simple attributive sentence may be enlarged by the addition of further attributive, or even objective forms, which define further some part of the sentence ; *as, ὁ τοῦ τῶν Περσῶν βασιλέως υἱός—Κῦρος, ὁ τῶν Περσῶν βασιλεὺς, ὁ μέγας—Σωκράτης, ὁ πάντων ἀνθρώπων μέγα σοφώτατος ἀνὴρ—Κῦρος, ὁ τῶν Περσῶν μέγιστος βασιλεὺς—ὁ τῶν Ἑλλήνων πρὸς τοὺς Πέρσας πόλεμος,*

### The attributive Adjective.

§. 438. 1. The attributive adjective agrees with its subst. in gender, number, and case ; for exceptions see §. 379., 380., 381. ; and the two together represent one compound notion.

2. Attributive adj. are either essential (adj. and participles), or formal, (adjectival pronouns and numeral adj.) ; *as, σοφὸς ἀνὴρ, τὸ ῥόδον θάλλον, οὗτος ὁ ἀνὴρ, τρεῖς ἄνδρες.*

*Obs.* The part. λεγόμενος and καλούμενος are used in the sense of the Latin *qui dicitur, vocatur, quem vocant*, and the English *so called* : Hdt. VI. 61 ἐν τῇ Θεράπῃ καλουμένη, *i. e. in urbe, quæ Therapne vocatur* : Isocr. ad Nicocl. 45 εἴ τις ἐκλέξει καὶ τῶν προεχόντων ποιητῶν τὰς καλουμένας γνώμας, *si quis excerpit præstantium poetarum quæ vocantur sententias* : Plat. Rep. 493 D ἡ Διομειδεία λεγομένη ἀνάγκη ποιεῖν αὐτῷ πάντα, ἃ ἂν οὐτοί ἐπαυῶσιν, *Diomedea quæ dicitur necessitas est illi omnia facere, quæcunque illi probarunt*<sup>a</sup>.

### Remarks : Substantives used as attributive Adj.

§. 439. 1. Many personal nouns which express a station or profession are used as adj., and the word ἀνὴρ is added to them when the person is

<sup>a</sup> Hoogev. Viger. p. 15.

viewed as belonging to such a station or profession, or omitted when he is regarded only as performing the functions of such a station or profession; as, *ἄνθρωπος μάντις*, a man who is by profession a prophet; *μάντις*, a man who acts as a prophet. So *ἄνθρωπος βασιλεὺς*, &c. *ἄνθρωπος δικασταί, στρατιῶται*. In expressions of contempt *ἄνθρωπος* is used; as *ἄνθρωπος γεωργός*: Lysias p. 186, *6 ἀνθρώπους ὑπογραμματίας*: Plat. Gorg. p. 513 C *διακόνους μοι λέγεις καὶ ἐπιθυμιῶν παρασκευαστὸς ἀνθρώπους*: although it is sometimes used where *ἄνθρωπος* is more usual; as, Xen. Cyr. VIII. 7, 14 *πολιταὶ ἄνθρωποι*. So also we find *ἄνθρωπος* joined to national names, without any particular meaning; as, *ἄνθρωπος Ἀθηναῖος*: and also in the sing.; *ἄνθρωπος Ἀθηναῖος*, *Ἀβδηρίτης*. These personal nouns are joined with other words as adj., but mostly only in poetry, especially *Ἕλλην*, as masc., and in poets also as fem.; Eur. Iph. T. 342 *Ἕλλην γῆ*: *Ἕλλάς* only fem.; as, Soph. Phil. 223 *Ἕλλάς στολή*: also frequently in Hdt.; as, IV. 78 *Ἕλλάδα γλῶσσαν*: VII. 22 *Σάνη, πόλις Ἕλλάς*: Id. Heracl. 131 *στολή Ἕλλην*. In Trag. we find other subst. used as adjectives: *Æsch. Ag. 675 τύχη σωτήρ*, as fem. for *σώτειρα*: Eur. Hipp. 1006 *παρθένον ψυχὴν*. So also the words of reproach in which abstract notions are applied to persons; as, *ἄνθρωπος φθόρος*, *ὁ ὅλεθρος ἐκεῖνος*, &c. (§. 353. 1.)

### *Proleptic use of attributive Adjectives.*

(For predicative uses of adjectives see §. 375. 5. For equivalents to the adjective see §. 433.)

2. An adjective is sometimes applied to a substantive, though the property expressed by it does not exist in the substantive till after the action of the accompanying verb is completed. In this construction the verb and adjective together generally form a pleonastic predicative notion (see §. 375. 5., from which construction it differs in the adjective being already implied in the verb): Il. ξ, 6 *εἰσέκε θερμὰ λοετρὰ θερμήνῃ*: *Æsch. Ag. 1258 εὐφημον, ὦ τάλαινα, κοίμησον στόμα* (i. e. *ὥστε εὐφημον εἶναι*): Soph. Trach. 107, *CE. C. 1200 τῶν σῶν ἀδέρκτων ὀμμάτων τητῶμενος*<sup>a</sup>. (Cf. Virg. *Æn. VII. 498.*): Pind. Pyth. I. 51 *μὴ φίλον ἔσανεν* (i. e. *ὥστε φίλον εἶναι*): Thuc. IV. 17 *τοὺς λόγους μακροτέρους οὐ μηχανοῦμεν*: Arist. *Eq. 1362 ἄρας μετέρπον*: Plat. Rep. 494 D *ὕψηλὸν ἐξαίρει αὐτόν*.

### *An Adjective with a Substantive which is in construction with a second Substantive; Enallage of case.*

§. 440. When a single substantival notion is expressed by joining a substantive with another subst. in the gen., the attributive adj. (in poetry) frequently does not agree with the gen. to which it properly belongs, but with the other substantive<sup>b</sup>; as, Od. ξ, 197 *ἐμὰ κήδεα θυμοῦ*, the woes of my heart: Pind. Ol. VIII. 42 B *Πέργαμος ἀμφὶ τεαῖς, ἥρας, χερὸς ἐργασίας ὤλισκεται*, by the work of thy hands: Id. Pyth. IV. 255 B *ὑμετέρας ἀκτίνος ὄλβου*, for ὑμετέρου ὄλβου ἀκτίνος (*ἀκτὶς ὄλβου* = *λαμπρὸς ὄλβος*): Id. Ol. XI. 5 *ψευδέων ἐνὶ πᾶν ἀλιτοξέρον* (for *ἐνὶ πᾶν ψευδέων ἀλιτοξέρον*, *reprehensionem mendacii adversus hospitem*; *ψευδέων ἐνὶ πῇ* forms as it were one single notion): Id. Pyth. VI. 5 *Πυθιδόνικος ὕμνων θησαυρός*: *Æsch. Theb. 709 περιθύμους κατάρας Οἰδιπόδα*: Id. Ag. 506 *δεκάτῃ φέγγει, τὰδ' ἔτους*, this light of the tenth year. So Ibid. 96 *πελάνῃ μυχόθεν* (= *μυχοῦ*) *βασιλείῳ*, the cake from

<sup>a</sup> Stallb. Protag. 327 C. Valck. Diatrib. 205. Ellendt Lex. Soph. ad v. *ἀδερκτος*.

<sup>b</sup> Dissen Pind. Ol. XI. 5. Lobeck Aj. 7.

*the royal chamber* : Soph. Ant. 793 νεῖκος ἀνδρῶν ξύναιμον : Eur. Or. 225 ὁ βοστρύχων πινῶδες ἄθλιον κῆρα : Id. Andr. 585 οὐμὸς παῖς παιδὸς (παῖς παιδός = *viānos*, *grandson*) : Id. H. F. 449 γραῖαι ὄσων πηγαί (γεραῖά (or γεραῖᾱς) δάκρυα) : Arist. Aves 1198 δῖης πτερωτὸς φθόγγος, for πτερωτοῦ δῖης : Id. Ran. 248 ξυδρον ἐν βυθῷ χόρειαν, for ἐνύδρῳ ἐν βυθῷ : Æsch. Ag. 53 δαμιοτήρη πόνον ὀρταλίων : Ibid. 152 νεκείων τέκτονα σύμφυτον : Soph. Aj. 176 νίκας ἀκάρπττον χάριν : Arist. Pac. 155 χρυσοχάλινον πάταγον ψαλίων : Eur. H. F. 1039 ἄπτερος τέκνων ὥδης : Id. Troad. 564 καράτομος ἐρημία νεανίδων : Soph. Trach. 817 ὄγκον ἐνόματος μητρώων : Eur. Alc. 538 ξένων πρὸς ἄλλην ἐστίαν : Id. Phœn. 343 γάμων ἔπακτον ἄταν : Æsch. Eum. 325 ματρώων ἀγνισμα φόνου<sup>b</sup>.

*Obs. 1.* The principle of this is, that the two substantives form one compound notion composed of the genitive and the other substantive, as if they were joined by a hyphen, as φόνου-ἀγνισμα. The adjective naturally agrees with the latter, as ματρώων. Where the notions do not harmonise so as to form one compound, this usage does not obtain—σκότου-φῶς, for instance, cannot form such a compound.

*Obs. 2.* It must be observed that the adjective and the substantive, with which it agrees, must, if referred to a person, be referred to the same person. Thus Æsch. Ag. 1474 κράτος ἰσόψυχον ἐκ γυναικῶν, if explained by this construction, would not mean, *your power from women of similar temper*, but, *the power of similarly-minded women*. If ἰσόψυχον refers to γυναικῶν, so must κράτος : the reason is, that if the adjective and substantive referred to different persons, there would not be so strong an affinity between them as to attract the adjective from the substantive, to which it properly belongs.

### Coordinate and subordinate Attributives.

§. 441. When more than one adj. belongs to the same subst. the attributive relation is either coordinate, when both apply equally to the subst., as σοφός τε καὶ ἀγαθὸς καὶ καλὸς ἀνὴρ—καλὰ πέδιλα, ἀμβρόσια, χρυσεῖα : or subordinate, when one of them forms with the substantive one notion, to which the other attributive is applied, as πολλοὶ—ἀγαθοὶ ἄνδρες : οὗτος ὁ ἀνὴρ—ἀγαθός : τὸ πρῶτον—καλὸν πρᾶγμα. This is generally the construction of the numeral adj. : πολλοί, however, is often used as coordinate ; πολλὰ καὶ καλὰ ἔργα, where we usually say “*many great deeds*,” *nulla et præclara facinora*.

### Substantival Adjective.—Adjectival Substantive.

§. 442. Substantival adjective : The adj. not unfrequently assumes a substantival force, and the subst. to which the adj. properly belongs is put in the attributive genitive, defining the adj. instead of being defined by it. This occurs in the following cases :

*a.* The subst. stands with the plural adj., which retains the gender of the subst. (prose as well as poetry) : οἱ χρηστοὶ τῶν ἀνθρώπων : Isocr. ad Nicocl. p. 24 D μηδὲ τὰ σπουδαῖα τῶν πραγμάτων, μηδὲ τοὺς εὖ φρονούντας τῶν ἀνθρώπων : Arist. Vesp. 95 τοὺς τρεῖς τῶν δακτύλων : Demosth. p. 44 τοῖς ἡμίσεσι τῶν ἵππῶν : Aristoph. Pax 840 οὗτοι τῶν ἀστέρων. The genitives are partitive.

*b.* The adj. is in the neuter sing., sometimes in the neuter plural : Od.

<sup>a</sup> Klausen ad loc.

<sup>b</sup> Bernh. 426.

ε, 277 ἐπ' ἀριστερὰ χειρός: Soph. Ant. 1265 ἐμὼν ἀνολβα βουλευμάτων: Hdt. VIII. 100 τὸ πολλὸν τῆς στρατιῆς: Id. VI. 113 τὸ τετραμμένον τῶν βαρβάρων: Id. I. 185 τὰ σύντομα τῆς ὁδοῦ: Id. V. 58 τὰ πολλὰ τῶν χωρῶν: Hdt. III. 154 τὸ πρόσω τοῦ μεγάρους. Frequently in Attic, ἐπὶ πολύ, ἐπὶ μέγα with a Gen.: Thuc. I. 1 ἐπὶ πλείστον ἀνθρώπων: Id. I. 118 οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμεις: Ibid. 70 τῆς γνώμης τὰ βέβαια. G. T. Eph. vi. 12 τὰ πνευματικὰ τῆς ποτηρίας. Also τὲ, *aliquid*, and τί, *quid*?. Thuc. IV. 130 ἦν τι καὶ στασιασμοῦ ἐν τῇ πόλει: Id. VII. 69 λαμπρότητος τι. (Cf. Soph. Ant. 1229 ἐν τῷ συμφορᾷ διεφθάρης): Xen. Anab. I. 8, 8 καὶ ἤδη ἦν μέσον ἡμέρας. So ἡνίκα ἦν ἐν μέσῳ νυκτῶν,—ἔξω μέσου ἡμέρας Id. Cyr. V. 3, 53: IV. 4, 1: Id. Anab. I. 9, 26 ἄρτων ἡμίσεια: Plat. Legg. p. 806 C ἡμισυ βίου (but generally ἡμισυς is in the same gender as the substantive): Id. Apol. p. 41 C ἀμήχανον ἀν εἰη εὐδαιμονίας, *an inexpressible piece of luck*: Id. Rep. p. 405 B τὸ πολὺ τοῦ βίου: Id. Menex. p. 243 B δεινὸν τοῦ πολέμου (as Soph. Trach. 118 βιότου πολύπονον). So many phrases with πᾶν; as, Hdt. VII. 118 εἰς πᾶν κακοῦ ἀφικνεῖσθαι: Thuc. VII. 55 ἐν παντὶ ἀθυμίας: Plat. Rep. p. 579 B ἐν παντὶ κακοῦ εἶναι: Demosth. p. 29, 3 εἰς πᾶν προελήλυθε μοχθηρίας. So πολλὴ τῆς δόξης Thuc. And very often, especially in prose, the neut. pron. is joined with the gen.: Soph. CE. R. 771 τοσοῦτον ἐλπιδῶν: Hdt. I. 84 τοῦτο τῆς ἀκροπόλιος: Id. VII. 38 εἰς τὸδε ἡλικίης: Thuc. I. 49 ξυνέπεσον ἐς τοῦτο ἀνάγκης: Id. II. 17 ἐν τούτῳ παρασκευῆς ἦσαν: Id. VII. 36 ὥπερ τῆς τέχνης: Xen. R. Eq. IV. 1 ἐν τοιούτῳ τῆς οἰκίας: Id. Anab. I. 7, 5 ἐν τοιούτῳ τοῦ κινδύνου: Isocr. de Pac. p. 165 C εἰς τοῦτο γάρ τινες ἀνοίας ἐληλύθασιν: Plat. Gorg. p. 493 A τῆς δὲ ψυχῆς τοῦτο, ἐν ᾧ αἱ ἐπιθυμίαι εἰσὶ: Demosth. p. 51 princ. εἰς τοῦθ' ὄβρεως ἐλήλυθεν: p. 33, 47 εἰς τοῦθ' ἦκει τὰ πράγματα αἰσχύνῃς: Id. p. 20, 8 καιροῦ —πρὸς τοῦτο πάρεστι Φιλίππῳ τὰ πράγματα, *res Philippi ea conditione sunt*.

*Obs.* In poetry sometimes, very rarely indeed in prose, a masc. or fem. subst. in the gen. is joined with a neuter plural adj.: Soph. CE. C. 923 φωτῶν ἀθλίων ἱκτήρια, for *φῶτας ἀθλίους ἱκτιρίους*: Eur. Phœn. 1500 ἀβρὰ παρηίδος: Xen. Cyr. VIII. 3, 41 ἦκει δέ τις ἡ τῶν προβάτων λευκωμένα φέρων ἡ τῶν βοῶν κατακεκρμνισμένα. This is more common in Latin verse and post-Augustan prose. *Vilia rerum*, Horace. So Eur. Alcest. 603 πάντα σοφίας.

c. The subst. is in the sing., and the adjective of quantity, which should be in the neut., agrees with the gender of the subst.; as, ἡ πολλὴ τῆς Πελοποννήσου, for τὸ πολὺ τῆς Π.—This is a pure Attic construction, but used more in prose than in poetry. The word ἡμισυς is very often so used. So also πολλὸς, πλείων, πλείστος, and other superlatives; ὁ ἡμισυς τοῦ χρόνου: Æsch. Ag. 1300 ὁ ὕστατος τοῦ χρόνου: Id. Eum. 422 ἡμισυς λόγου (λόγος Dind.): Thuc. V. 31 ἐπὶ τῇ ἡμισείᾳ τῆς γῆς: Xen. Cyr. IV. 5, 1 πέμπετε ἡμῖν τοῦ πεποιημένου σίτου τὸν ἡμισυν: Hdt. I. 24 τὸν πολλὸν τοῦ χρόνου διατρίβειν: Id. III. 105 τὸν μὲν πλέω τοῦ χρυσοῦ οὕτω οἱ Ἴνδοι κτῶνται: Thuc. VII. 3 τὴν πλείστην τῆς στρατιᾶς παράταξε: Xen. Cyr. III. 2, 2 πολλὴ τῆς χώρας: Isocr. Evag. p. 197 τὸν πλείστον τοῦ χρόνου: Dem. 124 ἡς πολλήν.

d. So also other adjectives are in the number and gender in which the substantive in the feminine should be; as, Thuc. I. 2 τῆς γῆς ἡ ἀρίστη αἰὲ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν: Plat. Symp. p. 209 A μεγίστη καὶ καλλίστη τῆς φρονήσεως. So Hdt. VI. 129 ἡ κυρὴ τῶν ἡμερέων. So Soph. CE. R. 1230 τῶν δὲ πημονῶν μάλιστα λυπούσ' αἱ φανῶσ' αὐθαίρετοι for *πημόναι αἱ*: Thuc. I. 78 τὸν παράλογον τοῦ πολέμου. The gen. is partitive.

• Stallb. ad loc.

e. Adjectival substantive. (See also §. 435. c.) A favourite construction of the poets is to express the adjectival property by a substantive, and put the person to whom the property belongs in the attributive genitive. This periphrasis is not a mere pleonasm for a personal name, but it expresses more than the personal name; it personifies that property or quality which is as it were the essence of the individual, that wherein the notion of him principally consists; so that it represents him in the light in which the mind would naturally either always, or for the time, view him; and this may be an expression of reverence, as Δίος κράτος; or affection, as Ἰσμήνης κἀρα; or awe, as ἱπομέδοντος σχῆμα; or whatever feeling may be excited by the person or thing spoken of. So κράτος was especially applied to the gods: Æsch. Eum. 27 Ποσειδῶνος κράτος: Eur. Hec. 88 Ἑλένου ψυχάν ἢ Κασάνδρας, the inspired Helenus: Ibid. 130 Λέκτρα Κασάνδρας—Ἀχιλλείας λόγχης, the bride Cassandra—the warrior Achilles. So Id. Hipp. 794 Πιθέως γῆρας, the old Pittheus: Æsch. Prom. 1090 μητρὸς σέβας, honoured mother. So also Id. Prom. 898 παρθενίαν ἰοῦς, the virgin Io: Eur. Hec. 1210 Ἑκτορος δόρυ: Id. Or. 991 Μυρτίλου φόνον: Æsch. Theb. 488 ἱπομέδοντος μεγάλῳ σχήματι καὶ τύπος: Arist. Vesp. 418 Θεάου θεοσεχθρία. So in Epic, especially the words βία, ἰς, κῆρ, μένος, σθένος, are applied to heroes and warriors as their great characteristic: Αἰνείας βίη. So also Pind. and Trag.; as, Κρότος βία, Τυδείας βία, Πολυνείκεος βία—ἰς Τηλεμάχου, ἰς Ἀνέμου: Il. φ. 356 ἰς πεταμοῖο, the mighty river: (so Virg. Æn. IV. 133 odora canum vis: Lucr. VI. 1220 fida canum vis:) μένος Ἀλκινόοιο, Ἄρτος, ἀνέμον, ἡελίου—σθένος Ἡετίωνος. So Pind.: σθένος ἱππων, ἡμιόνων: Il. β. 851 Παφλαγόνων δ' ἡγήτο Πυλαομένεος λάσιον κῆρ. So Hesiod. Scut. 144 ἐν μύσσει δὲ δράκοντος ἐστὶν φόβος, the dreadful dragon. (So Virg. Æn. XI. 406 artificis scelus.) So Pind. Isthm. IV. 32 αἰχμὴ Κρότος: Id. III. 53 Αἰάντος ἀλκάν: Cæ. R. 1375 τέκνων ὄψις = τέκνα δρώμενα. (So Virg. Georg. IV. 111 tutela Priapi.) So also Soph. Cæ. C. 717 παιδὸς βλάστας = παῖδα βλαστάνοντα. In the tragic and lyric authors δέμας is thus applied to a person of high dignity, or majesty, or beauty: Eur. Hec. 713 ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότην δέμας Ἀγαμέμνονος: κἀρα, ὄμμα, to objects of love: Soph. Cæ. T. 1235 τέθηκε θεῖον ἱοκάστης κἀρα: Id. Trach. 527 τὸ δ' ἀμφινεικτὸν ὄμμα νύμφας ἐλεωνὸν ἀμύνει. So ὄνομα, Eur. Or. 1082 ὁ ποθεῖν ὄνομ' ὀμιλίας ἐμῆς χαίρει: Soph. Elect. 1241 ἀχθος γυναικῶν, the hateful women. So in prose and poetry χρήμα, to express size: Hdt. I. 36 σὺδὲς χρήμα μέγα: Arist. Vesp. 932 ἐλάττω τὸ χρήμα τάνδρος: Theocr. XVIII. 4 μέγα χρήμα Λακκαῖνῶν: Eur. Hipp. 646 θηρῶν δάκη, bestiae mordaces. The attributive adj. is also used in this way: Eur. Alc. 971 Ὀρφέα γῆρας, the melodious Orpheus. Things are sometimes periphrased in this way. See some of the instances above, and so πυρὸς σέλας, bright fire: Arist. Nub. 2 χρήμα τῶν νυκτῶν: Eur. Phœn. 307 παρηγῶν ὄρεγμα, the outstretched cheek: Æsch. Choeph. 426 χέρος ὀρέγματα: Eur. Alc. 911 σχῆμα δόμων: Id. Hec. 619 σχήματ' οἰκῶν: Soph. Phil. 952 σχῆμα πέτρας: Æsch. Pers. 543 εὐνὸς λέκτρων: Eur. Med. 1136 τέκνων γονή. So Id. Ion 113 καλλίστης προπόλευμα δάφνης, O most beautiful laurel that servest.

Obs. 1. So G. T. 1 Tim. vi. 17 ἐπὶ πλοῦτου ἀδηλόγητι: Rom. vi. 4 ἐν καινότητι ζωῆς.

f. So also a substantive is used for a participle with the substantive, which should depend on it, in the genitive; as, Soph. Cæ. C. 1069 ἀμβασίς πῶλων, = οἱ ἀναβαίνοντες πῶλους.

Obs. 2. The difference between these forms and those given in §. 435. c. is, that in the former the principal subst. supplies the adjectival notion, in the other the dependent substantive in the genitive.

*Obs.* 3. Sometimes (as in *κάρα*) the meaning of the adjectival substantive differs according to the nature of the dependent genitive. Thus *Οἰδίπουν κάρα* is noble *Cēdīpus*; *Ἰοκάστης κάρα*, dear *Jocasta*.

*The Article.*

§. 443. Of all the adjectival attributives the article *ὁ, ἡ, τό*, is the most important; to understand its nature we must trace it back to its original demonstrative force.

It had originally—1st, a demonstrative—2nd, a relative force.

*The Article ὁ, ἡ, τό, as a Demonstrative.*

§. 444. 1. In Homer it is used as pointing out some object as known or spoken of, and directing the mind of the reader to it: there are however in Homer some instances of an approach to the Attic use of it, though it is laid down that Homer never used it quite as the simple article.

2. It has a purely demonstrative force, when it is used as a substantival pronoun: in this case it may be construed either as *ὁδε*, or *οὗτος*, or *ἐκεῖνος*, or *αὐτός*, *Id.*: *Il.* α, 9 *ὁ γὰρ βασιλῆϊ χολωθεὶς νοῦσον ἀνὰ στρατὸν ὄρσε κακὴν*: *Id.* ι 2 *ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν*: *Id.* 29 *τὴν δ' ἐγὼ οὐ λύσω*: *Id.* 43 *ὡς ἔφατ' εὐχόμενος τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων*: *cf.* *Id.* 47. 55. 57. 58: *Od.* α, 9 *αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ*: *Il.* ι, 106 *ἐξέτι τοῦ ὅτε, that time when*.

3. It is used as an adjectival pronoun, to which a relative sentence refers: when thus used it is generally put after its subject: *Il.* ε, 320 *οὐδ' υἱὸς Καπαῆος ἐλήθετο συνθεσιάων τάων, ὅς ἐπέελλε βοὴν ἀγαθὸς Διομήδης*: *Od.* β, 119 *ἔργα τ' ἐπίστασθαι περικαλλέα, καὶ φρένας ἐσθλὰς, κέρδεά θ', οἷ', οἴπω τιν' ἀκούομεν οὐδὲ παλαιῶν, τάων, αἱ πάρος ἦσαν εὐπλοκαμίδες Ἀχαιαί*: *Od.* κ, 74 *οὐ γὰρ μοι θέμις ἐστὶ κομίζεμεν οὐδ' ἀποπέμπευν ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν*. So frequently *ἤματι τῷ ὅτε*.

*Obs.* 1. In the Homeric phrases of *ὁ—τόν*, *ὁ—τής*, *ὁ—τῷ*, *ὁ—τῶν*, *ὁ—τῆσιν*, *ὁ—τούς*, the article has nearly the sense of *ἕτερος*: *Il.* κ, 224 *σὺν τε δὴ ἐρχομένων, καὶ τε πρὸ δ τοῦ ἐνόησεν, this one (the one) perceives it before that one (the other)*. When the nom. stands after the oblique case *γέ* is joined to it. The article here ought properly to be accented, but this is generally omitted.

*Article used as semi-demonstrative.*

4. The demonstrative force is perceptible also, though less strongly, when the article is joined to a substantive without any relative sentence: but here it serves (*a*) to bring a person or thing distinctively forward before us as opposed to some other person or thing, or as known or spoken of before: *Il.* α, 33 *ὡς ἔφατ', ἔδδεισεν δ' ὁ γέρον, the old man before mentioned*, *cf.* 380 line: *Il.* η, 412 *ὡς εἰπὼν τὸ σκῆπτρον ἂ ἐσχθε, that (the well-known) sceptre*: *Il.* λ, 637 *Νέστορ δ γέρον, the old man par excellence*: *Il.* δ, 1 οἱ Θεοί, as opposed to men: *Il.* ζ, 467 *ἄψ' ὁ παῖς*, as opposed to the man Hector: *Il.* α, 167 *σοὶ τὸ γέρας πολὺ μείζον, that gift which you have received*: *Od.* ι, 378 *ὁ μοχλὸς ἐλαῖνος, that mentioned above*, 319 sqq.: *Il.* σ, 574 *αἱ δὲ βόες*, see line before.

*b.* When an adjective precedes the substantive the article emphasizes the adjective, as *Il.* λ, 607 *τῷ ἐμῷ κεχαρισμένῃ θυμῷ, this my mind*: *Il.* α, 217 *ἦλθον ἐγὼ παύσουσα τὸ σον μένος*: *Od.* ρ, 203 *τὰ δὲ λυγρὰ περὶ χροῖ εἶματα ἔστο*.

c. In many passages the following substantive is in apposition to the semi-demonstrative article. The article introduces a remarkable person or thing, and the substantive explains who or what is meant for the sake of clearness or emphasis: Il. ε, 449 αὐτὰρ δ εἰδῶλον τεύξ' ἀργυρότοξος Ἀπόλλων, *he—Apollo of the silver bow*: Il. β, 136 αἱ δὲ που, ἡμέτεραι τ' ἄλοχοι. (Il. ε, 554 οἷω τῶγε λείοντε δύο, κ.τ.λ. is for τῶγε (demonstrative) οἷω λείοντε). The following also are to be referred to apposition, the noun standing as an indirect attributive (see 680): Il. ψ, 325 καὶ τὸν προύχοντα δοκεύει, *him who is in advance*: Il. ρ, 80 τὸν ἀριστον, *him who is the best*: so οἱ ἄλλοι, *they the others*; τὰλλα, *this the rest*: Il. α, 107 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαρτεῦσθαι, *things that are evil*: Il. α, 70 ὅς ῥηδ' ἄντα τὰ τ' ἐσσόμενα πρό τ' ἐόντα, *things are, will be, have been*.

d. An adjective sometimes stands after the article and substantive on a sort of apposition denoting the quality or characteristic for which the person or thing named is distinguished as remarkable by the article: Il. φ, 317 τὰ τεύχεα καλά, *those arms so fair*: Od. φ, 10 τὸν ξείνον δύστηνον, *that stranger so unhappy*: Il. α, 340 τοῦ βασιλῆος ἀπηγέος, *that king so stern*: and sometimes a substantive is thus used, Il. α, 11 τὸν Χρύσην ἀρητῆρα, *that Chryses the priest*.

Obs. 2. The other semi-demonstrative uses of the article in Homer are:

a. When a pronominal dative is placed between the article and substantive: δ τοῖσι γέγων ὁδὸν ἡγεμόνευεν. So frequently τῷ δὲ οἱ ὅσσοι: Il. β, 217 τῷ δὲ οἱ ὦμοι: Od. κ, 559 τὸν δὲ σφιν ἄνακτα, the article bespeaks attention to the substantive, and by contrasting it with the pronoun gives an emphasis to the phrase.

b. In a quasi-possessive sense: Il. δ, 399 ἀλλὰ τὸν υἱὸν γείνατο, *his son*: Od. λ, 492 μοι τοῦ παιδός, *that son of mine*.

c. With cardinal numerals: Od. ν, 110 ἡ δὲ μί' οὕτω παύετο, *but one ceased not*.

d. With comparatives: οἱ πλείους, *the more*: so with ἕτερος, πρῶτος, &c.

e. With substantives used collectively: Il. ι, 320 κἀθαν' ὅμως δ' τ' ἀεργός—ἄνθρωπος δ' τε πολλὰ ἐργός: Od. ρ, 218 ὡς αἰεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν ὅμοιον.

f. So with participles: δ νικηθείς, *the vanquished*; τῷ νικήσαντι, *the victor*; τὰ τε ἐόντα, *the universe*.

g. Sometimes with plural adjectives used as substantives: οἱ ἀριστοὶ, οἱ ἄλλοι.

h. So with adverbs: τὰ πρῶτα—τὸ τρίτον—τὸ πάρος—τὸ πρῖν.

Obs. 3. Many of these also are found in later writers. So where emphasis is to be laid on a notion as something known or mentioned before, where in English we use an emphatic *the*, or *that*, *these*, or *those*: Plat. Prot. 334 D ἐπιλανθάνομαι περὶ οὗ ἦν ὁ λόγος: so ἄνδρες ἴωμεν ἐπὶ τοὺς ἄνδρας (Xen.): Eur. Orest. 418 δουλεύομεν θεοῖς δ' τι ποτ' εἰσὶν οἱ θεοί, *these gods*: Demosth. 765, 4 τοὺς νόμους ἡγήτο νόμισμα τῆς πόλεως εἶναι: Soph. Aj. 714 πάνθ' ὃ μέγας χρόνος μαραίνει, *that mighty time*: Thuc. I. 11 οἱ Τρῶες τὰ δέκα ἔτη ἀντείχον, *those ten years*. So of something existing or expected: Id. II. 86 βουλόμενοι τὴν ναυμαχίαν ποιῆσαι: Id. I. 12 ἐκπίπτοντες ἐκτίζον τὰς πόλεις, *the now existing cities*. So of some possession: Xen. An. I. 8, 2 Κύρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδν, καὶ ἀναβάς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβε: here the article must be translated *his*.

Obs. 4. In G. T. also the article is used in this semi-demonstrative force: Rev. iv. 7 τὸ ζῶον—τὸ πρόσωπον, (*his face*): 1 Cor. x. 4 τότε ὁ ἔπαινος γενήσεται ἐκάστῳ, *to each shall be his praise*: Rom. xi. 36 αὐτῷ ἡ δόξα, *the praise*

belonging to him : Id. iv. 4 ὁ μισθός, *his reward* : Acts xxvii. 38 τὸν σίτον, *the corn with which the ship was laden* : Luke iv. 20 τὸ βιβλίον, *the book* (see v. 17) : Joh. iii. 5 τὸν νικητῆρα : sc. which was standing there : Rev. xx. 4 τὰ χίλια ἔτη, *the thousand years* (Millennium) : James ii. 25 τοὺς ἀγγέλους, mentioned in the history. So we generally find the article used to refer to known parts of history, or prophecy, or doctrine : ἡ κρίσις, *the judgment* ; ἡ γραφή, *the scripture* ; ἡ σωτηρία, *salvation*.

5. In the Post-Homeric writers also, ὁ, ἡ, τό has frequently its full demonstrative force. In Hdt., the Doric writers, and Attic poets, it is not unfrequently used as in Homer : Æsch. Suppl. 443 ἡ τοῖσιν ἡ τοῖς πόλεμον αἰρεσθαι μέγαν, *pāso' ēst' anáγκη* : Ibid. 1055 ὁ τι τοι μόρσιμόν ἐστιν, *τὸ γένειον' ἄν* : Id. Agam. 7 κάτοιδα—ἀστέρας, *ὅταν φθίνωσιν, ἀντολὰς τε τῶν* : Id. Eum. 690 ἐν δὲ τῷ, *in this* : so Ibid. 814 ἐκ δὲ τοῦ, *from this* : Soph. OE. T. 200 τὸν (sc. Ἄρεα)—, ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσσον κεραυνῶ. So especially with the particles, μέν, δέ, γάρ (ὁ γάρ, ἡ γάρ, τὸ γάρ often in tragic) : Soph. OE. R. 1082 τῆς γάρ (*of her*), πέφuka μητρός (*in apposition*), *as my mother* ; sometimes also with prepositions ; as, πρὸς δὲ τοῖσι, *πρὸς τῷ*, ἐπὶ τοῖσι Eurip. And even in Attic prose it retained its demonstrative force in the following cases :—

a. Τό, *therefore* (as Il. ρ, 404.) : τό γε Plat. : τὸ δέ at the beginning of a sentence, *whereas*, very frequently in Plato : ὁ μὲν, or ὁ δέ, οἱ δέ, αἱ δέ, at the beginning of a sentence very frequently : Thuc. I. 81 τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλή : Demosth. p. 18, 3 ὁ μὲν γάρ—θανυμαστότερος νομίζεται : Id. p. 51 princ. ὁ δ' εἰς τοῦτ' ὕβρεως ἐλήλυθεν : Id. p. 68, 15 ὁ δὲ ταῦτα μὲν μέλλει. So also, ὁ μὲν or ὁ δέ is used, as in Homer, before its substantive, to call attention to it : Thuc. VI. 57 καὶ ὁ μὲν τοὺς δορυφόρους τὸ αὐτίκα διαφεύγει ὁ Ἀριστογείτων : also in Plur. ; as, Id. VIII. 77 : τῇ, τῇδε, *hac, there, here, on this side, wherefore* : τῷ, sometimes in Attic poets, as in Homer very frequently : thus also Plat. Theæt. p. 179 D τῷ τοι, ὦ φίλε Θεόδωρε, —σκεπτόεν. With prepos. ; as, ἐκ τοῦ, *hence* : διὰ τό, *wherefore*, Thucyd.

Obs. 5. This may suggest an explanation of the construction ἐν τοῖς, sometimes ἐν ταῖς, with a superlative ; as, Thuc. I. ὁ ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σιδηρον κατέθεοντο, *omnium primi* (but see §. 139. 4.) : and of the adverbial formulas, πρὸ τοῦ (προτοῦ), *before*, almost always in the sense of *ante illud modo definitum tempus* : cf. Hdt. I. 103., III. 62. Plat. Alcib. II. p. 109 E ; and frequently the accus. is used with καί at the beginning of a sentence in a demonstrative force : Xen. Cyr. I. 3, 9 καὶ τὸν κελεύσαι δοῦναι, *et eum* ; but in the nom. καὶ ὅς, καὶ ἡ, καὶ οἷ, are used.

b. In the formula, τὸν καὶ τόν, τὸ καὶ τό, *the one or the other, this or that*, τὰ καὶ τὰ, *varia, bona et mala*, these serve to signify indifferently any variety of objects : Pind. Olymp. II. 53 ὁ μὲν πλοῖτος ἀρεταῖς δεδαιδαλμένος φέροι τῶν τε καὶ τῶν καιρόν, *variarum rerum opportunitatem* : see Dissen T. II. p. 32. et ad Nem. I. 30 ; but far more usually in prose : Lysias p. 157, 21 καὶ μοι κάλει τὸν καὶ τόν : Demosth. p. 128. §. 68 ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ ποιῆσαι. The nomin. sing. ὅς καὶ ὅς occurs Hdt. IV. 68. So G. T. 1 Cor. xi. 21 ὅς μὲν πεινᾷ, ὅς δὲ μεθύει, and also in the accus. S. Matth. xxi. 35 ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν.

c. Immediately before a relative sentence, introduced by ὅς, ὅσος, or οἷος, which expresses by a periphrasis either an adjectival, or, especially, an abstract notion. This idiom is peculiarly Platonic ; as, Protag. p. 320 D ἐκ γῆς καὶ πυρὸς μίξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται : Id. Rep. p. 469 B ταῦτὰ δὲ ταῦτα νομιμούμεν καὶ ὅταν τις γῆρα ἢ τιμὴ ἄλλῃ τρῶσφ τελευτήσῃ τῶν ὅσοι ἂν διαφερόντως ἐν τῷ βίῳ ἀγαθοὶ κριθῶσι : Ibid. p. 509 E λέγω



δὲ τὰς εἰκόνας πρῶτον μὲν τὰς σκιάς, ἔπειτα τὰ ἐν τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ὄσα πυκνά τε καὶ λεῖα καὶ φανὰ ξυνίστηκε: Id. Sophist. p. 241 E εἶτε μιμημάτων εἶτε φαντασμάτων αὐτῶν ἢ καὶ περὶ τεχνῶν τῶν ὄσαι περὶ ταῦτα εἰσι<sup>a</sup>: Id. Phæd. p. 92 D ὥσπερ αὐτῆς (sc. τῆς ψυχῆς) ἔστιν ἡ οὐσία ἔχουσα τὴν ἐκωνυμίαν τὴν τοῦ δ ἔστιν (abstract notion). This construction is also used as a periphrasis for an indefinite object, especially in the orators: Lysias p. 733 ταῦτ' οὐν ὡς ἀληθῆ ἐστί, τόν τε Εὐθύκριτον, ὃν πρῶτον ἠρόμην, καὶ τῶν ἄλλων Πλαταιέων ὁσοῖς προσῆλθον, καὶ τὸν, ὃς ἔφη δεσπότης τοῦτου εἶναι, μάρτυρας παρίξομαι: Demosth. p. 613, 9 σώζειν ὑμῖν τοὺς τοιοῦτους, ὧ ἄνδρες Ἀθηναῖοι, προσήκει καὶ μισεῖν τοὺς, οἷός περ οὗτος.

d. In the construction οἱ μὲν—οἱ δέ, which properly signify *some here—some there, part—part*. This is found in Homer, and is very common both in prose and poetry. The use of the sing. ὁ μὲν—ὁ δέ is post-Homeric: very frequently τὸ μὲν—τὸ δέ, τὰ μὲν—τὰ δέ, τῇ μὲν—τῇ δέ, *partim—partim*. So Ephes. iv. 11 ἰδωκεν τοὺς μὲν ἀποστόλους, τοὺς δέ προφήτας, τοὺς δέ κ. τ. λ. This also is joined with this formula, ὁ μὲν τις—ὁ δέ τις, *alius quis—alius quis*, properly, *any one here—any one there*; when the contrasted persons are uncertain or indefinite: Xen. Cyr. VI. 1, 1 ἐν τούτῳ οἱ φίλοι τῷ Κύρῳ προσῆγον οἱ μὲν καθουσίους αὐτοῦ μένειν δομένους, οἱ δέ Ὑρκανίους, ὁ δέ τις Σάκας, ὁ δέ τις Γωβρύαν: here several individuals are signified by the indefinite singular τις: Plat. Phileb. p. 13 C τὰς μὲν εἶναι τινὰς ἡδονὰς ἀγαθὰς, τὰς δέ τινὰς κακὰς: Euthyphr. p. 12 A τὸ μὲν αὐτοῦ ὄσιον, τὸ δέ τι καὶ ἄλλο: interchanged with ἄλλος: Id. Legg. p. 658 B εἰκός που τὸν μὲν τινα ἐπιδεικνύειν ῥαψῳδίαν, ἄλλον θὲ κιθαρῳδίαν, τὸν δέ τινα τραγῳδίαν: with τις preceding; Id. Gorg. p. 499 C ἡδονὰς τινὰς εἰσὶν αἱ μὲν ἀγαθαί, αἱ δέ κακαί<sup>b</sup>.

e. ὁ, ἡ, τό is used also as an attributive with a demonstrative force in all the post-Homeric writers. Thus of objects well known, or mentioned before: Plat. Rep. p. 329 E τὸ τοῦ Θεμιστοκλέους εὖ ἔχει δς τῷ Σεριφίῳ (Seriphio isti) λοιδορουμένῳ—ἀπεκρίνατο: Id. Charmid. p. 155 D ἐνόμισα σοφώτατον εἶναι τὸν Κριτίαν τὰ ἐρωτικά, δς εἶπεν ἐπὶ τοῦ καλοῦ λέγων παιδὸς κ. τ. λ. (alluding to the well known story): Demosth. p. 850, 19 ἐξήτει με τὸν ἄνθρωπον (sc. Milyam, istum hominem): so frequently in this orator: Id. p. 90, 3 ἐχθρὸς ὑπάρχων τῇ πόλει (Athenis, huic urbi) Φίλιππος: Theocrit. VIII. 43 ἐνθ' ἃ καλὰ παῖς ἐπινίσσεται: Ibid. 47 ἐνθ' ὃ καλὸς Μίλων βαίνει ποσίν.

Obs. 4. The forms ὁ ἡ, οἱ αἱ, would properly be oxyton when used demonstratively, but they more generally are written without an accent.

Obs. 5. There are some passages in G. T. Matt. i. 26, John vii. 17. 40, Acts xxvi. 10, Mark xiii. 20. Acts ix. 2, where the article is held by some to have a purely demonstrative force of *this* or *that*; but on examination it will be seen that it is to be accounted for by some one of the usages given above, Obs. 2.

### The Article ὁ, ἡ, τό, as a Relative Pronoun.

§. 445. 1. In the Homeric dialect, the demonstrative ὁ, ἡ, τό frequently assumes the functions of the relative pronoun, ὅς, ἥ, ὅ: Il. α. 125 ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν τὰ δέδασται. This idiom may be accounted for by the consideration, that language originally makes no difference of form between principal and dependent sentences, but places them separately in similar parallel forms, as if standing in the same independent relations to the speaker. So Il. χ. 480 Ἡερίωνος δ' μ' ἔτρεφε.

<sup>a</sup> Heindorf ad loc.

<sup>b</sup> Stallb. ad loc.

<sup>c</sup> Heindorf p. 62.

2. This use of the article as the relative passed into the Ionic and Doric writers: Hdt. III. 81 τὰ μὲν Ὀδάνης εἶπε—λελέχθω κάμοι ταῦτα: τὰ δ' ἐς τὸ πλῆθος ἀνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε: cf. c. 82 princ. Ibid. πάντων τῶν λέγω ἀρίστων, *quæ dico*.

3. The Attic comic and prose writers do not admit this relative force of the article. The tragedians have adopted it only in the neuter, the oblique cases, and mostly to avoid an hiatus, or lengthen by position a final short syllable of the preceding word: Soph. CE. T. 1379 δαιμόνων δ' ἀγάμαθ' ἱερά, τῶν ὁ παντλήμων ἐγώ—ἀπιστέρησ' ἐμαντόν: but there is no such reason in Æsch. Eum. 336 θνατῶν τοῖσιν αὐτοουργίαι ξυμπέσωσιν, or in Soph. Phil. 707.

*Obs.* In G. T. there does not seem to be any instance of this use of the article.

\* *The meaning and use of ὁ, ἡ, τό, as the Article proper.*

§. 446. The article ὁ, ἡ, τό, afterwards lost its demonstrative force almost entirely, though traces of it are perceptible in all its uses. A noun conveys of itself merely the notion of the object signified, without any particular application or limitation thereof; when it is desired for any reason (real or imaginary), whether in the nature of the thing or suggested by the context, or by common sense, to particularise this notion, the article is used, to denote that it is viewed as an individual, and especially as an individual distinct from all other members of its class; (this usage of the article was not fully developed till the æra of Attic prose:) but as not only a single person but also a class may be considered as an individual, there hence arises a double and seemingly contrary use of the article, to particularise or generalise and this both with singular and plural nouns.

α. With a singular noun to denote an individual member of a general class, contemplated as such by the speaker—numerical unity, actual individuality: ὁ ἄνθρωπος, *the man*, as distinct from other men; with a plural to denote the members of a class viewed as distinct from it: οἱ ἄνθρωποι, *the men* (of whom I am thinking), distinct from other men.

β. To express the notion of the whole and all its parts conceived of as an individual—generic existence, collective unity, ideal individuality; as, ὁ ἄνθρωπος θνητός ἐστι, *the man* (=all men) *is mortal*. The plural noun denotes the whole class by its parts, to which the article gives an individual collective character: οἱ ἄνθρωποι, *men* (considered collectively): Plat. Legg. 680 C οὐ σφόδρα χρώμεθα οἱ Κρήτες τοῖς ξενικοῖς ποιήμασιν. The singular either puts forward the individual as the type of the whole class, or (which

\* Ellendt Lex Soph. ad voc. ὁ.

is the better way of looking at it) expresses the generic notion to which the article gives a distinct individual character :  $\delta \text{ ἄνθρωπος}$ , *a man* (the animal man) *is mortal* :  $\delta \text{ παῖς}$ , *the child* (as a class)  $\text{πάντων θηρίων ἐστὶ δυσμεταχείριστον}$ .

*Obs.* Hence the uses of the article may be thus stated :

- a. To express the whole.
- β. To express some definite part, either as opposed to the whole, or to some other part.
- γ. When the notion is particularised, either by the usages of thought or of speech, or by the context, or by the speaker or writer.

### *Remarks on the Indefinite Article.*

1. The English indefinite article *a* is also used either to signify "all," but without the definite sense of generic individuality, where in Greek the substantive alone is frequently used—*a man*,  $\text{ἄνθρωπος}$  : or an individual, but not spoken of in a definite manner, *a man*—*any man*, where in Greek the indefinite  $\text{τις}$  is often used :  $\text{γυνή τις ἔρην εἶχε}$  (or  $\text{εἷς}$  in G. T. Matt. viii. 19 :  $\text{εἷς γραμματεὺς}$ ). But sometimes the indefinite article is added ; as, Soph. Cē. R. 107  $\text{τοῦς αὐτοῖν τινάς}$  :  $\text{τις}$  in this case is generally placed after its substantive.

2. The article is not used where merely the indefinite notion is to be expressed without any direct mention of or reference to any other distinctive notion. It is omitted for various reasons, and very arbitrarily ; but where it is found it is never altogether otiose. The substantive without the article often practically expresses the same notion of a whole class or a single individual as with it ; but in the one case it would be distinctively marked as such, in the other it would not. It always lays an emphasis, more or less, on the word, and thus we find it sometimes omitted or inserted contrary to our expectation, according to the view of the speaker or writer. Thus in Soph. Cē. C. 780  $\text{λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά}$ , it is found in one part of the sentence and not in the other, though seemingly quite parallel, but in reality there is an emphasis on the latter clause. So G. T. Rom. i. 21  $\text{γινώσκοντες τὸν Θεόν}$  (*the true God*)  $\text{οὐκ ὡς Θεόν}$  (as the supreme Being, God in the abstract)  $\text{ἐδόξασαν αὐτόν}$ .

### *The Article with Collective, Abstract, Material and Personal Nouns.*

§. 447. 1. With collective names of persons and things, it represents the substantival notion (a) as a definite individual ; particularised either (a) by its own nature, as  $\delta \text{ Θεός}$ ,  $\delta \text{ ἥλιος}$ ,  $\eta \text{ γῆ}$ , or (b) by the usages of thought, as  $\text{οἱ Θεοί}$ , the gods of mythology ;  $\eta \text{ νόσος}$ , the plague of Athens (Thuc. II. 59) ; or (c) the usages of speech, as  $\delta \text{ παῖς}$ , *the slave* ; or when the speaker wishes to emphasise the notion ; or (d) by the context, as where the notion has been before mentioned or implied ; (β) as a definite class, as  $\delta \text{ ἄνθρωπος}$ , *mankind* ; or type of a class, as  $\delta \text{ γεωργός}$ , *the farmer* ; and as a class comprehends all its parts logically distributed, it follows that the article is

also used (*e*) distributively (*each* or *every*); as, Xen. Anab. I. 3, 21 προσαιτούσι δὲ μισθὸν ὁ Κύρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν, οὐ πρότερον ἔφερον, ἀντὶ δαριεκοῦ τρία ἡμιδαρεικά τοῦ μηνὸς τῷ στρατιώτῃ (*every month to every soldier*);—(*f*) when any thing is represented as comprehended under the head of all that is requisite or possible in certain circumstances; as, Xen. Anab. VII. 6, 23 ἔδει τὰ ἐνέχοντα τότε λαβεῖν, *all which the present state of affairs required*: Ibid. 2, 8 ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις (*with the requisite horses*) ἐπὶ τὸ στράτευμα: Plat. Menex. 235 A ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἐκάστου λέγοντες, κάλλιστά πως τοῖς ὀνόμασι ποικίλλοντες, γοητεύουσιν ἡμῶν τὰς ψυχάς.

*Obs. 1.* The article is sometimes used in a possessive sense to particularise the notion as belonging to some one: Theocr. III. 52 ἀλγέω τὰν κεφαλάν: Plat. Theæt. 198 B πρόσχες τὸν νοῦν.

2. Naturally the article need not be used when the noun is not individualised. *a.* Thus in the usages of every day speech, when the object is singular in its nature and yet so familiar as not to need distinguishing from others, as πατήρ, μήτηρ, υἱός, παῖδες, γυνή, ἀδελφός, γονεῖς, θεός, ἄνθρωπος, ἀνὴρ, πατρίς, πόλις, ἄστυ, ἀγρός, γῆ, οἶκος, &c. and this even when a relative follows, Xen. Cyr. III. 3, 53 περὶ γῆς ἐν ᾗ ἔφυτε, καὶ οἶκον ἐν οἷς ἐτράφητε: or where it is wished to represent a notion as thus familiar. So ψυχή, σῶμα, and the parts thereof, unless there is some reason for particularising them more specially; as, πλοῦτος ἔνεκα σώματος ἐστί καὶ σῶμα ψυχῆς (Plat.): Xen. Cyr. II. 3, 18 ἐπαιον τῶν μὲν μηρούς, τῶνδε δὲ χεῖρας, τῶν δὲ κνήμας, τῶν δὲ καὶ ἐπικυπτόντων—τοὺς τραχήλους καὶ τὰ νῶτα, which were thus exposed to the view.

*Obs. 2.* We may illustrate this by our own phrase *going to town*, when in reality we mean *the town par excellence*.

*b.* When two or more nouns are so joined together that they together form a compound notion and lose their separate individuality, as παῖδες καὶ γυναῖκες. So Ἕλληνες καὶ βάρβαροι (Xen.): Plat. Rep. 574 γέροντός τε καὶ γράος. So with abstract nouns: Plat. Phæd. 67 λύσις καὶ χωρισμὸς τῆς ψυχῆς=θάνατος: but in Ibid. 64 ἡ τῆς ψυχῆς ἀπαλλαγή.

*c.* When the collective noun is used almost as a singular or proper name, personifying the thing signified, as Ἥλιος, Γῆ, so Οὐρανός, Θάλασσα, Ἄνεμος, Σελήνη, Αἰδης. So Βασιλεύς, as the usual term for the King of Persia; or when the noun is used as a general designation of some office, as λοχαγός, στρατηγός Rep. Lac. 13, 4: πάρεσι περὶ τὴν θυσίαν πολέμαρχοι, λοχαγοί, πεντηκοστήρες, ξένων στρατηγοί Xen.

*d.* In certain phrases where the collective noun has an abstract or indefinite force, as Plat. Euthyd. 8 D ἡγεῖσθαι θεούς—ἵέναι ἐπὶ

**δείκνον**—ἐφ' ἑαυτοῦ εἶναι. If the article is used in these forms it is either demonstrative, as Eur. Hec. 800 νόμῳ γὰρ τοὺς θεοὺς ἡγοῦμεθα, the particular gods mentioned in 799, or it signifies some particular instance or case of the general notion, as ἐπὶ τῷ δείκνον, *to the supper party*.

**Obs. 3.** The effect of the omission of the article is frequently that the absence of any particular definition or limitation of the notion brings forward its general character.

**Obs. 4.** Some words are found both with and without the article, and seemingly with but little difference; but without the article they signify the general notion conceived of abstractedly, and not as in actual existence; with the article the objective existence is brought forward, as Θεός, *the Divinity*; ὁ Θεός, *the God we worship* &c.

**Obs. 5.** In certain nouns of this class the noun without the article brings before us the notion in its abstract nature: Xen. Mem. IV. 3, 14 ἀνθρώπου ψυχὴ τοῦ θείου μετέχει, *the soul viewed abstractedly*; ἡ ψυχὴ ἀνθρώπου would be *the soul of man*, viewed generically, and universally—*every soul*. So ἀνθρώπος, *man* viewed in respect of his nature; ἐστὶ θνητός—ὁ ἀνθρώπος, *the class man*.

**Obs. 6.** In G. T. the article is used much as in classical Greek, though it is less frequently omitted; as we find τῷ γένει, τῷ πλήθει, rather than γένει, πλήθει: so sometimes ὁ ἥλιος. In addition however to the words given in 2. a. we find μεσημβρία, ἀγορά, πρόσωπον, θύρα, νόμος, ῥῆμα, κόσμος. κτίσις, κύριος, διάβολος, sometimes without the article. The article is used with singular nouns in parables, &c. to express the type of a class: John x. 11 ὁ ποιμὴν ὁ καλός.

**Obs. 7.** In G. T. νόμος, when the Mosaic Law is meant, generally has the article; without the article it signifies Law in the abstract, whether natural or revealed. There are however exceptions to this, as naturally a word which expressed so familiar a notion as the Mosaic Law might fall under **Obs. 2.** above, and be used without the article. It is always without the article when joined as an attributive genitive with a noun which has not the article, as ἔργα νόμου: the reason of this is, that the words together form one compound notion of a general signification, and without express reference to the particular works or the particular law, as ἔργα νόμου, *law-works*, as we say *law-righteousness*, *heart-worship*; which we resolve more definitely into *the righteousness of the law—the worship of the heart*. In the Gospels the article is always used, except in Luke ii. 23, 24, but the defining word Κυρίου is joined with it in both passages.

**Obs. 8.** In some passages, where νόμος alone is seemingly used of the Mosaic law, it will be seen on closer analysis that the notion of Law in the abstract or Revelation will suit the context as well, if not better: see Rom. i. 12. v. 13.

**Obs. 9.** When a substantive, which would most naturally be without the article, is followed by an apposition, it often has the article, as the apposition denotes that it is to be particularised.

§. 488. 1. Abstract nouns, when considered as such, do not take the article, as an abstract notion is not properly capable of individuality; but the article is used sometimes either to define or particularise the abstract in some particular phase or energy, as βίος, *life*;

ὁ βίος, *the life of man*; ἀγαθόν, *good abstractedly*; τἀγαθόν, *the good, good as conceived of by the mind*. So θάνατος, *death in the abstract*; ὁ θάνατος, *either death conceived of universally, or a particular sort of death, or the moment of death*: Plat. Theæt. 142 C ὀλίγον πρὸ τοῦ θανάτου. So ἀρχή, *beginning in the abstract*: Plat. Rep. 377 A ἀρχή...ἡμῖν παντός—ἡ ἀρχή, *some particular beginning*: Demosth. 29, 4 πρὶν τὴν ἀρχὴν ὁρθῶς ὑποθέσθαι. So φιλοσοφία, *philosophy in the abstract*; ἡ φιλοσοφία, *either the study of philosophy, or a particular branch of philosophy, or the whole of philosophy*.

2. Or it gives a collective force, so that the notion is taken in its widest extent; as, Plat. Phæd. p. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὕτη ἡ φρόνησις μὴ καθαρμός τις ἦ. So with the plural αἱ ἀρεταί, *virtues collectively*.

Obs. 1. The difference between these nouns with and without the article may be understood by distinguishing between a comprehensively general and a vaguely general term, and between real and ideal existence.

Obs. 2. The names of arts and sciences, virtues and vices, are generally without the article, either as being familiar from every day use, and therefore sufficiently particularised, or as viewed in their abstract ideal character. So also πλῆθος, μέγεθος, ὕψος, εὖρος, have not the article when used adverbially, as definitions of space and size. So πρόφασιν γένος, *not τὴν πρόφασιν τὸ γένος*. So also ἀρχή, τελευτή.

Obs. 3. When the inf. is used as an abstract subst., as it expresses the completion and character of the notion, it is generally introduced by the article: τὸ ὑπὲρ τῆς πατρίδος ἀποθανεῖν καλόν ἐστι.

§. 449. Material nouns, as such, are not capable of being represented as parts of a class, and therefore take the article only when the thing spoken of is to be represented as particularised in the speaker's mind; as, τοῦ οἴνου πίνειν, *this wine*: or when the whole extent of the notion is to be signified, τὸ γάλα ἐστι καλόν, *the milk (all)*.

§. 450. 1. Personal names, signifying individuals, but not individuals belonging to a class, and therefore requiring no further expression of their individuality, properly do not take the article; as, Σωκράτης ἔφη: but they frequently take it in narratives, when the person is spoken of as regarded in some particular view by the speaker; as, ὁ Σωκράτης ἔφη, *the Socrates I just spoke of*. So of famous persons, Æsch. 53. 10 ὁ Σόλων. So Thuc. VII. 75 ἐδόκει τῷ Νικίᾳ καὶ τῷ Δημοσθένει; the article seems to be used to mark that the resolution was come to by each general. In G. T. the usage varies: so Matt. i. 2 τὸν Ἰσαάκ &c., while in the next verse Ἰσαάκ alone, and so throughout the genealogy: Matt. xii. 24 τῷ βεελζεβοῦλ, *that well-known Beelzebub*. Πατήρ applied to God always takes the article, so also almost always ὁ Ἰησοῦς—always ὁ Πέτρος.

Obs. 1. When joined with an adjunct., the proper names generally take

the article, as denoting an individual of a class ; as, *ὁ σοφὸς Σωκράτης*. *Socrates who is of the number of the wise*. It has sometimes, when joined to an attributive of a personal name, an ironical force ; as, *Soph. Ant. 31 τὸν ἀγαθὸν Κρέοντα*, *that good Creon*.

2. With local names, as names of countries and cities, the article properly speaking would not be used, as it is not needed either to particularise or to generalise the places named ; where it is found, it has rather a demonstrative force, either referring to a former mention of the country, (*Thuc. VI. 2 ἐλθόντες δὲ ἐς τὴν Σικελίαν*, *thū Sicily* ; while in the same chapter *Σικελία* occurs twice without the article) or it marks it as known and famous : *Thuc. IV. 8 ἀναχωρήσαντων ἐκ τῆς Ἀττικῆς* : *Id. I. 130 διὰ τῆς Θράκης* : *Ibid. 131 ἐς τὴν Σπάρτην*, but just after *ἐς Σπάρτην* : *Hdt. I. 77, 3 ἐς τὰς Σάρδεις*, and *Ibid. 4 ἐπὶ Σάρδεις* : it will be seen from these examples that the writers used either form according to their fancy at the moment, and the difference of meaning between them is in reality inappreciable.

*Obs. 2.* When the proper name is followed by a substantive with the article in apposition, it generally has not itself the article ; as, *Κροῖσος ὁ τῶν Λυδῶν βασιλεὺς*. If the article is added to it, it signifies that the person has been already named. When the word or sentence in apposition has not the article, the personal noun has it not ; as, *Θουκυδίδης Ἀθηναῖος* : but this idiom is not so common as *Θουκ. ὁ Ἀθην.*, and is only used when the attributive is unimportant ; but when the apposition is emphatic, and is used really to distinguish different persons of the same name, the article is always added. The same distinction exists with the personal pronoun, when used as a personal name, *ἐγὼ ὁ τλήμων*, *I, the unlucky* : *ἐγὼ τάλας*, *I, an unlucky man*. When a participle, used as a substantive, stands in apposition, the article is always used with it ; and generally also with the substantive to which it is in apposition ; as, *Hdt. VI. 47 οἱ Φοίνικες—οἱ κτίσαντες τὴν νῆσον*. Names of rivers are generally joined to the word *ποταμός*, as adjectives, and stand between it and the article ; as, *Hdt. I. 72 ὁ Ἄλως ποταμός*. So also hills and countries, sometimes islands, when they are of the same gender with the word in apposition, *ὄρος, ἄκρον, γῆ, νῆσος*, &c. ; as, *τὸ Σούνιον ἄκρον, ἡ Θεσπρωτὶς γῆ, ἡ Δῆλος νῆσος*. So *Hdt. II. 106 ὁ Αἰγύπτου—βασιλεὺς Σέσωστρις*.

*Obs. 3.* For the article with personal names in apposition, see §. 467. *Obs. 1*

*Obs. 4.* In indefinite notions of time, place, quantity, &c. the article of course is not used : so *ἡμέρας, νυκτός, by day, by night* ; *ἑσπέρας, at evening* : *ἐς μέσον—εὐώνυμον—δεξιᾶ, ἀριστερᾶ—ἀπ' οὐρᾶς, from the rear* ; *παρ' ἄσπεδα, to the left*, or (*Eur. Med. 250.*) *ὑπὲρ ὅπλων, under arms* ; *ἐπὶ πόδα—εἰς ἄστυ, κατὰ γῆν, by land* ; *διὰ θαλάσσης* : so *μακάρων νῆσοι, Paradise* : so *τρίτῃ ἡμέρᾳ—δευτέρῃ μηνί. ἐπὶ τελευτῇ, at last*. See also §. 448. *Obs. 1.*

*Obs. 5.* In G. T. the article is generally used with names of countries and rivers, and towns, except *Αἴγυπτος* which never has it. The names of cities have it less often, and it is worthy of remark that frequently the first time the local name is used it is without the article, while afterwards it has it. Compare *Acts xvii. 15. and 17* ; but sometimes this is reversed, compare *Acts xx. 1. and 3*.

*The Article with Adjectives or Participles used as Substantives.*

§. 451. 1. When, by the ellipse of a substantive, the adj. or part. stands as a substantive, the article is generally prefixed when the whole of the notion is signified, and the whole is regarded as an individual class; as, *ὁ μείων*—*οἱ ἀγαθοί*—*τὸ κακόν*—*οἱ ἔχοντες*, *the rich*: *ὁ βουλόμενος*, *quivis*: *ὁ τυχών*, *any one*: St. James ii. 6 *τὸν πτωχόν*. So the article is prefixed to an adjective which by an ellipse expresses a definite individual person or thing, *ἡ οἰκουμένη* (sc. *γῆ*). So G. T. *ἡ ἔρημος*: but when indefinite parts only of the notion are signified, the article is omitted; as, *κακὰ καὶ αἰσχροὰ ἐπραξεν*.

*Obs. 1.* The word *πᾶς* is sometimes prefixed to the article and adjective (or participle) used for the whole class: *πᾶς ὁ ἄδικος* (Plat.): so *πάν τὸ ἐναντιούμενον* (Thuc. VI. 89).

2. The article is also used with participles when any individual is so conceived of by the speaker, that he is particularized as having some particular character, office, employment, or position; this part. is expressed in Latin by, *Is qui*: English, *he*, or *they who*, *one who*; as, Hdt. IX. 70 *πρώτοι δὲ ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες*: Id. III. 71 *ἄνδρες οἱ παρεόντες, viri, qui hic adestis*: Xen. Cyr. II. 2, 20 *αἰσχροὺν ἀντιλέγειν, μὴ οὐχὶ τὸν πλείστα πονοῦντα καὶ ὠφελούντα τὸ κοινόν, τοῦτον καὶ μεγίστων ἀξιοῦσθαι*: Id. Anab. II. 4, 5 *αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται, nemo statim erit, qui nobis viam monstret*: Id. Hell. VII. 5, 24 *μάλα γὰρ χαλεπὸν εὐρεῖν τοὺς ἐβελήσαντας μένειν, ἐπειδὴν τινὰς φεύγοντας τῶν ἑαυτοῦ ὀρώσι*: Isocr. p. 18 B *πολλοὺς ἔχομεν τοὺς ἐτοίμους—συναγωνιζομένους*: Plat. Menex. p. 236 B *ἤκουσε—, ὅτι μέλλοιεν Ἀθηναῖοι αἰρεῖσθαι τὸν ἐροῦντα, qui orationem haberet*: Demosth. p. 101, 46 *ὧ', ὥσπερ ἐκείνος ἔτοιμον ἔχει δύναμιν, τὴν ἀδικήσουσαν καὶ καταδουλωσομένην ἅπαντας τοὺς Ἕλληνας, οὕτω τὴν σώσουσαν ὑμεῖς καὶ βοηθήσουσαν ἅπασιν ἔτοιμον ἔχητε*. So *εἰσὶν οἱ λέγοντες, sunt, qui dicant*, instead of the obsolete form *εἰσὶν οἱ λέγουσιν*, Plat. Gorg. 503 A.

*Obs. 2.* There are however passages both in prose and poetry where the article is wanting; in these cases the person or thing is spoken of only generally; neither regarded as any definite part of a class, nor standing for the collective unity of the whole class; and of course the usage depends on the intention or fancy of the writer: Eur. Phœn. 270 *ἅπαντα γὰρ τολμῶσι δεινὰ φαίνεται*: Xen. Cyr. VI. 2, 1 *ἦλθον δὲ ἐν τούτῳ τῷ χρόνῳ καὶ παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες*: Plat. Gorg. p. 498 A *νοῦν ἔχοντα (οὕτω εἶδες) λυπούμενον καὶ χαίροντα*: Id. Legg. p. 795 B *διαφέρει δὲ παμπολὺ μαθὼν μὴ μαθόντος καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου, the instructed (speakers generally) differs from the uninstructed, and he who is practised, from him who is not*: having the whole class or some one individual in view.



*Obs.* 3. For the neuter article with neuter adjectives and participles, see §. 436.

*Obs.* 4. When a participle with the article follows a substantive it is in apposition, as οὗτος ὁ παρών, *he, the man, who is present*; without the article it is gerundial (see §. 695.): οὗτος παρών, *by his presence, or when he was present*.

*Obs.* 5. In G. T. also, the participle with the article is used for a simple substantive; as, Matt. xiii. 3 ὁ σπείρων, *the sower*.

*Article with the Pronoun, either with or without a Substantive.*

#### PERSONAL PRONOUNS.

§. 452. α. Substantival pronouns have an article only in a demonstrative force pointing to some preceding subst.—(Frequent in Plato, much more seldom in later prose): Plat. Lys. p. 203 B δεῦρο δὴ, ἢ δ' ὅς, εὐθὺ ἡμῶν (*huc recta via veni ad nos*). Οὐ παραβάλλεις; (*Non accedis?*) "Αξιον μέντοι. Ποῦ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὁμᾶς; Id. Theæt. p. 166 A γέλωτα δὴ τὸν ἐμὲ ἐν τοῖς λόγοις ἀπέδειξε. This construction seems to be confined to the accusative.

β. With adjectival pronouns, the article is found as early as Homer in a demonstrative sense: Il. λ, 608 τῷ ἐμῷ καθαρισμένῃ θυμῷ, *this my heart*: (so Soph. Œ. R. 573 τὰς ἐμὰς—Λαίου διαφθοράς, *this, which he had just alleged, my murder of Laius*. If this demonstrative notion is not required, the article is omitted; as, Il. ε, 243. In Attic, the article is, as a general rule, joined to the pronoun, the article standing first, then the pronoun, lastly the subst.; as, ὁ ἐμὸς πατήρ, as the subst. is particularised by the pronoun: but it may be omitted when the subst. is one of the common words given in §. 447. 2. α., or expresses an indefinite person or thing.

§. 453. Demonstrative pronouns:—α. Οὗτος, ὅδε, ἐκεῖνος, αὐτός *ipse*, as a general rule take the article with the noun in Attic Greek, in either of these collocations: demonstrative, article, subst.; or, article, subst., demonstrative; as,

οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος (not ὁ οὗτος ἀνὴρ): but see below,

*Obs.* 2.

ἦδε ἡ γνώμη or ἡ γνώμη ἦδε,

ἐκεῖνος ὁ ἀνὴρ or ὁ ἀνὴρ ἐκεῖνος,

αὐτὸς ὁ βασιλεὺς or ὁ βασιλεὺς αὐτός (but ὁ αὐτός=*idem*: but see *Obs.* 2.)

*Obs.* 1. In poetry it is often omitted<sup>a</sup>. Homer rarely uses δ, ἡ, τό, with the demonstr. pronoun: Il. σ, 206 τοῦτο ἔπος: Il. ν, 202 κείνος ἀνὴρ: but

<sup>a</sup> Ellendt. Lex. Soph. ad voc. δ c. vol. ii. p. 243.

Od. σ, 114 τοῦτον τὸν ἀναλτον. And in prose it is sometimes omitted, when the substantive is either a proper name, or a collective noun used as a proper name; as, Thuc. II. 74 ἐπὶ γῆν τήνδε. It is always omitted when the pronoun logically stands as the subject, and the subst. as the predicate of the sentence; as, Thuc. I. 1 κίνησις αὕτη ἐγένετο, i. e. *hic erat motus*: Ibid. 65 αἰτία αὕτη: Plat. Gorg. p. 510 D αὕτη, ὡς ἔοικεν, αὐτῷ δδός ἐστι, *this is his way as it seems*: Id. Menon. p. 71 E αὕτη ἐστὶν ἀνδρὸς ἀρετή, *this is the virtue of a man*: Ibid. p. 75 B ἔστω γὰρ δὴ ἡμῖν τοῦτο σχῆμα: Id. Apol. p. 24 B αὕτη ἔστω ἰκανὴ ἀπολογία. So τούτῳ τῷ διδασκάλῳ χρῶνται, *they have this teacher*; τούτῳ διδ. χρ., *this is the man whom they have as a teacher*.

Obs. 2. When a substantive is joined with an attribute, and has the article, αὗτος stands after the attribute, and is thus sometimes placed between the article and its subst.; as, Thuc. VIII. 80 αἱ μὲν τῶν Πελοποννησίων αὗται νῆες, for αὗται αἱ τ. Π. ν.: Xen. Anab. IV. 2, 6 μαστὸς ἦν, παρ' ᾧ ἦν ἡ στενὴ αὕτη ὁδός, ἐφ' ἣ ἐκάθηντο οἱ φῶλακες (for παρ' ᾧ ἦν αὕτη ἡ στενὴ ὁδ.). Αὐτός also stands between the article and a participle when these represent a relative sentence in which αὐτός would belong to the subject; as, Demosth. p. 459 ἐν δὲ τῷ κοινῷ μὴ χρῆσθαι τῷ νόμῳ τούτῳ τὴν πόλιν τὴν αὕτην ἐπιτάξασαν τοῖς ιδιώταις, for τὴν πόλιν, ἣ αὕτη ἐπέταξεν. So also τοιοῦτος; see below.

Obs. 3. When in G. T. these pronouns are thus used the noun always has the article.

β. The demonstr. pronouns of quality and quantity, τοιοῦτος and τοσοῦτος &c. have the article, when the substantival notion to which they are joined is conceived of as a whole class; it is omitted when it is merely used generally: τοιοῦτοι ἄνδρες, *men of such a nature*; οἱ τοιοῦτοι ἄνδρες, *men of this class—such men as those just spoken of*: Isocr. 426. c. διατριβὴν παρέχειν πρέπουσαν τοῖς τηλικούτοις. The article stands either between the pronoun and subst. or before them; as, τοιοῦτος ὁ ἀνὴρ, τοσοῦτο τὸ χρῆμα, or ὁ τοιοῦτος ἀνὴρ, τὸ τοσοῦτον χρῆμα: Hdt. III. 82 ἔχω τοῖνυν γνώμην, ἡμέας ἐλευθερωθέντας διὰ ἓνα ἄνδρα τὸ τοιοῦτο (*hanc talem imperii formam*) περιστελλεῖν: Xen. M. S. I. 5, 2 διάκονον δὲ καὶ ἀγοραστὴν τὸν τοιοῦτον ἐβελήσαιμεν ἂν προῖκα λαβεῖν: Plat. Rep. p. 468 C καὶ καθ' Ὁμηρον τοῖς τοιοῖσδε δίκαιον τιμᾶν τῶν νέων ὅσοι ἀγαθοί. The article however has most usually a demonstrative force pointing to something already spoken of: Ibid. p. 476 C ἐγὼ γ' οὖν ἂν—φαλὴν δυνειρώττειν τὸν τοιοῦτον: Demosth. p. 42, 6 ἂν—ἐπὶ τῆς τοιαύτης ἐβελήσγητε γενέσθαι γνώμης. In poetry we find other pronouns of this class in similar construction; as, ὁ τοιοῖσδε, οἱ τηλικούτοι Soph. Ant. 726. So also Æschin. 64. 33 ὁ τηλικούτος.

Obs. 4. Τοιοῦτος also, like αὐτός, has the article in the constructions mentioned in the foregoing Obs., where it stands with a participle for the predicate of a relative sentence; as, Demosth. p. 467 τοῦτον τὸν τοιοῦτον περὶ ὑμᾶς γενόμενον, sc. ὃς γεγῆνται τοιοῦτος.

Obs. 5. In G. T. τοιοῦτος is joined with the article when the substantive is the type of a class: Matt. ix. 37 ἐν τῶν τοιοῦτων παιδίων.

γ. Even relative pronouns have the article, as in the construction *ὁ οἷος σὺν ἀνήρ*. See *Attraction of Relatives*.

δ. For interrogative pronouns with the article, see *Interrogative Sentences*, §. 872. *Obs.* 3.

§. 454. 1. Indefinite Pronouns and Numerals. Πᾶς or πάντες is found with the article; (α) when the pronoun stands first, the article second, and the subst. last, as πάντες οἱ ἄνθρωποι : or the article first, the subst. second, and πάντες last, as οἱ ἄνθρωποι πάντες, it expresses either the whole of certain definite objects implied in the context (as all the men just mentioned); or the whole as opposed to other objects (all men as opposed to brutes); or in reference to some particular circumstances; as, πάντες οἱ δικάσται, *all the judges*.

So Thuc. VII. 60 τὰς ναῦς ἀπάσας πληρῶσαι, *to man all these ships* : St. Matt. i. 17 πᾶσαι αἱ γενεαί, *all the generations* : so πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ Plat., *all the truth*, as opposed to falsehood, or as defining some particular branch of truth; (τὴν πᾶσαν ἀλήθειαν, *the whole truth*, as opposed to part of it) : Ibid. τὰς καλὰς πράξεις ἀπάσας, *all the good actions* (τὰς ἀπάσας, *all without exception* : Hdt. V. 67 Ἀργεῖοι τὰ πολλὰ πάντα ὑμνέσται, *are sung of in all sorts of various ways*; τὰ πάντα πολλά, *would be much in all* : so ἀνὰ πᾶσαν τὴν ἡμέραν, *the whole day, opposed to night*; ἀνὰ πᾶσαν ἡμέραν, *daily*; ἡμέραν τὴν ἅπασαν, *the whole day without interruption*. So Thuc. VII. 59 εἰλεῖν τὸ στρατόπεδον ἅπαν, as opposed to the fleet (τὸ ἅπαν στρατόπεδον, *the whole without exception*) : Rom. iii. 19 πᾶς ὁ κόσμος, *all the world*, as opposed to a part of it : ὁ πᾶς κόσμος would be “the world viewed as a whole.”

β. When πάντες stands between the article and the substantive, as οἱ πάντες ἄνθρωποι, or after the substantive and the article, as ἄνθρωποι οἱ πάντες, the notion of the *whole as opposed to its parts* is expressed—in all—as a body—collectively, without exception, &c. :

Hdt. V. 120 πεσόντων τῶν πάντων πολλῶν, *many in all* : Id. III. 71 ὑπισχνούμενος τὰ πάντα (χρήματα) οἱ μυρία δώσειν, *to give him every sort of possession (without exception) by thousands* : Thuc. VII. 68 ἀνδράσι μὲν τὰ λυγίστα προσέθεσαν—πόλει δὲ τῇ πάσῃ (as opposed to the individual) τὴν αἰσχίστην ἐπέκλησιν. So Plat. Gorg. 470 E ἐν τούτῳ ἡ πᾶσα εὐδαιμονία ἐστίν, *happiness generally* : Thuc. IV. 60 ἡ πᾶσα Σικελία, *Sicily as a nation*. G. T. as Gal. v. 14 ὁ πᾶς νόμος, *the whole of the law*—the law viewed as a whole. So with definitions of number—in all : Hdt. IX. 81 τὰ πάντα δέκα, *ten in all* (δέκα πάντα, *ten of each*) : Hdt. VII. 4 συνήνεκε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα ἔτεα ἕξ τε καὶ τριήκοντα, ἀποθανεῖν, *thirty-six, all the years taken together*; τὰ ἔτεα πάντα, *would be all these six and thirty years*. So Thuc. III. 66 ξυνεπληρώθησαν νῆες αἱ πᾶσαι δέκα μάλιστα καὶ ἑκατόν, *about one hundred and ten in all* : Thuc. II. 101 τριήκοντα τὰς πάσας, *thirty days in all*. When the notion of “all” is merely indefinite, neither signifying expressly the whole class, nor all the definite parts of a class, the article is not used. So ὅλος : ὅλη πόλις, *a whole state*; ἡ ὅλη πόλις, *the state as a whole*, opposed to its parts.

*Obs.* 1. Herodotus follows Homer (Od. ε, 244 εἴκοσι πάντα) in some-

times using in definitions of number πάντα without the article; as, I. 163 ἐβίωσε πάντα εἴκοσι καὶ ἑκατὸν ἔτεα, for ἐβίωσε τὰ πάντα.

*Obs. 2.* The distinction between these forms will be easily mastered if we recollect that the article particularises and lays emphasis on the word to which it is joined: thus in τὰ θύσιμα πάντα, or πάντα τὰ θύσιμα, the emphasis is on θύσιμα, and opposes it definitely to all other animals—all *sacrificial animals*, and no others; in τὰ πάντα θύσιμα, or θύσιμα τὰ πάντα δέκα, the emphasis is on πάντα and opposes it to the parts whereof it is made up, the *sacrificial animals without exception*. So πᾶσα ἡ Ἑλλάς, *all Greece*; ἡ πᾶσα Ἑλλάς, *Greece in a body*.

*Obs. 3.* This use of the article with πάντες and the substantive is to be distinguished from its use with πάντες alone—οἱ πάντες signifies the whole taken collectively: Thuc. I. 101 ἡ καὶ Μεσσηνιοὶ ἐκλήθησαν οἱ πάντες, *they were collectively called Messenians*; πάντες ἐκλήθησαν Μεσσηνιοὶ, would be, “*all these were called Messenians*.”

*Obs. 4.* Πᾶς with a noun but without the article, is simply *every*: (except with proper names, to which of course the notion “*every*” is inapplicable, or with words used as such, as γῆ, ἥλιος, (see §. 447. *Obs. 1. c.*), here πᾶ. without the article is “*all*,”) πᾶσα πόλις, *every city*; πᾶσα ἡ πόλις, *all the city*; ἡ πᾶσα πόλις, *the city as a whole*.

*Obs. 5.* In G. T. these distinctions are observed. The seeming instances of πᾶς without the article meaning “*all*,” are solved by observing that they occur with proper names, or that the word “*every*” gives the sense of the passage as well as, if not better than “*all*.” See Eph. iii. 15. Col. iv. 12. 1 Pet. i. 16. Eph. i. 8. 2 Cor. ii. 12. In Eph. ii. 21. however, πᾶσα οἰκοδομή is the *whole building*. In G. T. we always find πᾶσαν τὴν γῆν, *the whole earth*, never πᾶσαν γῆν.

2. Also with ἕκαστος, ἑκάτερος, the article is used to mark more strongly the notion of the individuality of each. Ἐκαστος generally stands first; as, Xen. Anab. VII. 4, 14 καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας: Ibid. III. 2, 36 ἐπὶ τῶν πλευρῶν ἑκατέρων: Plat. Rep. 338 D ἐκάστη ἡ ἀρχή. In G. T. the article is not found with ἕκαστος.

3. The article with ἄλλοι signifies *the rest*. The singular ἄλλος &c. is also joined with the article: ἡ ἄλλη Ἑλλάς, *the rest of Greece*. St. Matt. x. 23 τὴν ἄλλην πόλιν, *the other city*—opposed to ἐν τῇ πόλει ταύτῃ. Ἐτερος takes the article, to denote more strongly the individuality implied in it.

So οἱ ἕτεροι, *the other of two parties*; πολλοί, *many*; οἱ πολλοί, *the most, the many, the plebs*; πλείους, *plures*; οἱ πλείους, *plurimi, the most*; τὰ πλέονα, *the most, the greatest part*; so in the sing., τὸ πολὺ, *the greater part*: Hdt. I. 102 στρατὸς ὁ πολλός, *the greater part of the army*: Id. VI. 81 τὴν μὲν πλέω στρατιὴν ἀπῆκε: ὀλίγοι, *pauci*; οἱ ὀλίγοι, *emphatically the oligarchy*. So αὐτός, *ipse*; ὁ αὐτός, *idem, his very self*.—See §. 656.

*Obs. 6.* Homer uses both πολλοί and οἱ πολλοί for *ceteri*, and αὐτός for ὁ αὐτός.

*Obs. 7.* The article is sometimes apparently used with πλείους in its simple comparative sense of “*more*,” but the comparative notion really

refers to another notion in the sentence : Soph. Ant. 313 τοὺς πλείονας ἀτωμένους ἴδοις ἢ ἢ σεσωμένους = τοὺς πολλοὺς ἀτωμένους μᾶλλον ἢ<sup>a</sup> κ. τ. λ. : Id. Œd. Col. 796 κάκ' ἂν λάβοις τὰ πλείον', ἢ σωτήρια, i. e. τὰ πολλὰ μᾶλλον κακά.

*Obs.* 8. In G. T. οἱ πολλοί signifies "*the many—the most*," 1 Cor. ii. 17 ; or, the "*many*" opposed to "*unity*," Rom. xii. 5 ; or the "*many*" opposed to "*one*," Rom. v. 25 and 19.

### *The Article with numerals.*

§. 455. 1. The article stands with cardinal numerals (*a*) when the number is to be decidedly marked ; as, Plat. Rep. 460 Ε ἄρ' οὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσι ἑτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα<sup>b</sup>. Or the article frequently has (*b*) a demonstrative force, though here it is more properly joined with the subst., either expressed or implied, than the numeral ; as, Hdt. VIII. 46 οἱ Χαλκιδέες τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι παρεχόμενοι. So G. T. Matt. x. 5 τοὺς δύο δώδεκα. (*c*) Hence it sometimes is partitive : Thuc. I. 10 τῶν πέντε τὰς δύο μοίρας. Or (*d*) it sometimes gives the notion of the whole ; as, Xen. Anab. II. 6, 15 ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτεα, *fifty years in all*.

2. Ἄμφω and ἀμφότεροι have the article either in an emphatic or demonstrative force ; as, Thuc. V. 23 ἀμφω τῷ πόλει : Id. III. 6 ἐπ' ἀμφοτέροις τοῖς λιμέσι.

3. The ordinal numerals are regularly joined with the article ; as, ὁ πρῶτος στρατηγός. So τὸ πρῶτον, τὸ τρίτον, *the first, third time*.

*Obs.* The ordinals are used also in Homer with the article, which is here to be taken as a substantival pronoun with the numeral in apposition ; as, Il. ψ, 265 τῷ πρώτῳ—τῷ δευτέρῳ—τῷ τρίτῳ—τῷ δὲ τετάρτῳ—πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρῳτον ἔθηκε, *him who was first, second, &c.*

### *The Article with the Attributive Genitive or Dative—with a Preposition and its cases—or with an Adverb.*

§. 456. 1. *a*. In the forms given, οἱ ἀμφὶ τὸν πόλεμον, οἱ περὶ τινα, τὰ τῆς πόλεως, (see §. 436.) the article is used, sometimes because the substantival notion is particularised by the attributive with which it is joined, sometimes for the sake of clearness.

*b*. But besides this substantival use of the preposition and its case with the article, it is very frequently used adjectively, and this either as a direct attributive, as ἡ πρὸς τὴν πόλιν ὁδός, or in apposition, as ἡ πρὸς τὴν πόλιν ; and in this latter formula the article is sometimes omitted, see §. 467. *Obs.* 2.

2. The article is used with adverbs of place and time, more

<sup>a</sup> Herm. Ant. 313.

<sup>b</sup> Stallb. ad loc.

rarely of quality and modality, and with the adverb stands either for an adjective, οἱ νῦν ἀνθρωποι, or for a substantive, οἱ νῦν, τὰ νῦν.

*Obs. 1.* The article is sometimes joined not only with an attributive genitive, but also with a dative; as, τὴν τῇ ἑκτη (Æschin.): Eur. Hec. 1267 ὁ Ὀρηξὶ μάντις: Demosth. 726, 5 παράδοσιν τὴν τοῖς ἑνδεκα: Soph. Œd. Col. 1030 τὰ δόλω τῷ μὴ δικαίῳ κτήματα: Xen. Cyr. 7, 27 οἱ κύκλω βασιλεῖς.

*Obs. 2.* So also adverbs followed by a case: so Aristotle χαίρουσι ταῖς ἀνευ λυπῶν ἡδοναῖς.

*a.* Adverbs of place: Hdt. VIII. 8 ἡ ἄνω πόλις:—ὁ μεταξὺ τόπος—οἱ ἐνθάδε ἄνθρωποι, or οἱ ἐνθάδε—τὰ ἄνω, τὰ κάτω, *the parts above, below*: Æschin. p. 15, 21 τὸν Ἀθήνησιν ὕβριστήν: Thuc. I. 130 τὴν Πλαταιάσιν ἡγεμονίαν. So Eur. Med. 819 οἱ ἐν μέσῳ λόγοι: G. T. St. Matt. viii. 18 τὸ πέραν: Heb. xiii. 24 οἱ ἀπὸ τῆς Ἰταλίας.

*b.* Adverbs of time: δ νῦν βασιλεὺς: Xen. M. S. I. 6, 14 οἱ πάλοι σοφοὶ ἄνδρες:—οἱ τότε (Il. i, 559)—ἡ αὔριον (sc. ἡμέρα)—ἡ ἐξαίφνης μετὰστασις—so δ, ἡ, τὸ δεῖ, *the perpetual*: τὴν ἡδὴ χάριν (Demosth.), τὸν δὲ χρόνον: Soph. Œd. C. 1584 τὸν δὲ βίον, *vitam perpetuam*: Eur. Hel. 721 τῆς δεῖ τύχης: Id. Bacch. 214 τὸν νεωστὶ δαίμονα: Thuc. VII. 18 ταῖς πρότερον ἐννοθήκαις: Id. II. 80 τὴν αὐτίκα ἀκινδύνως δουλείαν: Id. VIII. 64 τὴν ἀντικρὺς ἐλευθερίαν: Plat. Theæt. 153 E τῷ ἄρτι λόγῳ: so οἱ πρῶτον ἄνθρωποι: 1 Pet. i. 9 τῶν πάλαι ἁμαρτιῶν. In these forms it points to the substantive or participle omitted, and thus defines the notion to which it is joined. So many adverbial expressions with the neuter article, when the whole of a space of time is signified; as, τὸ, τὰ νῦν, *the present*: Id. I. 2 ἐκ τοῦ ἐπὶ πλείστον: τὸ πάλαι, *time gone by*; τὸ πρὶν (Homer), τὸ πάρος, τὸ πρόσθεν, τὸ αὐτίκα, *the immediate time*; ἐκ τοῦ παραχρῆμα, *immediately*; τὸ ἐξαπίνης Thuc.: Hdt. VII. 17 οὔτε ἐς τὸ μετέπειτα, οὔτε ἐς τὸ παραύτικα: Thuc. III. 82 τοῦ καθ' ἡμέραν, *daily life*. So the adv. adjectives, τὸ ἀρχαῖον, τὸ πρῶτον, τὰ πρῶτα, τὸ λοιπόν, *in proslutum*; τοῦ λοιποῦ, *further*: Rom. i. 13 ἄχρι τοῦ δεῦρο: Acts xxiv. 25 τὸ νῦν ἔχον.

*c.* Adverbs of quality and modality: σφόδρα, πάνν, κάρτα, λίαν, ἄγαν, ἀπλῶς, ἀληθῶς, ὁμολογουμένως, φανερώς; Thuc. VIII. 1 οἱ πάνν τῶν στρατιωτῶν, *the best of the soldiers*: Hdt. III. 104 τὸ κάρτα ψῦχος: Eur. Hec. 590 τὸ λίαν: Æsch. Ag. 165 τὸ μάταν. So Demosth. p. 44, 17 ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν: Id. p. 848, 14 τὸν ὁμολογουμένως δοῦλον: Thuc. VI. 80 τὴν ἀκινδύνως δουλείαν. Also as an expression of abstract notions; Plat. Legg. p. 667 C τὸ εὖ καὶ τὸ καλῶς. Many adverbial forms with the neuter article; as, τὰ μάλιστα and ἐς τὰ μάλ., *maxime* Hdt. VI. 63: τὰ πάνπαν and τὸ παράπαν, *omnino*—τὰ κάρτα Hdt. I. 191: τὸ παραπολύ Thuc. II. 89. So τοῦ μηδέν, *this nothingness*, Soph. Aj. 1231.<sup>a</sup> So many adjectives used adverbially in the Alexandrine writers; as, τὸ καρτερόν Theocrit. I. 41; τὸ καλόν Id. III. 3. So Acts xv. 28 τῶν ἐπ'ἀνάγκης τούτων.—Cf. 558. 1.

*d.* The article also is prefixed to adjectival or relative clauses, to which it gives the form of a simple adjective; Dem. 106, 15 τῇ ᾧ προσήκε παρασκευῇ: Plato Crat. 436 C τῇ ᾧ φῆς σὺ σκληρότητι: Dem. 609, 1 τῆς ὅποι βούλεσθαι ὀλιγαρχίας: so in an abbreviated adjectival clause where attraction has taken place; Dem. 94, 24 τούτους τοὺς στρατιώτας οὓς Διοπίθης ἔχει τοὺς ὁποίους τινὰς οὖν (= τοὺς ὁποῖοι τινές εἰσιν). So Aristotle τὸ τί ἦν εἶναι.

*Obs. 3.* The article is very rarely omitted with these phrases. In Homer

<sup>a</sup> See Ellendt. Lex. Soph. ad voc. μηδὲς §. 3.

this omission is naturally more common than elsewhere : Π. δ, 310 πάλαι πολέμων εὖ εἰδώς : Hes. Theog. 486 μέγ' ἀνακτι : Ibid. 872 μὰς αἶραι : Theocr. IX. 34 ἔαρ ἐξαπίνης (*subitum ter*) : Arist. Nub. 1120 ἄγαν ἐπομβρίαν. Even in prose : Hdt. I. 146 μάλλον ἴωνες : Demosth. p. 835 εἴτα τῶν ἐχθρῶν Φωκίων ἄρδην ὄλεθρος : Id. p. 245, 25 ἐν τοιαύτῃ δὲ καταστάσει καὶ ἔτι ἀγνοία : Thuc. V. 69 ἔργων ἐκ πολλοῦ μελέτῃ : Id. II. 4 ἄντικρυς δίοδον : Xen. Hell. VI. 1, 4 περὶ ταφᾶς κόσμῳ for τῷ περὶ ταφᾶς κόσμῳ : Plat. Rep. 564 A ἄγαν δουλείαν. So in Latin : Plaut. Pers. III. 1, 57 *non tu nunc hominum mores vides*. So G. T. St. Matt. xxvii. 18.

Obs. 4. We find these forms in apposition ; Thuc. VI. 32 *ξυνεπύχοντο* ὁ ἄλλος ὄμιλος ὁ ἐκ γῆς : Dem. 726, 5 τὴν παράδοσιν—τὴν τοῖς ἑνδεκα : so G. T. Heb. x. 10 διὰ τῆς προσφορᾶς τοῦ σώματος—τῆς ἐφ' ἑαυτοῦ. (See also 467. Obs. 2.)

Obs. 5. The adverbial part of these formulæ is sometimes separated from the article, and placed after the substantive ; Thuc. II. 52 ἡ *ἐνυγκομιδὴ* ἐκ τῶν ἀγρῶν : I. 18 μετὰ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος : so possibly Rom. i. 17 ὁ δίκαιος ἐκ πίστεως.

Obs. 6. The article is sometimes joined with two or even more such forms, each representing an adjective, and forming one compound attributive : Xen. Hell. V. 14 ἡ ἐν πολέμῳ ἀπὸ τῶν πολέμιων ἀφθονία : τῶν ἐπὶ τοῦ βήματος παρ' ὅμιν λόγων Æschin. : Xen. Mem. III. 5, 4 ἡ τε σὺν Τολμίδῃ τῶν χιλιῶν ἐν Λεβαδείᾳ συμφορά : Thuc. II. 42 τὴν ἐς τοὺς πολέμους ὑπὲρ τῆς πατρίδος ἀνδραγαθίαν : Id. VI. 80 τὴν αὐτίκα ἀκινδύνως δουλείαν : Id. I. 141 τῷ αὐτῷ ὑπὸ πάντων ἰδία δοξάσματι.

### *The Article before a single word or phrase.*

§. 457. 1. The article may be prefixed to any word (or sentence,) which does not express the notion of the word, but only its grammatical form ; as, τὸ τύπτω, τὸ τύπτεις : Demosth. p. 255, 4 ὅμεις, ὦ ἄνδρες Ἀθηναῖοι.—τὸ δ' ὅμεις ὅταν εἴπω, τὴν πόλιν λέγω : Hdt. IX. 91 δέχομαι τὸν οἰωνὸν τὸν “Ἥγησιστράτον” : without the article, Soph. Ant. 567 ἄλλ' ἤδε μέντοι μὴ λέγ', οὐ γὰρ ἔστ' ἔτι : so G. T. Rev. ix. 12 ἡ οὐαὶ ἡ μία, by an ellipse of *βοή*.

2. This takes place also with phrases to which the article gives the form and power of an attribute : Plat. Rep. p. 341 B διόρισαι, ποτέρως λέγεις τὸν ἄρχοντά τε καὶ τὸν κρείττονα τὸν ὡς ἔπος εἰπεῖν, ἢ τὸν ἀκριβεῖ λόγῳ, i. e. *utrum principem dicas eum, qui vulgari sermone dicatur, an eum, qui subtiliori sermone*.

3. So sentences or phrases have a substantival force, and can perform all the functions of a substantive. Thus proverbs : (as, Eur. Hipp. 265 τοῦ “μὴδὲν ἄγαν,”) or adverbial sentences :

Thuc. II. 89 “παρὰ πολὺ” : Id. III. 47 τὸ Κλεῶνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον, *that position of Cleon's* : Id. IV. 99 τὸ δὲ “ἐκ τῆς ἐαυτῶν” εὐπρεπὲς εἶναι ἀποκρίνεσθαι : Hdt. IV. 127 ἀντὶ δὲ τοῦ, *ὅτι δεσπότης* ἔφησας εἶναι ἑμὸς, κλαίειν λέγω : Plat. Rep. p. 327 C ἐν ἔτι λείπεται, τὸ ἦν πείσωμεν ὑμᾶς, ὡς χρὴ ὑμᾶς ἀφεῖναι : Hdt. VIII. 79 στασιάζειν—περὶ τοῦ ὀκότερος ἡμῶν πλὴν ἀγαθὰ τὴν πατρίδα ἐργάσεται. So Aristotle τὸ τί σημαίνει ὄνομα, *the nominal definition*. So the *dative*, Plat. Phæd. p. 102 C τῷ ὅτι Φαίδων Φαίδων ἐστί. When a subst. precedes to which the sentence with the article

is in apposition, the gender of the preceding subst. is sometimes used instead of the neuter: Xen. M. S. I. 3, 3 καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην διαίταν καλὴν ἔφη παραίνεσιν εἶναι τὴν “καθ’ δύνανμιν ἔρδειν.” So Hdt. VI. 130 τῆς ἀξιώσεως τῆς ἐξ ἐμεῦ γῆμαι.

Obs. So G. T. Gal. v. 14 ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται ἐν τῷ “ἀγαπήσεις τὸν πλησίον σου”: Mark ix. 23 εἶπεν αὐτῷ τὸ εἰ δύνη: Acts xxii. 30 γινῶναι τὸ τί κατηγορεῖται.

### Position of the Article.

#### The Article with a direct Attributive (or Participle) and its Substantive.

§. 458. 1. The article is joined to the attributive adjective, (or participle used as an adjective,) when it is this quality which particularises the substantive, or forms the class for the time to be particularised; if no such individuality is intended, the article is of course omitted; ἀγαθὸς ἀνὴρ (*any*) *good man*; ὁ ἀγαθὸς ἀνὴρ, *the good man* (either an individual or a class); ἀγαθοὶ ἄνδρες, (*any*) *good men*; οἱ ἀγαθοὶ ἄνδρες, *the class of good men, or good men*.

2. Hence in all the forms of the attributive sentence, in which the article is indefinite, the attributive stands either between the article and the subst.; as, ὁ ἀγαθὸς ἀνὴρ—ὁ ἐμὸς πατήρ—οἱ τρεῖς ἄνδρες—ἡ ἄνω πόλις—ὁ τῶν Ἑλλήνων πόλεμος—ὁ πρὸς τοὺς Πέρσας πόλεμος, or (in apposition) after the subst., the article being repeated before it: (the apposed adjective is emphatic;) as, ὁ ἀνὴρ ὁ ἀγαθός—ὁ πατήρ ὁ ἐμὸς—οἱ ἄνδρες οἱ τρεῖς—ἡ πόλις ἡ ἄνω—ὁ πόλεμος ὁ τῶν Ἑλλήνων—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας: Isocr. 319 τὴν τε διάνοιαν τὴν ἐκείνου—καὶ τὸν τρόπον τὸν ἐμαντοῦ: Demosth. 861, 56 τὴν μητέρα τὴν ἐμαντοῦ: or the first article may be omitted; as, πόλεμος ὁ μέγας: Hdt. V. 50 ἀπὸ θαλάσσης τῆς Ἰώνων: Τυραννὶς ἡ ἐν Χερσονήσῳ Id.

Obs. 1. Hence in constructions where two adjectives stand together, one of which has a substantival force, as τὰ ψευδῆ καλὰ, the latter is to be taken as the substantive, *false good tidings*—not *good falsehoods*.

Obs. 2. Hence when we find an article, substantive, and adjective, as ὁ ἀνὴρ ἀγαθός, or an adjective, article, and substantive, as ἀγαθὸς ὁ ἀνὴρ, standing together, we may generally know that the adjective is not an attribute, but forms part of the predicate or is in a sort of apposition.

#### Remarks on some peculiar collocations of the Article.

§. 459. 1. There are some few real exceptions to this rule, and more apparent ones. In Od. 4, 379 there seems to be an instance of a real exception which cannot be got rid of, ἀλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλαίνος ἐν πυρὶ μέλλεν ἄψασθαι, unless we take ἐλαίνος to mean “as being of olive,” but see §. 444. In Il. α, 340 πρὸς τοῦ βασιλῆος ἀπηνέος, the article is demonstrative, and ἀπηνέος in apposition, *that king, so stern*, and also in φ, 318 τὰ τεύχεα καλὰ.

α. The adjective stands either before the article and substantive, or after them, with μέσος, ἄκρος, ἔσχατος, μέγας, ὅλος &c., as Hdt. I. 185 διὰ τῆς πόλεως μέσης: Id. V. 101 διὰ μέσης τῆς ἀγορᾶς: Dem. 848, 12 ἐν τῇ ἀγορῇ μέση: Xen. An. IV. 2, 4 δι’ ὅλης τῆς νυκτός. Æsch. 72. 11 τῶν ῥητόρων ἐνίων.

β. The adjective is part of the compound predicate (see §. 375. 5.) with ἔχειν, κείσθαι, or some such general verbal expressions, as Plat. Phæd.



109 B *πέπεισμαι αὐτὴν τὴν γῆν καθαρὰν ἐν καθαρῷ κεῖσθαι τῷ οὐρανῷ* : Thuc. I. 10 οὐδὲ τὰ πλοῖα καταφρακτὰ ἔχοντες : I. 6 *ξυνήθη τὴν διαίταν μεθ' ὀπλων ἐποίησαντο* : Cf. Eur. Med. 1050 : so G. T. Heb. VII. 24 ἀπαράβατον ἔχει τὴν ἱερωσύνην.

γ. The adjective is used proleptically (see §. 439.) as Thuc. IV. 17 τοὺς λόγους μακροτέρους μηχανούμεν, *spin out our words to a greater length* : Eur. Hel. 608 τῆς τύχης εὐδαίμονος τύχοιτε.

δ. The adjective is a remote attributive, in a sort of apposition to the substantive by the ellipse of ὧν, and might stand as the predicate of a dependent clause introduced by ὅς, &c. ; the effect of this collocation is to lay emphasis on the adjectival notion : Plat. Rep. 415 διὰ τραχείας τῆς ἀναβάσεως καὶ ἀναντοῦς, *though this ascent, so rough and steep* : Thuc. I. 49 οἱ Κερκυραῖοι ἐνέπηρσαν τὰς σκηνὰς ἐρήμους : Soph. Aj. 1121 οὐ γὰρ βάνουσον τὴν τέχνην ἐκτῆσάμην, *I profess no mean art* : Π. φ. 317 τὰ τεύχεα καλὰ, *those arms so famous* : Soph. Phil. 942 τὰ τόξα μου ἱερὰ λαβὼν τοῦ Ζηνὸς Ἑρακλείους, *sacred to Hercules* : Xen. Mem. IV. 2, 1 παιδείας τῆς ἀρίστης τετυχηκίνας : Soph. OE. R. 525 τοὺς λόγους ψευδεῖς λέγει : (with ὧν expressed, Xen. Cyr. I. 3, 3 ἐν Πέρσais χαλεπὸν ἱππεύειν ἐν δρεῖνῃ οὔσῃ τῇ χώρᾳ) : so with a preposition, Xen. Anab. VI. 6. 31 ἐν ἀφθόνοις τοῖς ἐπιτιθείοις : Isocr. 419. e. παρ' ἐκόντων τῶν πολιτῶν : Eur. Phoen. 529 οὐκ εἰ λέγεις χρὴ μὴ ἐπὶ τοῖς ἔργοις καλοῖς sc. ἔργοις μὴ καλοῖς οὖσι, *if they are not good*. So G. T. as Acts xxvi. 24 μεγάλη τῇ φωνῇ, *with his voice raised*, cf. ib. xiv. 10 : 1 Cor. xi. 5 ἀκατακαλύπτῳ τῇ κεφαλῇ, *with her head uncovered* : Æsch. 88. 17 τοὺς δυνωὺς ἄνδρας ἀγαθοὺς=τοὺς ἀληθῶς δυντας ἄνδρας ἀγ.

Obs. The effect of this collocation is to lay emphasis on the adjective, and we may trace this even where at first sight there seems to be a violation of the rule given in §. 458. In English the adjective thus placed may very often be translated as if it were the direct attributive, for generally speaking we distinguish these remote attributives by emphasis rather than by collocation ; and though of course where formal critical accuracy is required care must be taken to represent the Greek construction accurately, yet in ordinary translation it would often savour more of pedantry than scholarship to use the literal Greek idiom instead of the English one.

2. The attributive genitive, besides the above given collocations, (ὁ τῶν Ἑλλήνων πόλεμος, or ὁ πόλεμος ὁ τῶν Ἑλλήνων,) is placed either before or after the subst. of which it is the attribute, without any repetition of the article belonging to that substantive ; as, τῶν Ἑλλήνων ὁ πόλεμος, or ὁ πόλεμος τῶν Ἑλλήνων : Hdt. I. 3 Μηδείης τὴν ἀρπαγὴν : Id. I. 5 τῷ ναυκλήρῳ τῆς νηὸς : Thuc. I. 12 ἡ ἀναχώρησις τῶν Ἑλλήνων : Demosth. 41, 3 τῇ τότε βῶμῃ τῶν Λακεδαιμονίων : Ibid. τῇ νῦν ὕβρει τούτου.

3. The article may be separated from its noun by several words representing a compound adjectival notion, such as the preposition and its case ; as ἡ ἐκ τῶν ἀγρῶν συγκομιδὴ ; and in this construction in poetry part of an attributive sentence is placed before the article ; as, Soph. Aj. 1166 βροτοῖς τὸν ἀείμνηστον τάφον καθέξει, *for τὸν βροτοῖς ἀείμνηστον* : or the participle after the subst., Soph. Phil. 1317 τὰς ἐκ Θεῶν τύχας δοθείσας : Thuc. I. 96 ὁ πρῶτος φόρος ταχθείς : Id. V. 11 πρὸ τῆς νῦν ἀγορᾶς οὔσης ; the participle seems to come in as an after thought. So an adjective, as Ar. Ach. 1210 (Elmsley) τῆς ἐν μάχῃ ξυμβολῆς βαρείας sc. οὔσης.

4. All the words between are generally to be taken as an adjectival sentence standing as the attribute to the subst., (but Æsch. Ag. 1450 μολοὶ τὸν ἀεὶ φέροντ' ἐν ἡμῖν μοῖρ'—ὕπνον : Soph. OE. R. 52.) So that where several articles refer to different members of the attributive sentence, they frequently

stand together at the beginning of the sentence; as, Plat. Soph. 254 A τὰ τῆς τῶν πολλῶν ψυχῆς ὅμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα.

5. When two or more attributives are joined to a substantive, each of which has a peculiar force, the article is used with each. This is more rare where the attributives follow the subst.; (if three adjectives belong to one substantive, two of them are placed after it :) Thuc. I. 108 τὰ τεῖχη τὰ ἐαυτῶν τὰ μακρὰ ἀπετέλεσαν: Arist. Nub. 764 τὴν λίθον ταύτην—τὴν καλὴν τὴν διαφανή: more frequent when they precede it; as, Thuc. I. 126 ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ: Plat. Cratyl. 398 B ἐν γὰρ τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ: Demosth. 914, 10 (γίγνεται) ὁ τόκος ὁ ἔγγειος ὁ ἔφεκτος πεντακόσια δραχμαί: Arist. Eq. 1323 ἐν ταῖσιν ἰσοτεφάνοις οἰκεῖ ταῖς ἀρχαίαις Ἀθηναῖς: Thuc. VIII. 23 ταῖς μεθ' ἐαυτοῦ ναῦσιν ταῖς τρισὶ ταῖς Χίαις παρέπλει: Plat. Symp. 213 D τὴν τούτου ταυτηνὴ τὴν θαυμαστὴν κεφαλὴν. Often ὁ ἄλλος: Lysias 281 ἐν τοῖς ἄλλοις τοῖς ἐμοῖς χωρίοις: Isocr. 347 A τῶν τε πρεσβέων καὶ τῶν ἄλλων τῶν εἰδῶτων.

6. Ταῦτόν, θάτερον, sometimes take the article, as, their original article being lost in the crasis, they are regarded as simple words: Plat. Tim. 37 B περὶ τὸ ταῦτόν—ὁ τοῦ θατέρου κύκλος: Ibid. 44 B τό τε θάτερον καὶ τὸ ταῦτόν. In passages such as Xen. Hier. IX. 5 τὰλλα τὰ πολιτικά, τὰ πολιτικά must be taken as in apposition.

7. The article is sometimes divided from its substantive by the particles, μέν, δέ, γέ, τέ, ἄρα, τοί, τοίνυν, γάρ, καί, δὴ, rarely αὖ, —οἶμαι, τίς, ἢ, ε, 424; often in Hdt. and more frequently in the later writers; and even in Xenophon. So Hdt. VII. 146 τῶν τινὰς δορυφόρων. So regularly when αὐτός, ἐαυτοῦ, &c. are opposed to each other; as, Æsch. Ag. 845 τοῖς αὐτὸς αὐτοῦ ἡμίσιον βαρύνεται.

8. When a substantive has two attributive genitives, it need not be used with the latter, but the article alone is repeated; sometimes the article is also omitted; as, Eur. Bacch. 923 οὐχὶ τὴν Ἰνούς στάσις, ἢ τῆς Ἀγαθῆς.

9. If several independent notions occur, (a) each of which requires to be distinctly brought into view, (either from the nature of the things signified, or by their being in different genders, numbers, or cases) then the article is repeated before each; as, Plat. Phæd. 69 C καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία, καὶ αὐτὴ ἡ φρόνησις μὴ καθαρμός τις ἦ: (b) but where they are closely connected or identified in meaning or relation, the article is used only with the first, sometimes only with the last: Hdt. IV. 71 καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἵπποκόμον καὶ διήκονον: Xen. Anab. VII. 8, 9 λαβεῖν ἂν αὐτὸν καὶ γυναῖκα καὶ τὰ χρήματα: and (c) even where they differ in gender, number, or case, yet if they are to be closely identified in meaning, or in relation, the article is used only once.

10. With superlatives it heightens the superlative force, to distinguish the object from others of the same class; as, ἀριστον, the best; τὸν ἀριστον, the best of all.

11. With participles in the genitive the position of the article often marks the genitive absolute; as, τῶν πολεμίων φευγόντων, or φευγόντων τῶν πολεμίων, while in τῶν φευγόντων πολεμίων, τῶν πολεμίων τῶν φευγόντων the part. is attributive.

### The Article with the Subject and Predicate.

§. 460. 1. General rule.—The subject has the article, while the predicate is without it: Hdt. I. 162 νύξ ἡ ἡμέρα ἐγένετο: Plat. Gorg. 4. §. 115 extr. ἄρ' οὐν παραπλησίως εἰσὶν ἀγαθοὶ καὶ κακοὶ οἱ ἀγαθοὶ τε καὶ οἱ

κακόι : Aristoph. Thesm. 733 δοκὸς ἐγένετο ἡ κόρη. The reason of this seems to be, that the subject is regarded definitely, and as it were individually by the speaker, and so becomes a particular instead of a general notion ; while the predicate is the expression of some general, though not defined, class in which the subject is contained, and so has no individuality.

2. *Exceptions* : α. When the subject however is spoken of generally, and indefinitely, it has not the article : Plat. Theæt. 152 A πάντων χρημάτων μέτρον ἄνθρωπος, *man* (that is, *mankind*) is the standard of all other things : Isocr. 8 B καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη : Id. 28 A λόγος ἀληθὴς καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἰδωλὸν ἐστι. The subject can also stand without the article when it expresses a mere indefinite general notion. β. When the predicate is to be distinguished from other persons or things, and viewed either as in its individual or collective unity, then it has the article : Philem. ap. Stob. Floril. Grot. 211 εἰρήνη ἐστὶ τάγαθόν : Plat. Phæd. 78 ταῦτα μάλιστα εἶναι τὰ ἀξύνθετα. So Hdt. I. 68 συνεβάλλετο τὸν Ὀρέστην τοῦτον εἶναι, *the long sought for*. So τὴν αὐτὴν ὑπὲρ αὐτοῦ δίκην δέδωκε καθάπερ ἂν τὸν Ἀθηναῖον κτεῖνη (Demosth.) : Hdt. V. 77 οἱ δ' ἱπποβόται ἐκαλέοντο οἱ παχέες, *the rich have the definite name of "the ἱπποβόται."* Plat. Gorg. 491 E τοὺς ἡλιθίους λέγεις τοὺς σόφρονους. The article has its proper force before a predicative subst. after verbs of calling ; as, Xen. Cyr. III. 3, 4 ἀνακαλοῦντες τὸν εὐεργέτην τὸν ἄνδρα τὸν ἀγαθόν : Id. Anab. VI. 6, 7 τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην. The article stands before the substantive, (τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν, τὸν προδότην,) because the speaker regards each definitely, as standing in some particular relation to himself, and therefore as distinguished from the rest of the class.

*Obs.* 1. When the predicate therefore is spoken of merely generally, or to be represented as so familiar an individuality as to have almost the force of a proper name, the article would generally be out of place.

*Obs.* 2. Hence we may see that the rule generally laid down, that where the subject and predicate are not necessarily distinguished by their relation to the verb, the subject may be discovered by the article, holds good so little, that the predicate may have it while the subject has not, or both may have it, or neither.

*Obs.* 3. In G. T. the article is joined with the predicate as a demonstrative ; Matt. vi. 3 οὗτος ἐστὶν ὁ τέκτων, *the well-known carpenter* ; or to individualise any person or thing, John iv. 42 οὗτος ἐστὶν ὁ σωτὴρ τοῦ κόσμου : Eph. ii. 14 αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν ; or to speak of some person or thing as a type of a class : Matt. vi. 22 ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός : 1 John iii. 4 ἡ ἁμαρτία ἐστὶν ἡ ἀνομία : so especially the predicate is definite and has the article when the subject is ἐγώ, σύ, οὗτος, ἐκεῖνος &c. ; St. John vi. 51 ἐγώ εἰμι ὁ ἄρτος : iii. 10 σὺ εἶ ὁ διδάσκαλος : iv. 29 μὴτι οὗτος ἐστὶν ὁ Χριστός ; but when Χριστός became a proper name, the article was omitted, except as in §. 450. *Obs.* 2.

### *Article with Infinitive. (See §. 678.)*

#### *The Article with combinations of two Substantives.*

§. 461. 1. *General rule.*—The general rules apply here also with respect to each substantive separately, and, as far as any rule arises from the rela-

tion in which they stand to each other, it may be laid down that if one is definitely spoken of the other is also, and that therefore the attributive genitive has the article, when the subst. of which it is the attributive has it; as, τὸ τῆς ἀρετῆς κάλλος, but ἀρετῆς κάλλος: Plat. Phæd. p. 64 Ε ἀπὸ τῆς τοῦ σώματος κοινωνίας. But sometimes when one of the two substantives is to be especially particularised, the other has not the article; as, Xen. Cyr. VI. 3, 8 συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἀρμάτων τοὺς ἡγεμόνας, these genitives expressing the several bodies viewed indefinitely, of which the leaders are particularly selected.

2. The article is sometimes used only with the attributive genitive, as its omission before the other gives the whole notion a general force suitable to the context, or to the particular thought in the mind of the speaker: Soph. Cē. R. s. fin. τέρμα τοῦ βίου, *end of life*: Arist. Nub. 852 ὑπὸ πλήθους τῶν ἐτῶν: Hdt. I. 31 τελευτῇ τοῦ βιοῦ.

3. The rule given in 1. naturally holds good whenever two substantives are so dependent one on the other, that if one is definite, the other must be also: Plat. Rep. p. 332 C ἡ τοῖς ὅσοις τὰ ἡδύσματα: Ibid. p. 354 A οὐδέπορ' ἄρα λυσιτελέστερον ἀδικία δικαιοσύνης: Ibid. B λυσιτελέστερον ἡ ἀδικία τῆς δικαιοσύνης: Ibid. p. 332 C ἡ σώμασι φάρμακα—ἀποδιδοῦσα τέχνη. The use however or the omission of the article depends on whether the subst. is supposed to express a definite or an indefinite notion, according to the general principles laid down above; in familiar combinations the article is sometimes omitted where we should expect it; as, πολέμου νόμος—ὑβρεως νόμος (Demosth.): so Plat. Crit. 410 Ε πρὸς τέλος ἀρετῆς: Id. Menex. 299 Α εἰς ἀνδρὸς τέλος: so G. T. ἀπὸ καταβολῆς κόσμου &c.

4. Thus in the construction of the genitive of properties the principal word may express certain peculiar properties of indefinite individuals; as τὰ ἔργα (*the proper deeds*) ἀδελφοῦ (*of any brother*) ποιῆς (Dem.); or an indefinite property of a definite individual or class; as, Thuc. III. 39 ἀπόστασις (*revolt* generally) τῶν βιαιῶν τι πασχόντων (*the oppressed as a class*); or a definite property of a definite individual or class, as with pronouns, where the speaker particularizes the thing as belonging to him; αἱ τῶν μαθημάτων ἡδοναί (Plato) the (*peculiar*) pleasures of the sciences; or both may be indefinite; Eur. Erechth. Fr. 372 l. 23 τέρψις (*delight* generally) ἡδονῆς κακῆς (*of evil pleasure*); and of course the way the properties and individuals are looked at depends much on the mind of the speaker or writer.

5. In the proper possessive genitive the article is always used before the principal noun, as ὁ κῆπός μου; the reason of this is that the fact of belonging to some one requires that the substantive should be particularised in its relation to the owner. The dependent gen. has it or not, as required by the notion expressed.

6. Names of places followed by a genitive of the country in which they are, generally have not the article, while the genitive has it, Thuc. III. 91 ἐπλευσαν εἰς Ὀρωπὸν τῆς πέραν γῆς: sometimes the name of the place has also the article to distinguish, or to draw attention to it.

7. In G. T. the same rules for the most part hold good; the article is often omitted where a merely familiar or general notion is expressed; Matt. xvii. 6 ἔπεσον ἐπὶ πρόσωπον αὐτῶν: Eph. i. 20 ἐν δεξιᾷ αὐτοῦ: Luke xix. 42 ἐκρύβη ἀπὸ ὀφθαλμῶν σου: while it is used with either substantive, if emphasis is to be laid upon it, Matt. xxvi. 67 ἐνέπνυσαν εἰς τὸ πρόσωπον αὐτοῦ, to mark the indignity more strongly; so Isaiah. xlix. 23 ἐπὶ πρόσωπον τῆς γῆς: because πρόσωπον γῆς was not a familiar expression, and therefore attention was to be called to it: see above, 2.: 1 Cor. ii. 16 τίς ἔγνω νοῦν

Κυρίου, *the divine mind* ; τὸν νοῦν τοῦ Κυρίου, *the mind and will of the Lord* : so Luke xv. 29 ἐντολὴν σου, *any command* ; τὴν ἐντολὴν would be *the particular command*.

*Obs.* When this idiom has so joined substantives as that they might be joined by a hyphen, then the article is not used between them ; thus τῇ δόδῳ—Κυρίου.

*Use of the Article in the Post-Homeric writers.*

§. 462. In tragedy it is used sparingly, and generally, as in Homer (see §. 440. 4.) has somewhat of a demonstrative force, and is also used as a pure demonstrative (see §. 440. 5.). In comedy, the representation of every-day individual actions and persons, it was very much used. So also in the Bucolic poets, and in the orators who wished to give their statements as much the colouring of individual realities as possible. In philosophy it has its full force—to define and limit notions, and distinguish definite notions from indefinite ; and it is but seldom that in these writers it has a rhetorical or purely demonstrative force.

*Attributive Genitive.*

§. 463. 1. The second attributive construction is the attributive genitive ; as, οἱ τοῦ δένδρου καρποί, or οἱ καρποὶ οἱ τοῦ δένδρου, or τοῦ δένδρου οἱ καρποί, or οἱ καρποὶ τοῦ δένδρου—ἡ τοῦ Σωκράτους σοφία, or ἡ σοφία ἡ τοῦ Σ., or τοῦ Σ. ἡ σοφία, or ἡ σοφία τοῦ Σ. On the position of the Article see §. 458.

2. The most general powers of the genitive being *causation, relation to, procession from, production, dependence on, partition*, expressive of something, which is the *cause of, creates (gignit), contains, possesses* something, or of which something *is part* ; it follows that the substantive to which an attributive genitive is annexed denotes something caused, created, contained, possessed by, dependent on, or a part of the person or thing signified by the attributive genitive.

3. Hence in the attributive genitive is implied a verbal notion of creation, &c. whereby the two substantives are joined together, so as to form a perfect complex notion ; as, τὰ τῶν ἀνθρώπων : which might be more fully expressed by τὰ τῶν ἀνθρώπων (πραχθέντα), ὁ τοῦ πατρὸς υἱός, *the son springing from—produced by* (verbal notion implied in the gen.) *the father* : ἡ τοῦ τυράννου δύναμις, *the power of* (proceeding from—residing in) *the tyrant*.

4. The genitive is used, as all these, being relative notions, imply more or less an antecedent notion, before they themselves can be conceived. (See 480. 1.) The thing *causing, creating, possessing, containing, defining*, is, or may be conceived as, prior in order of conception to that which is *caused, created, possessed, contained*,—when some other notion is to be brought forward the Dative is sometimes used. (See §. 465. *Obs.* 3.)

§. 464. The attributive genitive is either subjective—objective—causative—or passive, according to the place it would occupy if the complex notion were to be resolved by the verbal notion implied in the genitive.

1. Subjective—when it represents the subject of an active verb :

οἱ τοῦ δένδρου καρποί=τὸ δένδρον φέρει καρπούς—τὸ τῆς σοφίας κάλλος= ἡ σοφία παρέχει κάλλος. So, τὰ τοῦ Ὀμήρου ποιήματα—ὁ τοῦ βασιλέως υἱός. So Homer : τέλος θανάτοιο (Il. π, 502.), *the end produced by death*—ἡ τοῦ ἀνδρὸς ἀρετή—τὰ τῶν ἀνθρώπων πράγματα—τὸ τοῦ πατρὸς ῥόδον—δ' τοῦ υἱοῦ πατήρ : Od. ι, 202 χρυσοῦ μέν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα :—τὸ τοῦ πίθου μέλι—δέπας οἶνου=οἶνος πλήθει δέπας : Od. ι, 196 αἶγεον ἄσκον ἔχον μέλανος οἶνοιο :—σταγόνες ὕδατος.

2. Objective—when it represents the object of a transitive verb ; as αἰοῖδός μελέων—αἰεῖδει μέλαι. So Soph. Aj. 614 φρενὸς οἰοβώτας, literally *feeding his mind by himself*.

3. Causative—when it represents the object of an intransitive verb ; as, ἡ τῆς σοφίας ἐπιθυμία=(Σωκράτης) ἐπεθύμει τῆς σοφίας. It is called causative, because that which it expresses is the cause of that which the verb expresses.

So πόθος υἱοῦ, *desiderium filii, regret for a son* : ἔχθος, ἔχθρα, φιλία, εὐμείνεια, εὐνοιά τινος, *enmity &c. against any one* : Soph. Cē. C. 631 τίς δὴτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι τοιοῦδε ; Eur. Or. 422 τὸ Τροίης μῖσος, *odium propter Trojam susceptum*<sup>a</sup> : Id. Androm. 1060 γυναικὸς αἰχμαλωτίδος φόβος :—ἐπιμέλεια τῶν πολεμικῶν ἔργων. So Soph. Antig. 1185 εὐχματα Παλλάδος, *prayers to P.* (εὐχεσθαί τινι) : Plat. Apol. p. 23 B ἡ τοῦ θεοῦ λατρεία<sup>b</sup> : Id. Phædr. p. 245 Ε καταφυγοῦσα πρὸς θεῶν εὐχάς τε καὶ λατρείας : λitaί θεῶν (λίσσεσθαί τινα). Also, when the verb would be transmissive, and have an accusative of the thing but dative of the person ; as, θύειν τί τινι, *sacra facere alicui* : Eur. Ion. 1234 θύματα νερτέρων : Id. Iph. T. 317 τὰ τῆς θεοῦ θύματα : Ibid. 443 νέον πρόσφαγμα θεῶν. Also in prose : τὰ τῶν θεῶν θύματα Plat. Even when an intransitive verb would be joined with a preposition and its case : Eur. Or. 481 σοφίας ἀγών (περὶ σοφίας) : Ibid. 812 χρυσέας ἔρις ἀρνός : Thuc. I. 108 ἐν ἀποβάσει τῆς γῆς=ἐπὶ τῆς γῆς : Id. II. 79 ἡ τῶν Πλαταιῶν ἐπιστρατεία=πρὸς τοὺς Πλ.

Obs. For the sake of clearness, the preposition which was used to define the original powers of the cases is sometimes added to the objective genitive ; as, ἐπιμέλεια περὶ τινος. So also in the verb, as ἐπιμελείσθαι περὶ τινος.

§. 465. Passive—when it represents the subject of a passive verb ; as, ἡ τῆς πόλεως κτίσις (=ἡ πόλις κτίζεται)—ἡ τῶν καλῶν ἔργων πρᾶξις (=καλὰ ἔργα πράττεται) so ἀγγελία, λόγος, τινός, *de aliqua re*=τοῦτο ἀγγέλλεται, λέγεται &c.

Obs. 1. This passive genitive is also joined with a subjective ; as, ἡ τοῦ Ῥωμύλου τῆς πόλεως κτίσις=ὁ Ῥώμυλος κτίζει τὴν πόλιν.

Obs. 2. There are yet many other combinations of the attributive genitive ; as, πρόβλημα, ἐπικούρημά τινος, *praesidium contra aliquid* : Xen. Anab. IV. 5, 13 ἐπικούρημα τῆς χιόνος. So Demosth. p. 41, 5 ἐπιτεχίσματα τῆς αὐτοῦ (Philippi) χώρας, *against his land* : Eur. Hipp. 716 εὐρημα συμφορᾶς,

<sup>a</sup> Matthiæ ad loc.

<sup>b</sup> Stallb. ad loc.

*means against misfortune* : Soph. CE. C. 324 ὁ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ ἥδιστα προσφωνήμαθ'.

*Obs. 3.* For the objective and passive genitive the proper case of the verb is sometimes used ; as, ἡ τοῖς φίλοις βοήθεια, ἡ ἐκάστῳ διανέμησις, πρὸς ἐπίδειξιν τοῖς ξένοις, τοῖς ἀσθενέσι τροφής. This is always the construction of substantival infinitives ; as, τὸ μισθοῦν τὸν οἶκον, τὸ τοῖς θεοῖς εὐχεσθαι.

*Obs. 4.* For the use of the article see §. 461.

*Obs. 5.* A table of the attributive genitives will be found at §. 542.

### Double Genitive.

§. 466. 1. An objective and a subjective genitive may be evolved from the same sentence ; as, τοῦ πατρὸς πόθος τοῦ υἱοῦ = ὁ πατὴρ ποθεῖ τοῦ υἱοῦ—ἡ τοῦ Σωκράτους σοφίας ἐπιθυμία : so in G. T. 2 Cor. v. 1 ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήρους. See also 465. *Obs. 1.*

2. \* The most satisfactory explanation of this double genitive seemingly dependent on one noun, is that the noun and one of the genitives together form one notion ; and to that notion is attached a simple attributive genitive ; Hdt. VI. 2 Ἰστιάιος ὑπέδυνε τῶν ἰώνων-τὴν-ἡγεμονίην τοῦ πρὸς Δαρείου πολέμου : Thuc. III. 12 διὰ τὴν ἐκείνων-μέλλασιν τῶν εἰς ἡμᾶς δεινῶν : Plat. Rep. τὰς τῶν οἰκείων-προπηλακίσεις τοῦ γήρως. Or the two attributives together form one notion, which is attached as a simple attributive to the noun ; as, ὁ τῶν τοῦ βασιλέως-ἱππέων στρατηγός ; and this occurs where the similarity of ending creates at first sight some confusion ; as, οἱ Λακεδαιμόνιοι τῶν ἑαυτῶν-ἐυμάχων κατεφρόνουν (Xen.) : Demosth. 241, 5 τῶν ἑτέρων κινδύνων, *the dangers of others.*

### Apposition.

§. 467. 1. The third attributive construction is apposition ; which is the identifying of one substantival notion with another, to define the former one more clearly ; as, Κῦρος ὁ βασιλεὺς : Σωκράτης ὁ σοφός. The two nouns generally agree in case and number, and when the noun apposed is a personal noun, in gender ; as, Τόμυρις ἡ βασίλισσα. (For exceptions see §. 379.) Apposition may be used with any case : Gen. χαίρω ἀκούων ὑμῶν τῶν σοφῶν (Plato) : Dat. Plat. Phædr. 240 B κόλακι δεινῷ θηρίῳ : Acc. Hdt. II. 169, 9 φοβί-κας τὰ δένδρεα μιμημένοισι.

2. Apposition arises from a verbal sentence, into which it may be resolved ; as, Κῦρος ἦν βασιλεὺς.

*Obs. 1.* In Greek the other attributive expressions assume the form of apposition, when they are placed with the article after their substantive :

\* Darmstadt. Zeitschrift. Sept. 1837.

ὁ πατήρ ὁ ἀγαθός—ὁ ἀνὴρ ὁ παρών—οἱ ἄνθρωποι οἱ νῦν—τὸ κάλλος τὸ τῆς ἀρετῆς: the article is omitted where no distinction or emphasis is intended, and then the second notion becomes merely a remote attributive (see §. 458.): when an epithet is added in apposition to the name of a god, either both have the article or neither; Ζεὺς σωτήρ or ὁ Ζεὺς ὁ σωτήρ: in the former case it is only a title, in the latter it is to distinguish from others. This rule probably holds also in N. T.

3. Apposition is used also with the substantival pronoun; as, ἡμεῖς οἱ σοφοί: ἐκεῖνος ὁ βασιλεὺς: Eur. Hipp. 1395 ὁρᾷς με δέσποινα, ὡς ἔχω, τὸν ἄθλιον: and even to the personal pronoun implied in the verb; as, Thuc. I. 137 Θεμιστοκλῆς ἦκω παρὰ σε: Eur. Andr. 1072 οἷας ὁ τλήμων ἀγγελῶν ἦκω τύχας: Lucian. D. D. XXIV. 2 ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς (for ἐγὼ ὁ Μαίας sc. υἱός).

4. When the apposition is used with a possessive pronoun, the apposed noun is in the genitive, to agree with the gen. of the personal pronoun implied in the possessive:

ἐμὸς τοῦ ἀθλίου βίος—τάμα τοῦ δυστήνου κακά—σὴ τῆς καλλίστης εὐμορφία—ἐμὸς αὐτοῦ πατήρ—ἡμέτερος αὐτῶν πατήρ: Od. α, 7 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν δλοντο: Il. ρ, 226 ὑμέτερον δὲ ἐκάστου θυμὸν ἀέξω: Soph. El. 252 καὶ τοῦμὲν αὐτῆς: Arist. Ach. 93 τὸν τε σὸν τοῦ προεβέβης: Demosth. p. 42, 7 τὰ ὑμέτερ' αὐτῶν κομίσθετε (*recuperabitis*): Il. ο, 38 νῦττερον λέχος αὐτῶν: so with a participle in genitive, Plat. Symp. 194 B ἰδὼν τὴν σὴν ἀνδρείαν ἀναβαίνοντος ἐπὶ τὸν ὀκρίβαντα. So also with adj. derived from the names of persons; Il. β, 54 Νεστορέῃ παρὰ νηὶ Πυληγενέος βασιλῆος: Il. ε, 741 ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου: (so Virg. Æn. XII. 739 *Dei—Vulcania arma*.) Plat. Lach. princ. παππῶν ὄνομ' ἔχει τοῦμοῦ πατρός, *his grandfather, who was my father*. So Id. Apol. p. 29 D Ἀθηναῖος ὢν πόλεως τῆς μεγίστης. More remarkable is Xen. Anab. IV. 7, 22 γέρρα δασέων βοῶν ὠμοβόια.

Obs. 2. Sometimes the article is omitted before the preposition and its case, and here the preposition and case is rather to be considered as a dependent notion, which needs not be brought so definitely forward as it is with the article: compare in G. T. Eph. i. 15 ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν Κυρίῳ Ἰησοῦ, which needs no particularising, and καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους (a particular sort of love): so Rom. i. 17; Gal. iii. 11 the phrase δίκαιος ἐκ πίστεως may be translated, *he who is just by faith*: ὁ δίκαιος ὁ ἐκ πίστεως would be, *the just, I mean he is so by faith*.

Obs. 3. The difference between the three collocations may be thus stated; in ἡ ἐκ τῶν ἀγρῶν ξυγκομιδῇ, the two notions coalesce into one: in ἡ ξυγκομιδῇ ἐκ τῶν ἀγρῶν the two notions are placed in juxtaposition and connection, but do not form one: in ἡ ξυγκομιδῇ ἡ ἐκ τῶν ἀγρῶν the notion is emphatically repeated and added to.

Obs. 4. Where the article is omitted before a participle (or adjective used as such), the word rather stands as the remote attributive than in apposition, ὁ ἀνὴρ ἐλθών, *the man coming*; ὁ ἀνὴρ ὁ ἐλθών, *the man, he who is coming I mean*.

Obs. 5. A substantival notion in apposition may be joined with a participle of a verb of being, (or being esteemed to be,) in which construction it



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## 2. The objective relations are,

- a. Local.
- b. Temporal.
- c. Causal.
- d. Modal.

a. The objective relations of place were originally expressed by the cases, afterwards by the prepositions and local adverbs; as, Π. ρ, 372 νέφος δ' οὐ φαίνεται πάσης γαίας (later ἀπὸ πάσης γ.): Π. ι, 663 Ἀχιλλεύς εὗδε मुखῶ κλισίης (later ἐν मुखῶ): Π. α, 317 κύλισση δ' οὐρανὸν ἔκε (later εἰς οὐρανόν). So later ἦλθε παρὰ τοῦ βασιλέως, &c.

b. Time—by the cases; later by prepositions and temporal adverbs: τῆς ἡμέρας, τῇ ἡμέρᾳ, τὴν ἡμέραν—ἐν τῇ ἡμέρᾳ, παρὰ τὴν ἡμέραν, πρὸ τῆς ἡμέρας ἦλθεν.—νῦν ἦλθεν—. And by the participle (as Gerund); as, ἡμέρας ἐλθούσης ἀπέφυγον οἱ πολέμιοι,—ταῦτα ποιήσας (thereupon) ἀπέβη.

c. Causal—(including the notions of the *cause*, *origin*, *effect*, *object* of the verb)—by the cases, and sometimes by prepositions; as, ἐπιθυμῶ τῆς σοφίας, γράφω ἐπιστολήν, εὐχομαι θεοῖς, δίδωμι τὴν ἐπιστολὴν τῷ πατρὶ, ὑπὸ δέους ἀπέφυγεν. Also by the Infin. and participle; as, ἐπιθυμῶ γράφειν—ταῦτα λέγων ἁμαρτάνοις ἄν, ἴφ' οὗ say this; ἦλθεν ἀγγελῶν, to inform &c.

d. Modal—generally by modal adverbs, but also by the cases, and sometimes by the participle; as, καλῶς ἔλεξεν—δίκη δημοσίᾳ ἔπραξεν—σὺν δίκη ἔπραξεν—γελῶν ἔλεξεν.

2. The relation between the object and the verb is signified by the inflexion of the word signifying the object, this being the principal feature of the objective part of the sentence, just as in the predicative construction the predicate is inflected.

Obs. 1. The objective construction always consists of a verbal and a substantival notion, and when the objective notion is expressed by a participle or infinitive, these forms are to be considered as substantival expressions, like the supines and gerund in Latin: *venit nunciatum, ridendo dicere verum*—γελῶν (ridendo) εἰπεῖν τάληθές—βούλομαι λέγειν (= τὸ λέγειν).

Obs. 2. Certain parts of the objective construction, viz. the predicate and the immediate object, together form one verbal notion, which may be and often is expressed by one word; as, οἶνον χεῖν (= οἰνοχοεῖν)—ναυῆς πηγνύναι (= ναυπηγεῖν)—καρπούς φέρειν (= καρποφορεῖν)—καλῶς ἱερεύειν (= καλλιερεῖν): just as the members of a predicative construction are expressed by one verb, as ἐγὼ ποιῶ by ποιῶ, and members of an attributive construction by an adjective, as ἀγαθὸς ἀνὴρ by ἀγαθός.

has a predicative force : Plat. Rep. 572 E παρανομίαν, ὀνομαζομένην δὲ—ἐλευθερίαν. So G. T. Rom. i. 4 τοῦ ὀρισθέντος υἱοῦ Θεοῦ. The article is not used with the substantive in this construction, except where it would be used with a predicative substantive (§. 460.)—so that where it is mostly a general notion, or where the notion was to be represented as so thoroughly understood as not to need particularising, the article would be out of place.

6. We sometimes find several notions in apposition to the same substantive without any connecting particle (*Asyndeton*); the effect of this is, to bring each notion forward distinctly and emphatically : Isocr. 6. C. τούτων ἐγκράτειαν ἄσκει πάντων, κέρδους, ὀργῆς, ἡδονῆς, λύπης : Demosth. 460. 6 τρία τὰ μέγιστα δυνεῖδη, φθονέrous, ἀπίστους, ἀχαρίστους, εἶναι δοκεῖν : Xen. Hell. II. 1, 3 ἐντυχῶν ἀνθρώπων ὀφθαλμῶντι, ἀπῶντι ἐξ ἱατρείου, κάλαμον ἔχοντι : G. T. Rom. i. 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου κ. τ. λ., τοῦ ὀρισθέντος κ. τ. λ., Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

*Obs.* 6. There is an apposition, mostly poetic, when a word of wider signification is narrowed and defined by the apposition of another word of less wide signification : Il. ε, 122 γαῖα δ' ἔθηκεν εὐλαφρά, πόδας καὶ χεῖρας ὑπερθεῖν : Il. θ, 48. ξ, 283 Ἴδην δ' ἴκανε πολυπίδακα, μητέρα θηρῶν, Γάργαραν, one of the peaks of Ida. (See §. 384.) In prose : Thuc. III. 21 τὸ οὖν μεταξὺ τούτου οἱ ἑκατὰδε πόδες : Id. II. 47 οἱ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον. So Hdt. VIII. 92 νῆες ἧ τε Θεμιστόκλεος, ἧ τε Πολυκρίτου : Xen. Cyr. V. 4, 6 ἦσαν δὲ μᾶλα πάντες πιεζόμενοι—οἱ τοῦ Γαδάτα ἱππεῖς : Ibid. 4, 16 οἱ δὲ Καδοῦσιοι ἐσώζοντο—ἀμφὶ δειλὴν οἱ πρῶτοι. G. T. Mark viii. 8 ἦσαν περισσεύματα κλασμάτων, ἔπτα σπυρίδας. So to define a pronoun : Hdt. II. 169 ἔστι μέντοι καὶ τούτο ἐν τῇ αὐτῇ τοῦ ἱεροῦ, παστὰς λιθίνῃ μεγάλῃ. (See also 584. 1.)

*Obs.* 7. The infinitive with article τὸ, τοῦ, &c. is used in apposition : and sometimes the article is in the gender of the substantive ; as, Hdt. VI. 130 τῆς ἀξιώσιος εἵνεκα τῆς ἐξ ἐμεῦ γῆμαι.

*Obs.* 8. Ὡς is sometimes prefixed to the apposed word : Hdt. III. 86 οἱ δὲ καταβορόντες ἀπὸ τῶν ἵππων προσεκύνηον τὸν Δαρῖον, ὥς βασιλῆα, ut regem.

*Accusative in apposition to Sentence, see Accusative Case, §. 580.*  
See also 435. e.

## CHAPTER III.

### Objective Construction.

§. 468. 1. In the objective construction a substantival notion is represented as standing in certain relations to a verbal notion. And as the substantival stands as it were over against the verbal notion, it is called the object ; as, ἐπιθυμῶ τῆς σοφίας—γράφω τὴν ἐπιστολήν—εὐχομαι τοῖς θεοῖς—ἔστη παρὰ τῷ βασιλεῖ—καλῶς ἐμαχέσατο—γελῶν εἶπε—ἐπιθυμῶ γράφειν.

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b. Temporal.

c. Causal.

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a. The objective relations of place were originally expressed by the cases, afterwards by the prepositions and local adverbs; as, Π. ρ, 372 νέφος δ' οὐ φαίνεται πάσης γαίας (later ἀπὸ πάσης γ.) : Π. ι, 663 Ἀχιλλεύς εἶδε मुखῶ κλισίης (later ἐν मुखῶ) : Π. α, 317 κυλίσση δ' οὐρανὸν ἴκε (later εἰς οὐρανόν). So later ἦλθε παρὰ τοῦ βασιλέως, &c.

b. Time—by the cases; later by prepositions and temporal adverbs: τῆς ἡμέρας, τῇ ἡμέρᾳ, τὴν ἡμέραν—ἐν τῇ ἡμέρᾳ, παρὰ τὴν ἡμέραν, πρὸ τῆς ἡμέρας ἦλθεν.—νῦν ἦλθεν—. And by the participle (as Gerund); as, ἡμέρας ἐλθούσης ἀπέφυγον οἱ πολέμοιοι,—ταῦτα ποιήσας (*thereupon*) ἀπέβη.

c. Causal—(including the notions of the *cause*, *origin*, *effect*, *object* of the verb)—by the cases, and sometimes by prepositions; as, ἐπιθυμῶ τῆς σοφίας, γράφω ἐπιστολήν, εὐχομαι θεοῖς, δίδωμι τὴν ἐπιστολὴν τῷ πατρί, ὑπὸ δέους ἀπέφυγεν. Also by the Infm. and participle; as, ἐπιθυμῶ γράφειν—ταῦτα λέγων ἁμαρτάνοις ἂν, *if you say this*; ἦλθεν ἀγγελῶν, *to inform* &c.

d. Modal—generally by modal adverbs, but also by the cases, and sometimes by the participle; as, καλῶς ἔλεξεν—δίκη δημοσίᾳ ἔπραξεν—σὺν δίκῃ ἔπραξεν—γελῶν ἔλεξεν.

2. The relation between the object and the verb is signified by the inflexion of the word signifying the object, this being the principal feature of the objective part of the sentence, just as in the predicative construction the predicate is inflected.

Obs. 1. The objective construction always consists of a verbal and a substantival notion, and when the objective notion is expressed by a participle or infinitive, these forms are to be considered as substantival expressions, like the supines and gerund in Latin: *venit nunciatum, ridendo dicere verum*—γελῶν (*ridendo*) εἰπεῖν τἀληθές—βούλομαι λέγειν (= τὸ λέγειν).

Obs. 2. Certain parts of the objective construction, viz. the predicate and the immediate object, together form one verbal notion, which may be and often is expressed by one word; as, οἶνον χέειν (= οἶνοχρσεύειν)—ναῦς πηγνύναι (= ναπηγεῖν)—καρποὺς φέρειν (= καρποφορεῖν)—καλῶς ἱερεῦειν (= καλλιερεῖν): just as the members of a predicative construction are expressed by one verb, as ἐγὼ ποιῶ by ποιῶ, and members of an attributive construction by an adjective, as ἀγαθὸς ἀνὴρ by ἀγαθός.

*Complex objective Sentence.*

§. 469. A simple objective sentence, consisting of a predicate and an object, may stand in further relations to other objects, and may be manifoldly complex, inasmuch as there are four objective relations (place, time, cause, mood), and each of these may itself be expressed in different forms. But this combination of various forms, standing in different relations to the same predicate, expresses one verbal thought; as, *οἱ Ἕλληνες παρεσκευάσαντο πόλεμον*: and, another object being added, *πρὸς τοὺς Πέρσας*: and again, *διὰ τὴν Ἑλλάδα*—*τὸν αὐτὸν χρόνον*—*δεινῶς*: as, *οἱ Ἕλληνες τὸν αὐτὸν χρόνον διὰ τὴν Ἑλλάδα δεινῶς παρεσκευάσαντο πόλεμον πρὸς τοὺς Πέρσας*. Each new object depends on the original one, so that the various objects are here linked together into one sentence; and the relation in which the several objects stand to each other depends on the importance of the element which each adds to the whole sentence, the less being always subordinate to the more important. The most usual order is, causal, local, temporal, modal notions; but, for the sake of clearness, the number of objects must be limited, so that the unity of the sentence may be easily perceived.

*The simple Objective Relation.*

## PRELIMINARY REMARK.

§. 470. The four modes of expressing the objective relations—the cases, prepositions, adverbs, participials—will be treated of in their order; but the prepositions are so mixed up with the cases, that it will be impossible not to touch upon them under that head, though the full development of their powers and usages will be reserved till its proper place.

*The Cases standing as the Object of the Verb.*

§. 471. 1. A sentence expresses a thought; that is a succession of notions, standing in certain relations and order to each other. Language, therefore, as being the expression of the operations of the mind, is the transcript of those notions represented in the relations, and in the order, in which they stand to each other in the mind.

2. The several objects of the verb, together with the verbal notion, make up the whole verbal thought (see §. 468. *Obs.* 2.), whereby the subject is represented to be engaged in some action, or to be in some state, more or less complex, as the objective notions attached to the verb are many or few.

3. Every verbal thought is either of an action, energy, or a state; and in every such thought there is one principal notion expressing the essence of such action or state, to which the others which depend on it stand in certain relations; and therefore in language there will be some principal word expressive of that principal notion, to

which the other words of the sentence will stand in relations analogous to their order in the mind. If this principal notion of the whole verbal thought be taken, any other notion must stand in one of three relations to it: it must either have preceded it,—or be implied in it as part of it,—or must follow it; whence these three relations may be called, 1. *Antecedent*, 2. *Coincident*, 3. *Consequent*.

4. Hence, strictly speaking, no language can have more than three cases; but as the development of the original powers of language kept pace with the requirements of a more civilized state of society, in which the various relations of things and persons were more accurately perceived and distinguished, it followed naturally that in many languages the original relation of each case was, as it were, split into several, and the parts so separated were expressed in language by a corresponding modification of form. In Greek, however, the original number was retained. The three cases in the Greek language are,

1. The *Genitive*; expressing the notion which in the mind precedes the principal notion of the thought, i. e. the *Antecedent notion*; as, ἐπιθυμέω σοφίας, the antecedent perception of σοφία being necessary to the conception of ἐπιθυμία. It mostly expresses the cause or origin of the verbal notion; hence genitive, (γίγνομαι, gigno.)

2. The *Accusative*; expressing the notion which is implied in that principal notion as part of it, i. e. the *Coincident notion*; as, χαίρω χάραν, pointing out that which is implied in the verbal notion, and to which that notion applies; hence accusative, (αἰτιατική.)

3. The *Dative*; expressing the notion which follows on the principal notion, i. e. the *Consequent notion*: δίδωμι σοι, receiving being consequent on giving. The leading notion is that of transmission to another; hence dative, (do, dare.)

*Obs.* It must be observed, that it is no explanation of the real power of the Greek cases to translate them by the English *of*, *to*, &c.; for these forms of expression, being prepositions, cannot explain the true powers of a form which is independent of prepositions. But the English prepositions will be used in the following pages, e. g. *from*, not to account for the case, but to denote the notion of separation, which implies an antecedent notion.

### Origin of Prepositions.

§. 472. 1. As language expresses not only the order of internal thought, but also the circumstances of external things; and as the relations in which these things stand to us in respect of their position were too manifold to be sufficiently defined by the simple powers of

the cases, it happened that as men examined into and comprehended the position of external things, some further mode of expression became necessary ; and cases of certain words, which from their original meaning were fitted for the expression of these relations, were so frequently used to express them, that at last they were appropriated to this function, and lost more or less their original meaning, as ἀπό, παρά, while χάρις, δίκην, κύκλω (Hdt. IV. 72) which are, so to say, in the transition state between cases and prepositions, being sometimes used as one, sometimes as the other, will illustrate the mode by which prepositions arose.

2. But though a relation which was implied in the powers of the original cases might be, and generally was, for the sake of clearness, expressed by a preposition, yet it does not follow that the original power of the cases to express this relation was either in theory or practice wholly lost ; so that we find the same relation expressed sometimes by the original, more concise and vivid form of the case, at others by the later and more accurate form of the preposition.

3. Hence may be seen the mistake of explaining the construction of cases by the ellipse of a preposition, making the preposition the original and most perfect, the case the later and defective form ; thus shutting out from view the real nature of the construction, and teaching the student to rest contented with an unphilosophical pretended explanation, instead of leading him to search out the abstract powers of the cases, which were entirely obscured by thus supplying a preposition whenever they most really came into play.

*Obs.* Of course some cases are found with a verb and preposition which cannot be used with the verb alone, especially in local notions, as ἐξάγει ἀμφὶ δέρην : here the accusative depends entirely on ἀμφί, and no such construction as might be explained by a supposed ellipse of ἀμφί is ever found.

4. *Cases after prepositions.*—The Cases retain the same force or an analogous one to that which they have in construction with the verb ; where the *place* implied in the preposition is alone to be brought forward, the accusative is used as being implied in the preposition, as παρὰ τὸν ποταμόν : here the notion of parallelism expressed by παρά implies coincidently its parallel ποταμόν : where some other genitival notion, such as *motion from* takes the place of mere parallelism, the genitive is used, as παρὰ τοῦ ποταμοῦ : or where a dative notion is added to the parallelism, the dative is used, as παρὰ τῷ ποταμῷ—See *Prep. παρά*. And when they were applied secondarily to other notions besides that of *place*, they followed the analogies which their primary use had fixed.

*General Observations on the Greek Cases.*

§. 473. There is a remarkable contrast between the Greek and the modern system of cases. The moderns, taking a cold rationalistic view of things, look upon every thing as inanimate, produced or affected: the Greek language, with fresher, more poetical spirit, looked on every thing as more or less animate, as an agent, producing or working; and hence, where in modern languages we find a transitive verb with the acc. of the thing as a patient, the Greeks used an intransitive verb with the gen. of the thing as an agent, representing the action of the verb as proceeding from it. So, where in German the verb *hören*, *to hear*, has an accusative, the Greeks used the genitive. In their view, the object entered the mind rather as the antecedent cause than as the coincident effect; but in some verbs, either the former principle prevailed altogether, or sometimes; so that we find particular verbs with an accusative, while the other expressions of the same notion have a genitive, or the same verb sometimes with a genitive or an accusative, *ex animo loquentis*.

*Nominative and Vocative.*

§. 474. The nominative and vocative cannot be termed, in a proper grammatical sense, cases, as they express no objective relations; but as they have certain peculiarities in Greek different from other languages, and as they do, in fact, perform certain objective functions (see §. 475. 2., §. 477. 3.), we must treat of them as belonging to the cases.

*Nominative.*

§. 475. 1. The Nominative expresses a notion in its independent existence, as the subject of the sentence: τὸ ῥόδον ἀνθεῖ. When the predicate is not expressed by a verb, but by a noun with εἶναι, the noun is in the nominative, by a sort of apposition to the subject; as the copula may be viewed as only the expression of such an apposition between two notions; as, ἡ ἀρετὴ ἐστὶ καλὴ—ὁ Κῦρος ἦν βασιλεὺς.

*Obs. 1.* As the nominative represents a thing independently existing, in and for itself, the name of any thing or person, which is to be represented as really independent of the other notions in the sentence, is often put in the nominative instead of an oblique case, generally in constructions with ὄνομα, ἐπωνυμία (especially in the phrases ὄνομά ἐστί μοι, ὄνομα ἔχω), or even with verbs of naming in the active voice; but in this construction the name can also stand in the accusative or in some other case as in apposition; as, Od. η. 54 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον: Hdt. III. 85 Δαρεῖφ δὲ ἦν ἱπποκόμος, τῷ ὀνόματι ἦν Οἰβάρης: Ibid. 88. Id. I. 199 Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην: Æschin. p. 41, 15 προσεῖληφε τὴν τῶν πονηρῶν κοινὴν ἐπωνυμίαν συκοφάντης. So Luke xix. 29 πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. (al. Ἐλαιῶν, but see Acts i. 12.) So LXX. 1 Sam. ix. 9 τὸν προφῆτην ἐκάλει ὁ λαὸς—ὁ βλέπων: Acc.; Id. VI. 52 τῇ ὀνόματι εἶναι Ἀργεῖν: Ibid. καὶ οἱ ὀνόματα τεθῆναι Εὐρυσθένα, τῷ δὲ νεωτέρῳ Πρόκλεα. So ibid. 63 Δημάρητον δὲ αὐτῷ ὀνόματι ἔθετο: G. T. Matt. i. 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.



2. The following intransitive and passive verbs, which are only modifications of the copulative verb εἶναι, in the sense of *to be esteemed, valeo*, take the nominative in apposition, to express the object of the verbal notion: δύνασθαι, *valeo* (in notions of value it has the acc.), ὑπάρχειν, γίγνεσθαι, φῦναι, κυρεῖν poet., ἀδξάνεσθαι; μένειν, καταστῆναι; λικέειν, φαίνεσθαι, δηλοῦσθαι; καλεῖσθαι, ὀνομάζεσθαι, λέγεσθαι, ἀκούειν (to be called, *audire*; poet. κλύειν) &c.: αἰρεῖσθαι, ἀποδείκνυσθαι, κρίνεσθαι &c.; νομίζεσθαι, ὑπολαμβάνεσθαι &c.: Hdt. III. 132 ἦν δὲ μέγιστον πρῆγμα Δημοκῆδης παρὰ βασιλεῖ: Ibid. 157 πάντα δὲ ἦν ἐν τοῖσι Βαβυλωνίοισι Ζώπυρος. So εἶναι, especially in definitions of size; as, Id. II. 29 τὸ δὲ χωρίον τοῦτο ἔστι ἐπὶ ἡμέρας τέσσερας πλός: Id. III. 90 τριηκόσια ἦν τάλαντα φόρος: Thuc. I. 96 ἦν δὲ ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα: Hdt. II. 30 δύναται δὲ τοῦτο τὸ ἔπος κατὰ τὴν Ἑλλήνων γλῶσσαν οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι βασιλεῖ. Ὁ Κύρος ἐγένετο βασιλεὺς τῶν Περσῶν: Eur. Or. 754 οὐ γὰρ αἰχμητῆς πέφυκεν (Menelaus), ἐν γυναιξὶ δ' ἄλκιμος: Demosth. p. 19, 5 τούτοις ὁ Φίλιππος μέγας ἡυξήθη<sup>a</sup>: Id. p. 20, 8 διὰ τούτων ἦρθη μέγας: Demosth. p. 241, 12 ἀντὶ γὰρ φίλων καὶ ξένων—νῦν κόλακες καὶ θεοὺς ἐχθροὶ—ἀκούουσιν (*audiumt*).

Obs. 2. The verbs ὀνομάζειν, ὀνομάζεσθαι, frequently add εἶναι to the noun; as, Hdt. IV. 33 τὰς ὀνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην: Xen. Apol. Socr. §. 13 μάντις ὀνομάζουσι τοὺς προσημαίνοντας εἶναι: Plat. Rep. p. 428 Εἰ ὀνομάζονται τινες εἶναι, *aliquid nomen habent*<sup>b</sup>: Hdt. II. 44 ἱρὸν Ἡρακλῆος, ἐπωνυμίην ἔχοντος Θασίου εἶναι.

### Nominative for the Vocative.

§. 476. The nominative is used for the vocative in the Attic and later poetry, and very frequently in prose.

a. Very commonly οὗτος (rarely αὕτη), with a subst. in the nominative; also οὗτος without any nominative when a command is addressed to any one: οὗτος here has the force of the Latin *heus*. a. Without the article: Eur. Or. 1567 sq. οὗτος σύ, κλήθρων τῶνδε μὴ ψαύσης χερὶ, Μενέλαον εἶπον, δεσπεύργωσαι θράσει: Id. Med. 922 αὕτη, τί χλωροῖς δακρύοις τέγγεις κόρας; Id. Hec. 1127 οὗτος, τί πάσχεις; *heus tu, quid cæptas*<sup>c</sup>? Id. Alc. 773 οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις; Plat. Protag. p. 193 D καὶ ἐγὼ τὴν φωνὴν γνοῦς αὐτοῦ, Ἰπποκράτης, ἔφη, οὗτος, μὴ τι νεώτερον ἀπαγγέλλεις; Id. Sympos. p. 213 B Σωκράτης οὗτος ἔλλοχῶν—ἐνταῦθα κατέκεισο. So οὗτος very frequently with the verbs καλῶ, φωνῶ &c., with an accusative of the person addressed: Soph. Aj. 89 ὦ οὗτος Αἴας, δεύτερον σὲ προσκαλῶ: Ibid. 71—73 οὗτος, σέ, τὸν—ἀπευθύνοντα, προσμολεῖν καλῶ, Αἴαντα φωνῶ· στείχε δωμάτων πάρος. With the article: Plat. Symp. princ. ὁ Φαληρεὺς, ἔφη, οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς<sup>d</sup>; Theocr. V. 102 οὐκ ἀπὸ τῆς δρυὸς, οὗτος ὁ Κῶναρος αἰτε Κυναῖδα, τούτῃ βοσκησέσθε ποτ' ἀντολάς;

b. The nominative of substantives without οὗτος, but with the article

<sup>a</sup> Bremi ad loc.

<sup>b</sup> Stallb. ad loc.

<sup>c</sup> Pflugk ad loc.

<sup>d</sup> Stallb. ad loc.

prefixed, is used, either with the imper. or in simple addresses, in the same way: Arist. Acharn. 242 προΐτως τὸ πρόσθεν ὀλίγον ἢ κληφός: Plat. Symp. 218 B οἱ δὲ οἰκέται, καὶ εἴ τις ἄλλος ἐστὶ βέβηλός τε καὶ ἄγροικος, πύλας πάννυ μεγάλας τοῖς ὡσὶν ἐπίθεσθε: Ar. Ran. 40 ὁ παῖς, Ὁ boy. So G. T. Matt. xi. 26 καὶ ὁ πατήρ: xxvii. 29 Χαίρει ὁ βασιλεὺς. (So Virg. Æn. XI. 464 *Equitem, Messapus, in armis, et cum fratre Coras, latis diffundite campis*!)

c. In addressing a person, when the pronoun expressed or implied is defined by an attributive in apposition, the article is always prefixed to the attributive; as, Xen. Cyr. IV. 5, 17 ἴθι μὲν οὖν σύ, ἔφη, ὁ πρεσβύτατος: Ibid. 22 σὺ δ' ἔφη, ὁ τῶν Ὑρκανίων ἀρχων, ὑπόμεινον: Plat. Hipp. princ. Ἰππίας, ὁ καλὸς τε καὶ σοφός, ὥς διὰ χρόνου κατήρας ἡμῖν.

Obs. Distinct from these is the Homeric use of the nominative in passages such as Il. α, 231 δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις: Il. ε, 403 σχέτλιος, ὄβριμοεργός, ὃς οὐκ ὅθερ' αἰσυλα ῥέζων. These are predicative sentences expressed with emphatic brevity, by the ellipse of the copula εἶναι.

d. A nominative is sometimes joined with a vocative: Il. σ, 54 ὦ μοι ἐγὼ δειλὴ, ὦ μοι δυσαριστοτόκεια: ὦ Κύρε καὶ οἱ ἄλλοι Πέρσαι ἐγὼ ἄχθομαι (Xen.); ὑμεῖς in apposition being supplied. So with a part.; as, ὦ ἄνδρες οἱ παρόντες (Plat.): G. T. Rom. ii. 1 ὦ ἄνθρωπε πᾶς ὁ κρίνων.

### *Especial Peculiarities in the use of the Nominative.*

#### 1. *Anacolouthon and attraction.*

§. 477. 1. Sometimes a word of especial significance in the sentence is placed at the beginning of the sentence in the nominative, to represent it emphatically as the fundamental subject of the whole sentence, though the grammatical construction requires a dependent case: Plat. Cratyl. 403 A ὁ δὲ Ἄιδης, οἱ πολλοὶ μὲν μοι δοκοῦσιν ἀπολαμβάνειν τὸ αἰεὶδὲς προσεεῖρησθαι τῷ ὀνόματι τούτῳ: Ibid. 404 C Περσέφαττα δέ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα: Id. Gorg. 474 E καὶ μὴν τὰ γε κατὰ τοὺς νόμους καὶ τὰ ἐπιτηδεύματα, οὐ δῆπου ἐκτὸς τούτων ἐστὶ τὰ καλὰ: Hdt. III. 115 τοῦτο μὲν γὰρ ὁ Ἑρίδανος (for τὸν Ἑρίδανον) αὐτὸ κατηγορεῖ τὸ οὖνομα: Plat. Rep. 346 D αἱ ἄλλαι πᾶσαι τὸ αὐτῆς ἐκάστη τὸ ἔργον ἐργάζεται: Id. Theæt. 743 D σπουδαὶ καὶ κῶμοι, οὐδ' ἄναρ πράττειν προσίσταται αὐτοῖς. So G. T. Acts vii. 14 ὁ Μωϋσῆς οὗτος—οὐκ οἶδμεν τί γέγονεν αὐτῷ: 1 John ii. 27 καὶ ὑμεῖς τὸ χρίσμα ὃ ἔλαβετε—ἐν ὑμῖν μένει. So where the form of the sentence is changed, as 1 Cor. xiv. 16 ὁ ἀναπληρῶν—πῶς ἐρεῖ;

2. Analogously to this a nominative is used, in seeming apposition to a substantive of a preceding sentence in an oblique case, (especially after οἶον.) The nominative is so placed to express the subject of a new thought suggested by the former substantive, the verb εἶναι being supplied by the mind: Il. ζ, 395 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, Ἡετίων, ὃς ἔβαιεν κ. τ. λ.: Il. κ, 437 τοῦ δὴ καλλίστους ἵππους ἰδὼν ἡδὲ μεγίστους· λευκότεροι χιόνος, θείων δ' ἀνέμοισιν ὁμοιοί: Plat. Soph. 266 D τίθημι δύο διχῇ ποιητικῆς εἶδη· θεία μὲν καὶ ἀνθρωπίνη κατὰ θάτερον τμήμα: Ibid. 218 E τί δὴτα προσταξαίμεθ' ἂν εἴγνωστον μὲν καὶ σμικρόν—; οἶον ἀσπαλιευτῆς. See 869. 3.

3. A participle in the nominative, either with or without the substantive, is sometimes referred as an attributive to an oblique case: the notion being grammatically the object, but logically (*ex animo loquentis*) the

subject of the verb ; as, δοκεῖ μοι (= ἡγοῦμαι) ὄρῳν : αἰδώς μ' ἔχει (= αἰδοῦμαι) τάδε πράξας.

Obs. For this and other remarkable usages of the nominative participle, see §. 707 sqq.

4. Attraction of nominative to relative clause, see §. 824. 1. 1.

## 2. Σχῆμα καθ' ὅλον καὶ μέρος.

§. 478. When the action of a whole body is attributed likewise to several individuals of that body (σχῆμα καθ' ὅλον καὶ μέρος), the whole is put in the nominative instead of the genitive, each part thereof being considered as in apposition to the whole, see §. 708. 2. So the nom. is used with ἕκαστος, ἑκάτερος, πᾶς, ἄλλος (espec. ἄλλος ἄλλοθεν), οἱ μὲν—οἱ δέ : the whole subject is frequently not expressed, but only implied in the plural verb : Il. η, 175 οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος : Il. ι, 311 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος : Od. α, 424 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος, i. e. *in suam quisque domum sese contulerunt* : Il. λ, 571 τὰ δὲ δοῦρα—ἄλλα μὲν ἐν σάκει μέγαλῳ πάγην—πολλὰ δὲ—ἐν γαίῃ ἴσαντο : cf. Od. α, 109 sqq. κήρυκες οἱ μὲν—οἱ δέ—. Cf. Virg. Æn. 161. So the nom. of the whole being supplied : Hdt. III. 158 ἔμενον ἐν τῇ ἐωυτοῦ τάξῃ ἕκαστος, *in suo quisque ordine manserunt* : Thuc. I. 89 οἰκίαι αἱ μὲν πολλαὶ (for πολλὰ μὲν) ἔπεπ-τώκεσαν, ὀλίγαι δὲ περιῆσαν : Xen. Rep. Lac. VI. 1 ἐν μὲν γὰρ ταῖς ἄλλαις πόλεσι τῶν ἐαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἀρχουσιν,  *suis quisque liberis imperant* : Il. ξ, 110 ἀγάσθησθε ἕκαστος : Xen. Cyr. III. 1. 3 διεδίδρασκον ἤδη ἕκαστος ἐπὶ τὰ ἐαυτοῦ, βουλόμενος τὰ ὄντα ἐκποδῶν ποιεῖσθαι : Plat. Charm. princ. καὶ με ὥς εἶδον εἰσιόντα ἐξ ἀπροσδοκίτου εὐθὺς πόρρωθεν ἡσπά-ζοντο ἄλλος ἄλλοθεν : Ibid. 153 D ἡρώτων δὲ ἄλλος ἄλλο. So with the imper. : Id. Lach. 186 E σὺ δὲ Λάχης καὶ Νικία, εἵπατον ἡμῖν ἑκάτερος : Id. Phædr. 255 C πηγή—ἡ μὲν ἐς αὐτὸν ἔδν, ἡ δὲ—ἀπορρεῖ : Demosth. 54, 49 οἱ δὲ λόγους πλάττοντες ἕκαστος περιερχόμεθα. So G. T. Acts ii. 6 ἡκουον εἰς ἕκα-στος τῇ ἰδίᾳ διαλέκτῳ. So the accus. in oratio obliqua : Plat. Symp. 180 E ἀναγκαῖον δὴ καὶ Ἔρωτα τὸν μὲν—πάνδημον ὀρθῶς καλεῖσθαι τὸν δὲ οὐράνιον. But sometimes the number of the verb is not regulated by the whole subject, but by the apposed particulars, ἕκαστος, πᾶς, &c. : Il. π, 264 οἱ δ' (σφήκες) ἀλκιμον ἦτορ ἔχοντες πρόσσω πᾶς πέτεται, καὶ ἀμύνει οἷσι τέκεσσιν : Xen. Anab. II. 1, 15 οὗτοι μὲν—ἄλλος ἄλλα λέγει : Ibid. I. 8, 9 πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον ἔθνος ἐπορεύετο : Plat. Rep. 346 D καὶ αἱ ἄλλαι (τέχναι) πᾶσαι οὕτω τὸ αὐτῆς ἐκάστη ἔργον ἐργάζεται καὶ ὠφελεῖ ἐκεῖνο, ἐφ' ᾧ τέτακται : Id. Gorg. 503 E καὶ οἱ ἄλλοι πάντες δημιουρ-γοὶ βλέποντες πρὸς τὸ αὐτῶν ἔργον ἕκαστος—προσφέρει (confert), ἀ προσφέρει πρὸς τὸ ἔργον τὸ αὐτοῦ<sup>a</sup>.

## Vocative.

§. 479. 1. The vocative is the expression of “calling” or “ad- dressing” any one. It has no influence on the syntax, as it is inserted in the sentence without any grammatical connection with the other words. It is not at all essential to a language, as may be seen from its not exist- ing in many languages, by its place being supplied, in the whole neuter gender, by the nominative (as is the case even in Greek) : and in many masculine and feminine words, and even where there is a proper vocative form (Il. Decl. in os), the nominative is frequently used in its place ; as,

<sup>a</sup> Stallb. ad loc.

Il. γ, 277 Ζεῦ πάτερ, Ἡέλιός θ', ὃς πάντ' ἐφορᾷς: Od. α, 301 καὶ σὺ, φίλος, — ἀλκιμος ἔσσι. So in apposition: G. T. Matt. xx. 30 Κύριε, υἱὸς Δαβὶδ.

2. The vocative has the interjection ὦ prefixed to it; in prose almost invariably—in poetry less frequently, and generally with some pathetic force.

3. *Position of ὦ*.—When ὦ is joined to a substantive and adjective, either the substantive or adjective is placed first, as one or other of them is the more emphatic; ὦ καλοὶ παῖδες: but Soph. El. 86 ὦ φάος ἀγρόν, ο *lux pura*, “*quia lux, non quod pura, sed quod lux est, invocatur. Opponuntur enim statim tenebræ. Tum eodem modo, ubi substantivum et adjectivum quasi pro uno vocabulo sunt, ut ὦ Ζεῦ πατρῷε.*” Aristoph. Eq. 108 ὦ δαίμων ἀγαθὲ: Plat. Soph. p. 230 C ὦ παῖ φίλε. Sometimes (mostly Epic) it is placed between the adjective and substantive, as a pathetic expression: Il. δ, 189 φίλος ὦ Μενέλαε: ρ, 716 ἀγακλῆες ὦ Μενέλαε. So in the *Odyssey* πάτερ ὦ ξεῖνε: Soph. Aj. 395 ἔρεβος ὦ φαεινότατον: Eur. Or. 1246 Μυκηνίδες ὦ φίλοι: El. 167 Ἀγαμέμνονος ὦ κόρα. Even Plat. Euthyd. p. 271 C θαυμασὶ ὦ Κρίτων. Sometimes ὦ is repeated, but always with great emphasis: Soph. Phil. 799 ὦ τέκρον ὦ γενναῖον for ὦ γενναῖον τέκνον. In forms of entreaty with πρὸς, the preposition with its case is sometimes placed between ὦ and the vocative: Plat. Apol. S. p. 25 C ἔτι δὲ ἡμῖν εἰπεῖ ὦ πρὸς Διὸς Μέλαιτε.

4. Sometimes in poetry an adjective belonging to the predicate, which should stand in the nominative, is in the vocative, by attraction to a foregoing vocative; as, Soph. Aj. 695 ὦ Πάν Πάν ἀλιπλαγκτε: Id. Phil. 671 ἰὼ δύστηνε σὺ, δύστηνε δῆτα διὰ πόνων φανείς=ὃς ἐφάνης δύστηνος: Theocr. XVII. 66 δλβιε, κῶρε, γένουιο<sup>b</sup>. The foregoing vocative may even be omitted: Fragm. Callimach. (in Schol. Paris. ad Apoll. Rhod. II. 866) ἀντὶ γὰρ ἐκλήθης Ἰμβρασε Παρθενίου, *tu, Imbrase, Imbrasus vocatus es pro Parthenio*. So in Latin: Tibull. I. 7, 53 *Sic venias hodiernæ*: Horat. Sat. II. 6, 30 *Mature pater, seu Jane libentius audis*.

5. A vocative is very often followed by a particle which connects it with the following sentence, (α) by μέν with δέ following: Il. ε, 230 Αἰνεΐα: σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ —τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.—(β) By δέ, generally in a transition from one thought to another; as, from a narration to an address to a person, or from one person to another: Il. α. 282 Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὼν μένος: Il. φ, 448 Φοῖβε, σὺ δ' εὐλίποδας ἑλικας βούς βουκολέεσκες. Frequently in the tragedians: Eur. Hec. 372 μήτηρ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼς γένη<sup>c</sup>: Ibid. 1287 Ἐκάβῃ, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς στείχουσα θάπτε: Id. Or. 622 Μενέλαε, σοὶ δὲ τάδε λέγω<sup>d</sup>: Ibid. 1065 Πυλάδῃ, σὺ δ' ἡμῖν τοῦ φόνου γενοῦ βραβεύς: Ibid. 1675 Ὅρεστα, σοὶ δὲ παῖδ' ἐγὼ κατεγγνῶ. Also in prose: Hdt. I. 115 ὦ δέσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκη: Xen. M. S. II. 1, 26 ὦ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστίν: Plat. Leg. p. 890 E ὦ προθυμότατε Κλεινία, τί δ' οὐ χαλεπά τε ἐστί. On the contrary, the vocative is sometimes placed last: Eur. Or. 1643 sq. τὰ μὲν καθ' Ἑλένην ᾧδ' ἔχει: σὲ δ' αὖ χρεὼν, Ὅρεστα. The orators and comic writers do not admit this idiom. (γ) In Epic by ἀτάρ: Il. ζ, 429 sqq. Ἔκτορ, ἀτάρ σὺ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ, ἥδὲ κασιγνήτος, σὺ δέ μοι θαλερὸς παρακοίτης (ἀτάρ refers to what went before), *I have lost all, father, mother, &c.*; but you are, &c. So ἀλλά also in other poets.—(δ) By γάρ, very frequently in the Epic style; the sentence of which γάρ

<sup>a</sup> Herm. Viger, 794.

<sup>b</sup> Kiessling et Wüsteman ad loc.

<sup>c</sup> Pflugk ad loc.

<sup>d</sup> Porson et Schæfer ad loc.

gives the reason, either being supplied by the mind, or placed in an after part of the passage: Od. κ, 501 ὦ Κίρκη, τί γὰρ ταύτην ὁδὸν ἡγεμονεύσει; εἰς Ἄϊδος δ' οὐπὼ τις ἀφίκετο νηὶ μελαίνῃ: Il. η, 328 Ἀτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαίων, πολλοὶ γὰρ τεθνᾶσι (331 τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοὶ παῦσαι Ἀχαιῶν): Hdt. III. 63 ὠνθρώπε, φῆς γὰρ ἡκείν παρὰ Σμέρδιος τοῦ Κίρου ἄγγελος· νῦν ὧν εἶπας τὴν ἀληθείην, ἀπιθι χαίρων· κότερά αὐτὸς τοι Σμέρδις φαίνόμενος ἐς ὄψιν ἐνετέλλετο ταῦτα, ἣ τῶν τις ἐκείνου ὑπηρετέων; Ibid. 83 ἄνδρες στασιῶται, δῆλα γὰρ δὴ, ὅτι ἓνα γέ τινα ἡμέων βασιλεία γενέσθαι: where we must supply *Choose a king*. (ε) So ἐπεὶ: Od. α, 231 ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἡδὲ μεταλλᾷς· (sc. *I will tell you, since you ask.*) Cf. Il. ν, 68.

### Dependent Cases.

#### GENITIVE.

§. 480. *Remark*.—A. In treating of the cases which follow the respective verbal notions, it must not be supposed that the primary principles of the cases can at first sight be recognised in the construction of every verb. The original principles formed analogies or idioms as the language grew with the requirements of the people, and these were followed more or less invariably in all verbs or words of kindred meaning. Thus that the notion of *desire* should have a genitive became a fixed construction, and this was followed by all other verbs in which the notion of desire was or might be implied, though less decidedly and less apparently than in the verb which fixed the analogy: and hence arose what may be called secondary principles or rules of Syntax, such as that verbs of *desiring*, *hearing*, &c. take a genitive; and these secondary principles following a fixed analogy sometimes violate the primary principles. Thus, properly speaking, verbs of hearing ought to have an accusative of the *thing heard*; but when the practice of the language was fixed that such verbs were generally followed by a genitive, that case was used with things as well as persons.

B. We must observe also that the Greek mind seems to have instinctively preferred the vivid and emphatic constructions to those which were less so. Hence, where more than one case might have followed the verb, the one which brought the notion most vividly before the mind was generally preferred; though the other was also used when the notion so presented itself. Thus a sound may be considered as that whence the impression on the ear proceeds (gen.), or that which the ear receives (acc.); hence it happens that the same notion expressed by different verbs, or even the same verb, has sometimes different cases, as the notion is viewed in the one light or the other.

C. As the accusative case, being as it were merely the explicit expression of what is already implicitly stated in verbs, is the less emphatic case, it generally happens that where the same notion may be viewed as antecedent and coincident, the former is preferred; that is, in other words, where either the genitive or the accusative may follow the verb, the latter is generally superseded by the former; though of course this rule does not universally hold good, as there may be reasons which make the accusative, either generally or in some particular train of thought, the clearer and more emphatic of the two. And the same holds good of the dative and accusative, and even of the dative and genitive: thus, ἀμύνω, *I drive away*—the genitive might stand to signify the point whence the notion began: ἀμύνω πόλεως, *I drive away from the city*; but as the *dativus commodi* gives force to the notion, it is generally used for the genitive—ἀμύνω πόλει, *for the good of the city*.

1. The genitive expresses the *antecedent notion*: that notion which precedes the principal verbal notion in the series which forms the whole thought.

2. a. Either the verb always has the genitive when the notion implies an antecedent notion as necessary to its conception. Such verbs are said to govern a genitive: or,

b. The verb occasionally has the genitive when it implies, or may be viewed as implying, a notion which requires a genitive, as βάλλω, *I throw*; τινός, *at some one*.

3. This notion is *antecedent* as being a notion of

1. Cause.—The notion of that, wherefrom any action, or emotion, or state arises, being necessarily *antecedent* in the mind to the action or emotion or state itself; as, ἐπιθυμέω σοφίας: the notion of σοφία must have existed before the feeling of ἐπιθυμία could have arisen.

*Obs.* 1. In verbs expressive of those states or energies, which arise from the antecedent comprehension of the object to which they tend; (as, ἐπιθυμέω σοφίας, in which ἐπιθυμία arises from the notion of σοφία, and likewise tends towards it as its end,) the antecedent notion, being likewise the object, must be expressed to make up the objective construction: ἐπιθυμέω for instance would be an imperfect expression; but in notions of action or states, in which there is some other object for the verb to tend to and rest on, the antecedent cause need only be expressed in the sentence, if it is wished clearly to state *what* the cause of the action is; as, εὐνοίας τοῦτό σοι δίδωμι, *I give this to you, because of my good will*; but δίδωμι τοῦτό σοι is in itself a complete thought.

2. Relation.—The notion of the correlative being necessary to the conception of the relative; as, μέλλων τοῦδε. If we have no

antecedent notion of the person or thing signified by ὃδε, we cannot say that any one is μείζων than he, so that the whole force of μείζων arises from an antecedent consideration of that which the genitive represents. Under this we class what is termed the possessive genitive, the local, and the temporal genitives.

3. Position.—Where the position (moral, or local, or temporal) of any thing is determined by its relation to something else, as, πέλας οἴκου, if πέλας is to give any notion at all, we must antecedently know the situation of οἶκος, so that the whole force of πέλας arises from an antecedent consideration of οἶκος: so in ὡς ποδῶν εἶχε, the value of ὡς arises from our knowledge or supposed knowledge of what were the powers of the πόδες.

4. Partition.—The notion of the whole is antecedently necessary to the notion of a part; that is, if we had no notion of the whole, we could have no notion of the part as a part.

5. Separation.—The point whence a motion, action, or state of separation begins, is (if conceived at all) antecedent to the notion of the motion, action, or state; as, ἔρχομαι δόμων εἰς σε: here δόμων need not be expressed to make a perfect sentence; but if it is expressed, it must be considered as antecedent to the notion of ἔρχομαι.

6. Privation.—The notion of a thing is antecedently necessary to any notion of being without it; the whole force of the privative arising from the notion of the positive.

7. Material.—The notion of the material (if expressed) being properly antecedent to the thing made.

8. The Attributive Genitive represents its notion as being in some one of these relations to the notion of the other substantive; as, οἱ καρποὶ τοῦ δένδρου: the δένδρου is the cause of the καρποί.

Obs. 2. The genitival suffix *θεν* is not unfrequently used for the regular inflected genitive, so οὐρανόθεν, σέθεν, &c.: cf. Eur. Ion 960: and even prepositions are sometimes joined with these forms, as ἐξ ἀλόθεν, ἐκ Διόθεν, and even with *φι*. see §. 83. vol. i.

### Causal Genitive.

§. 481. 1. All verbs or verbal sentences *may* have a genitive of the antecedent notion whence their action or state arises; as in the Homeric expressions, ἀγγελίης εἰλθεῖν &c.<sup>a</sup>; as, Il. ν, 252 ἡέ τευ ἀγγελίης μετ' ἔμ' ἦλυθες: Il. ο, 640 ἀγγελίης οἴχεσκε: Hesiod. Theog.

<sup>a</sup> Buttmann (Lexil. ad voc. ἀγγελίη, 5.), who supposes a masc. substantive ἀγγελίης on the authority of some Alexandrian grammarians, but this seems to be needless.

781 ἀγγελίης πωλεῖται: Thuc. V. 72 καταπατηθέντες τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν: Arist. Pax, 300 νῦν γὰρ ἡμῖν ἀρπάσαι πάρεστιν ἀγαθοῦ δαίμονος; the genitive gives the cause of the verbal sentence *πάρεστιν ἀρπάσαι* (*by the favour of*). Eur. Orest. 41 ὦν οὔτε σῖτα διὰ δέρης ἐδέξατο: Æsch. S. c. Th. 146 στόνων αὐτάς, (*for the sake of the voice of our groaning*;) Eur. Orest. 1407 ἔρροι τᾷς ἡσύχου προνοίας, *for his inactive prudence*. With some verbs it is *usual* to express the case, though it is sometimes omitted, the objective sentence being perfect without it.

*Obs.* 1. The adverbial prepositions *ἐνεκα*, *χάριν*, &c. are frequently used to define the notion of cause yet more fully.

*Obs.* 2. This causal genitive sometimes suffers attraction; as, Soph. Œd. C. 1291 ἀ δ' ἦλθον ᾗ σοι θέλω λέξαι, for ὦν ἦλθον ταῦτα κ. τ. λ.

2. Those intransitive verbal notions, which have either no expressed object at all, or else an object which is likewise the cause of the verbal notion, require the expression of the cause in the genitive, the objective relation being imperfect without. These verbs are said to govern a genitive.

§. 482. The causal genitive will then be treated of by considering

*a.* Those verbs which take a genitive of the object, as being likewise the cause—Verbs expressing intransitive or passive notions, where the verb has no definite object, or where the source whence the notion of the verb arises is also the object whither it tends, and therefore is the proper case of the verb, which the verb is said, in common grammatical language, to govern.

*b.* Those verbs which very usually, though not always, take a genitive of the cause; where the verb has some other object whither it tends, and therefore the cause need not be expressed in the sentence, but if it is expressed, it is in the genitive.

*Obs.* If (as in the case of the verbs mentioned in *a*) the cause is likewise the object, it follows, that when the objective notion is considered by the speaker rather as the object than the cause, the verb will be joined with an accusative, corresponding to the notion in the speaker's mind. Hence some verbs are constructed with a genitive and dative or accusative, as the thing or person is conceived of as the cause, or the object or otherwise. See also §. 480. *Remarks*.

# I.

§. 483. Where the verb is *said* to govern a genitive.

Verbs of *proceeding from*, *becoming*, *arising*, *having become* or *arisen*, *being produced* or *created*, take a genitive of that whence they proceed, &c.; as,



γίγνεσθαι, φῦναι, εἶναι, and in poetry, φυτεύεσθαι, τεκνοῦσθαι : Od. δ, 611 αἵματος εἰς ἀγαθόιο : cf. Il. τ, 111. Il. φ, 109 πατὴρ δ' εἴμ' ἀγαθόιο : Il. α, 49 δεινὴ δὲ κλαγγὴ γένετ' ἀργυροῖο βιοῖο : Soph. CE. C. 1324 τοῦ κακοῦ πότμου φτευθεῖς : Eur. Or. 725 εἰκότως κακῆς γυναικὸς ἀνδρὰ γίγνεσθαι κακόν : Id. Hec. 380 ἐσθλῶν γενέσθαι. So often in tragedy γεγώς τυνός : Eur. Iph. T. 4 τοῦ δ' ἔφυν ἐγώ. (So in the transitive sense, where the cause *need* not be expressed : Eur. Ion. 3 μιᾶς θεῶν ἔφυσε Μαίαν : Id. Med. 800 οὔτε τῆς νεοζύγου νύμφης τεκνώσει παῖδα.) Hdt. III. 81 ἀρίστων δὲ ἀνδρῶν οἶκος (*consentaneum est*) ἀρίστα βουλευματα γίνεσθαι : Ibid. 160 Ζωπύρου δὲ τοῦτου γίνεται Μεγάβυζος : Xen. Cyr. I. 2, 1 πατὴρ μὲν δὴ λέγεται ἐ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως· ὁ δὲ Καμβύσης οὗτος τοῦ Περσίδων γένους ἦν—μητὴρ δὲ ὁμολογεῖται Μανδάνης γενέσθαι : Plat. Menex. p. 239 Α μιᾶς μητρός πάντες ἀδελφοὶ φύντες. So Arist. Acharn. 256 οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὐξεται τῶν ἐμῶν χωρίων, *grows from my farms*. With ellipse of εἶναι : Plat. Phædr. p. 242 D τὸν Ἐρωτα οὐκ Ἀφροδίτης καὶ θεόν τινα ἡγῇ ;—Here also belong the phrases with verbs equivalent to εἶναι (mostly poetical), κεκλησθαι τυνός, *alicujus filium vocari (esse)* : Hdt. VI. 88 Νικόδρομος Κροῖου καλεόμενος : cf. Theocr. XXIV. 102.

*Obs. 1.* Generally, and in prose almost invariably, the prepositions ἀπὸ, ἐκ, sometimes διὰ, are added to the genitive : Hdt. III. 159 ἐκ τούτων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλώνιοι γεγόνασι.

*Obs. 2.* Hence we may explain the elliptic attributive genitive (§. 463. 3.) ; as, ὁ τοῦ βασιλέως υἱός, i. e. ὁ τοῦ βασιλέως (γεννηθεὶς) υἱός : Hdt. III. 60 Εὐπαλῖνος Ναυστρόφος : Ibid. Ῥοίκος Φίλω : 123 Μαῖανδριος Μαῖανδρίου : Id. VI. 52 Ἀριστόδημον τὸν Ἀριστομάχου, τοῦ Κλειοδαίου, τοῦ Ὑλλου : Ibid. Αὔτεσιωνος, τοῦ Τισαμενοῦ, τοῦ Θερασάνδρου, τοῦ Πολυνείκου : Thuc. I. 24 Φάλιας Ἐρατοκλείδου. Poetic : Διὸς Ἀρτεμις, Ὀδῆος ταχὺς Αἴας, Ovid. Met. XII. 622 *Oilcos Ajax*. In the plural number with a preposition ; as, οἱ ἐκ Διὸς Soph. El. 659 : οἱ ἐξ αὐτοῦ, *posterī ejus* Hdt. I. 56 : οἱ ἀφ' Ἡρακλέους Thuc. I. 24. See §. 436. b.

*Obs. 3.* In poetry, passive and intransitive verbs have a genitive of that antecedent notion which is conceived to have caused or produced the state expressed by the verb : Il. ζ, 331 ἄστν πυρὸς δηῖοιο θέρηται : Il. π, 406 ἔλκε δούρος : Æsch. Ag. 817 πληρουμένῳ χειρὸς : Soph. Phil. 3 κρατίστου πατρός Ἑλλήνων τραφεῖς : Id. Aj. 807 φωτὸς ἡπατημένη : Id. CE. R. μερίμνης ὑποστραφεῖς : Id. CE. C. 391 τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς εὖ πράξειεν ἂν : Plat. Rep. 562 D μεθυσθῇ ἀκράτου αὐτῆς : Id. Symp. 203 B μεθυσθεῖς τοῦ νέκταρος : Soph. CE. C. 274 εἰδόντων ἀπωλλύμην : Soph. Ant. 256 ἄγος φεύγοντος ὥς, ἐπὶν κόμης, *as from one avoiding*. So Eur. Orest. 496 πληγῆς θυγάτρός τῆς ἐμῆς : Id. Elect. 123 κείσαι σᾶς δλόχου σφαγῆς Αἰγίσθου τ', Ἀγάμεμνον : Æsch. Ag. 517 λελειμμένα δορός. So also verbal adjectives with a passive force ; as, Soph. Elect. 343 ἅπαντα γάρ σοι τὰμὰ νοουθετήματα κείνης διδασκτά, κούδεν ἐκ σαυτῆς λέγεις, *præcepta a te mihi data sunt ab illa instillata*. So Eur. Hipp. 668 στέγην ἧς κατηρεφεῖς δόμοι : Soph. CE. T. 1437 θνητῶν μηδενὸς προσήγορος : Eur. Alc. 676 ἀργυρωνητὸν σέθεν. So in Prose : Hdt. II. 91 σανδάλιον αὐτοῦ πεφορημένον, *worn by him* : Thuc. V. 103 γιγνώσκεται σφαλόντων, *is known by them when they have failed* : so G. T. as Rom. I. 6 ἀγαπητοῖς Θεοῦ. Generally this relation is expressed by the prepositions, ὑπὸ, παρὰ, πρὸς, ἐκ, διὰ ; as, Soph. CE. C. 1363 ἐκ σέθεν ἀλώμενος.

*Obs. 4.* So the attributive genitive (§. 464.) is to be explained by some

• Herm. Phil. 3.

such notion implied in the substantive of which it is the attributive; as, *τέχνημα ἀνδρός*, i. e. *τέχνημα ἀνδρός* (πεποιημένον implied in *τέχνημα*): τὰ τῶν ἀνθρώπων πράγματα: τὰ τοῦ Ὁμήρου ποιήματα: Il. β, 397 τὸν δ' οὐποτε κύματα λείπει παντοίων ἀνέμων, *produced by*: Æsch. Prom. 908 Ἥρας ἀλατείαι, *er- rors a Junone excitati*: Soph. Aj. 618 ἔργα χερσὶν μεγίστας ἀρετὰς: Eur. Hipp. 1356 ἐμῆς βόσκημα χειρὸς: Soph. Trach. 113 Νότου ἢ Βορέα κύματα: Id. Phil. 1116 πότμος δαιμόνων: Xen. M. S. II. 1, 33 αἱ τῶν νέων τιμαί, *the honours shewn by the young men*. So also Thuc. IV. 92 θράσει ἰσχύος, *confidence proceeding from strength*: Thuc. I. 23 αἰτίαι ἐκατέρων, *the causes alleged of each*: Demosth. p. 23, 18 πάντα αὐτοῦ ἔργα. Sometimes the relation is more accurately defined by a preposition: Hdt. II. 148 τὰ ἐξ Ἑλλήνων τείχεα: Soph. Phil. 106 τὰ ἐξ Ἀτρειδῶν ἔργα: Id. Antig. 1219 τὰ ἐκ δεσπότης κελεύσματα: Xen. Cyr. V. 5, 13 τὸ παρ' ἐμοῦ ἀδίκημα: Ibid. III. 3, 2 ᾗδεσθαι τῇ ὑπὸ πάντων τιμῇ.

§. 484. So verbs have a genitive of the source whence any action, physical or mental, arises; as this is conceived to be antecedent to that notion.

Verbs of "*smell*"—*breathing from any thing*; as,

πνέειν—ὀζειν, ὀσφραίνεσθαι—προσβάλλειν. Ὅζειν ἱὼν—ὀζειν κρομύων—προσβάλλειν μύρου—πνέειν τράγου. Anacr. XXVIII. 9 μύρου πνέειν: Arist. Pac. 180 πόθεν βροτοῦ με προσέβαλε: Id. Ran. 348 ὡς ἡδύ μοι προσέπνευσε χοιρείων κρεῶν: Id. Acharn. 190 ὀξοῦσι πίττης καὶ παρασκευῆς νεῶν: Theocr. I. 27 κισσύβιον—ἔτι γλυφάνοιο ποτόσδον: Id. VII. 143 πάντ' ὥσδε θεέρος μάλα πίονος, ὥσδε δ' ὀπώρας: Id. XXIX. 19 ἀνδρῶν τῶν ὑπερνηγορέων δοκέει πνέειν. A genitive may also be used, of the spot where, as well as the thing whence, the smell proceeds, (though here ἀπό is more usual; as, ὀζειν ἀπὸ κρήνης ὥσει ἱὼν, Hdt. III. 23): τῆς κεφαλῆς ὀζειν μύρου: Arist. Vesp. 1058 τῶν ἱματίων ὀξήσει δεξιότητος. So Anacr. IX. 3 πόθεν μύρων πνέεις.

§. 485. Verbs expressing the reception of mental and physical perception, take the genitive of the source of that perception, that whence it proceeds and is received; this being necessarily antecedent to the perception: ἀκούειν, ἀκροᾶσθαι, κλύειν Poetic, ἀτεῖν Poetic, ἀποδέχεσθαι, *to assent to—to receive what he says*: πυνθάνεσθαι, αἰσθάνεσθαι, γινώσκειν generally with an accusative,—ὀσφραίνεσθαι—(sometimes ὀρᾶν, θεᾶσθαι, θεωρεῖν, σκοπεῖν, διασκοπεῖν et sim.)—μανθάνειν, συνιέναι, *to understand*: more rarely, ἐπίστασθαι, εἰδέναι, ἀγνοεῖν, ὑπονοεῖν, διανοεῖσθαι, ἐννοεῖν: as,

Il. α, 37 κλῦθί μεν: Soph. OE. C. 793 ὅσπερ καὶ σαφέστερον κλύω Φοίβου τε καὶ τοῦ Ζηνός: Od. ι, 401 οἱ δὲ βοῆς ἀτόντες ἐφοίτων ἄλλοθεν ἄλλος: Il. ρ, 686 ἄγε δεῦρο—, ὅφρα πύθῃται λυγρῆς ἀγγελίης: Il. δ, 357 ὡς γνῶ χωόμενοι: Il. ν, 66 τοῖν ἔγνω: Od. ψ, 109 γνωσόμεθ' ἀλλήλων: Plato Cratyl. 435 Α εἰ γινώσκεις ἐμοῦ φεγγομένου: Il. β, 26 νῦν δ' ἐμέθεν ξύνες ὄκα: Il. α, 273 καὶ μὲν μεν βουλῶν ξύνιον, πείθοντό τε μύθῳ: Od. δ, 76 ἀγορεύοντος ξύνετο: Demosth. 67, 14 ἄλλου λέγοντος συνεῆτε: Hdt. I. 47 καὶ κωφοῦ συνίημι, καὶ οὐ φωνεῖντος ἀκούω: Xen. Anab. III. ι, 19 διαθεώμενος αὐτῶν, ὅσῃ μὲν χάραν καὶ οἶαν ἔχοιεν: Plat. Charmid. p. 154 Ε τί οὖν, ἔφη, οὐκ—ἔθεασάμεθα πρότερον τοῦ εἶδους: Æsch. P. V. 701 μαθεῖν τῆσδε: Soph. Aj. 1161 αἰσχιστον, κλύειν

ἄνδρὸς ματαίῳ φλαυρ' ἔπη μυθουμένου : Arist. Ran. 815 ἡνίκ' ἂν ὀξυλάλου περ ἰδῇ θήγοντος ὀδόντας : Id. Eq. 804 μὴ καθορᾷ σου (see §. 487. 2.) : Soph. Trach. 394 ἔρποντος εἰσορᾷς ἐμοῦ : Hdt. III. 29 ἐπαύοντες σιδηρίων : Arist. Ran. 654 κρομμύνων ὀσφραίνομαι : Hdt. I. 80 ὡς ὀσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι, καὶ εἶδον αὐτάς, ὅπισω ἀνέστρεφον : Thuc. V. 83 ὡς ἦσθοντο τειχιζόντων : Id. IV. 6 ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης : Id. II. 81 οὐδέτερον ἦσθετο τῆς μάχης : Id. I. 68 τῶν λεγόντων μᾶλλον ὑπενοεῖτε, ὡς ἔνεκα τῶν αὐτοῖς ἰδίᾳ διαφορῶν λέγουσι : Xen. Cyr. I. 3, 10 οὐκ ἀκροῶμενοι δὲ τοῦ ᾄδοντος ὠμνύετε ᾄδειν ἀριστα : Ibid. VIII. 1, 40 καταμαθεῖν δὲ τοῦ Κύρου δοκούμεν, ὡς οὐ τοῦτ' ἄλλ' ἢ μόνον ἐνόμιζε χρῆναι τοὺς ἀρχοντας τῶν ἀρχομένων διαφέρειν : Id. M. S. I. 1, 12 καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἦδη τ' ἀνθρώπινα εἶδέναι, ἔρχονται ἐπὶ τὸ περὶ τούτων φροντίζειν κ. τ. λ. : Id. Œcon. XVI. 3 καὶ ἀλλοτριᾷ γῆς τοῦτο ἔστι γνῶναι, ὃ τι τε δύναται φέρειν : Plat. Apol. p. 27 Ἄρα γινώσεται Σωκράτης ὁ σοφὸς ἐμοῦ χαριεντιζομένου καὶ ἐναντί' ἐμαυτῷ λέγοντος : Id. Phileb. p. 51 C εἴ μου μανθάνεις : Id. Gorg. p. 463 D ἄρ' οὖν ἂν μάθοις ἀποκριναμένου : Ibid. p. 517 C ἀγνοοῦντες ἀλλήλων, ὃ τι λέγομεν : Il. σ, 191 ἄλλου δ' οὐ τευ οἶδα : Plat. Rep. p. 375 E οἶσθα γάρ που τῶν γενναίων κυνῶν, ὅτι τοῦτο φύσει αὐτῶν τὸ ἦθος, πρὸς μὲν τοὺς συνήθεις τε καὶ γνωρίμους ὡς οἶόν τε πρᾶσάτους εἶναι, πρὸς δὲ τοὺς ἀγνώστους τὸ ἀναντίον\* : Ibid. p. 525 D νῦν καὶ ἐννοῶ ῥηθῆτος τοῦ περὶ τοὺς λογισμοὺς μαθήματος, ὡς κομψόν ἐστι κ. τ. λ. : Xen. Cyr. V. 2, 18 ἐνενόησε αὐτῶν : Plat. Legg. p. 646 D καὶ τῆς περὶ τὸν οἶνον ἄρα διατριβῆς ὡσαύτως διανοητέον : Id. Phæd. p. 92 D μήτε ἐμαυτοῦ μήτ' ἄλλου ἀποδέχεσθαι λέγοντος, ὡς ἡ ψυχὴ ἐστὶν ἁρμονία : Demosth. p. 82, 3 ἀποδέχόμενοι τῶν συκοφαντούντων : ἀκούειν δίκης, *to listen to a cause*; so αἰσθάνεσθαι κραυγῆς, *θορύβου, ἐπιβουλῆς*.

*Obs.* 1. The thing heard, &c. would properly, and not unfrequently does, follow the verb in the accusative. Verbs of *hearing, perceiving, observing*, often take an accusative, as well of a person as of a thing : Il. κ, 354 ἔσθη δούπον ἀκούσας : Od. κ, 147 ἐνοπήν τε πυθοίμην : Xen. Cyr. III. 1, 4 ὡς ἦσθετο τὰ γινόμενα (but V. 3, 20 ἀρτί ἦσθημένους τοῦ γεγενημένου) : Thuc. V. 32 ἐνθυμούμενοι τὰς ἐν ταῖς μάχαῖς ξυμφοράς : Isocr. p. 15 D ἐπειδὴν ἐνθυμηθῶσι τοὺς φόβους καὶ κινδύνους : for ἀκούειν with gen. or acc. of person joined with a participle, see §. 683. Hdt. I. 80 κάμηλον ἵππος φοβεῖται, καὶ οὐκ ἀνέχεται οὔτε τὴν ἰδέην αὐτῆς ὀρέων, οὔτε τὴν ὁδμὴν ὀσφραίνόμενος. This is especially the case with the verbs of *understanding, inquiring, examining, saying*; as, ἐνθυμῆσθαι, σκοπεῖν, λέγειν, δηλοῦν, which are rarely found with the genitive alone<sup>b</sup>. But as the Greeks loved to give a personal character

\* But see Stallb. ad loc.

<sup>b</sup> The double construction of these verbs of sense seems to depend on the following principles. With the Accusative (*αἰσθάνομαι τὸδε*), the τὸδε is the *αἰσθητόν* (Arist. de Anima, ii. 12. ἡ μὲν αἴσθησις δεκτικὴν ἔστι τῶν αἰσθητῶν εἶδων ἄνευ τῆς δαγῆς.) With Genitive *αἰσθάνομαι τοῦδε* = *αἰσθάνομαι αἴσθησιν τοῦδε αἰσθητοῦ*. (Arist. de Anima, iii. 2. 9. ἐκάστη αἴσθησις τοῦ ὑποκειμένου αἰσθητοῦ ἔστιν.) So that when the acc. is used the *αἰσθητόν* is supposed to be received into the mind, according to the former view, when the gen., the *αἴσθησις* from the *αἰσθητόν* according to the second view. Now with verbs of *hearing*,

the *αἰσθητόν* itself would seldom be conceived of as entering into the mind; or more properly speaking, the *αἰσθητόν* would not be so received, but the ψόφος from the *αἰσθητόν*. Hence the gen. is most usual : and when the accus. is used it is of the sound, the *ἀκουστόν*; as, Œ. C. 158 ἀκούσας ἔκουςμα.

With verbs of *seeing*, on the contrary, the *αἰσθητόν*, or thing itself, its very image, is received into the eye, so that the accus. is usual, and the gen. very rare, as it would misrepresent the real relation of the subject and object. The ψῆψις cannot be separated from the *ὁρατόν*—it consists in the *ὁρατόν* being received into the pupil of the eye.

to things, the genitive of the thing is not unfrequently used for the accusative, as in several of the above examples. So Arist. Ach. 306 τῶν δ' ἐμῶν σπονδῶν ἀκούσατε, *listen to*, as if the σπονδαί were speaking; while Ibid. 337 ἐμοδ' λέγοντος οὐκ ἠκούσατε.

Obs. 2. With the verbs of *seeing*, when the notion is rather of receiving an expression from something seen, the genitive is used, and when the notion is merely of something seen, then the acc.

Obs. 3. Occasionally παρά, or ἀπό, ἐκ, πρὸς are added to the genitive; as, παρὰ τῶν εἰδόντων ἀνέκοιτο (Isocr.): Eur. Rhes. 206 σοφοῦ παρ' ἀνδρὸς χρή σοφόν τι μαθάνειν; and ἀπό, as Thuc. I. 125 ἀπ' ὁπάντων ἤκουσαν γνώμην; and in G. T. ἀκούειν is also used with a genitive of the thing heard, as Mark xiv. 64 ἠκούσατε τῆς βλασφημίας; and takes the prepositions ἀπὸ (1 St. John i. 5) and παρὰ (Acts x. 22) before the genitive of the person.

§. 486. Here also belong the verbs of *examining about*, *inquiring about*, *speaking about*, &c. The person or thing concerning whom any thing is *said* or *asked*, &c. is sometimes considered as the source of the thing said or asked, whence it proceeds, and therefore, as being antecedent to it, takes the genitive: so κρίνειν, ἐξετάζειν, εἰπεῖν, φράζειν, φάναι, δηλοῦν, &c.: as,

Od. λ, 174 εἰπέ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον, ἧ ἔτι παρ' κείνοις ἐμὸν γέρας, ἧ τίς ἦδη ἀνδρῶν ἄλλος ἔχει: Ibid. 493 εἰπέ δέ μοι Πηληϊὸς ἀμύμονος εἴ τι πέπυσσαι: Il. ρ, 379 πεπύσθην—Πατρόκλοιο θανόντος: Id. 640 πεπύσθαι λυγρῆς ἀγγελίης: Soph. Trach. 1122 τῆς μητρὸς ἦκα τῆς ἐμῆς φράσεων, ἐν οἷς νῦν ἐστίν: Id. El. 317 τοῦ κασιγνήτου τί φῆς; ἤξοντας ἢ μέλλοντος: Id. Phil. 439 ἀναξίου μὲν φωτὸς ἐξερέσομαι—τί νῦν κυρεῖ: Id. Ag. 1236 ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα: Id. CE. C. 365 ἃ τοῦδ' ἐχρήσθη σώματος: Thuc. IV. 6 ἐπύθοντο τῆς Πύλου κατελημμένης: Plat. Rep. p. 439 B τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι αὐτοῦ ἅμα χεῖρες τὸ τόξον ἀπωθούνται τε καὶ προσέλκονται, ἀλλ' ὅτι ἄλλη μὲν ἡ ἀπωθούσα χεὶρ, ἑτέρα δὲ ἡ προσαγομένη: Ibid. p. 485 B μαθηματὸς γε αἰεὶ ἐρῶσιν, (philosophi) ὃ ἂν αὐτοῖς δηλοῖ ἐκείως τῆς οὐσίας τῆς αἰεὶ οὐσης: Ibid. p. 576 D εὐδαιμονίας τε αὐ καὶ ἀθλιότητος ὡσαύτως ἢ ἄλλως κρίνεις: Demosth. p. 23, 20 εἰ δέ τι πταίσει, τότε ἀκριβῶς αὐτοῦ ταῦτ' ἐξετασθήσεται. So perhaps we may explain, ibid. p. 19, 4 τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, *de his dicendi nunc non video tempus opportunum*: so elliptically, Plat. Gorg. 509 D τί δὲ τοῦ ἀδικεῖν; sc. λέγεις, which is supplied by the context; so Æsch. Ag. 950 τούτων μὲν οὕτως.

Obs. 1. The notions of *examining*, *considering*, *inquiring*, *speaking* &c., are often more accurately defined by περὶ before the genitive; so ἀκούειν &c. in the sense of *hearing about* any thing takes περὶ, as the genitive alone is appropriated to the notion of *hearing*.

Obs. 2. So the attributive genitive; as, Od. α, 409 ἀγγελίης πατρός φέρει οἰχομένοιο.—ἀγγελία τῆς χιού Thuc., *de Chio*: Xen. M. S. II. 7, 3 τὸν τοῦ κυνὸς λόγον.—ἐρώτησις τινος Plat., like *questio animorum* Cic. Tusc. I. 23.

With verbs of *touch*, again; the thing touched is not received into the mind, but an *aisthesis* from it conveys the image of it to the mind. Hence the gen. is more usual. If the acc. is used, the thing touched or *aisthētōn* is conceived as implied in the

*aisthesis*. (ἡ δὲ τῆς αἰσθήσεως ἐνέργεια καὶ τοῦ αἰσθητοῦ ἡ αἰτῆ.)

Verbs of *taste*.—The thing tasted, *aisthētōn*, is considered as conveying a taste to the sense, rather than being itself received into it: hence the genitive.

(generally *περί*) : *ἐπειρώτησιν τῶν χρησμῶν* Hdt. IX. 44 : Plat. Theæt. p. 164 D *ὁ μῦθος ὁ τῆς ἐπιστήμης καὶ αἰσθήσεως*.

§. 487. 1. Whether the genitive with the verbs in the two last paragraphs expresses the person or the thing, as *ἀκούω Σωκράτους*, or *ἀκούω βορύβου*, the principle of the construction is the same ; when the thing heard is alone expressed, it is generally by a fiction of speech considered as the source whence the hearing, &c. proceeds ; but when the person is likewise expressed, this fiction is no longer practicable, as the real source is expressly stated, and then the thing heard, &c. is in the accusative, and the source whence it proceeds in the genitive : Od. μ, 389 *ταῦτα—Καλυψοῦς ἤκουσα* : Xen. Cyr. III. 1, 1 *ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη*, as in Latin *audire aliquid ex aliquo* : Eur. Rhes. 129 *μαθόντες ἐχθρῶν μηχανὰς κατασκόπου βουλευσόμεθα*. So *συνιέναι τινός τι*, as *ἔπος—ἔπα θεᾶς*. G. T. Acts i. 4 *ἦν ἠκούσατε μου*.

2. All these verbs are, properly speaking, intransitive ; the subject being represented, not as acting upon, but as acted upon and receiving something from another. The construction with the genitive is most in harmony with their own force and the genius of the language ; but they very frequently take an accusative in a transitive force, as if the remote object were affected by the action, especially verbs of *seeing* (see §. 583. 65.), which, except in poetry, rarely have a genitive, as in Xen. M. S. I. 1, 10 *οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν*.

3. The verbs of *hearing* take the genitive in the sense of “*obey*,” as well as other verbs of obeying which are more usually joined with the dative ; the person who is obeyed being considered as the source whence the obligation is derived ; as, *ἀκούειν, ὑπακούειν, κατακούειν, ἀηκουστέιν* and *ἠηκουστέιν, κλύειν* Poetic, *πειθεσθαι* seldom, *ἀπειθεῖν*. So the adjectives *κατήκοος, ὑπήκοος* rarely with a dative : Il. ο, 199 *οἱ ἔθεν δτρύνοντος ἀκούσονται καὶ ἀνάγκη* : Ibid. 236 *οὐδ’ ἀρα πατὴρ ἀηκούσστησεν Ἀπόλλων* : cf. π, 676. Od. η, 11 *Φαιήκεσιν ἄνασσε, θεοῦ δ’ ὡς δῆμος ἄκουειν [ἀκούειν τινί, to listen to, Il. π, 515. an unusual construction with the dativus commodi instead of a genitive] : Æsch. Prom. 40 ἀηκουστέιν δὲ τῶν πατρὸς λόγων οἶόν τε πῶς* : Soph. Elect. 340 *τῶν κρατούντων ἐστὶ πάντ’ ἀκούστέα* : Eur. Or. 436 *οὔτοί μ’ ὑβρίζουσ’, ὧν πόλις τανῶν κλύει (quibus obedii)*. Prose : Hdt. III. 61 *Σμέρδιος τοῦ Κύρου ἀκούστέα (ἐστὶ)—ἀλλ’ οὐ Καμβύσεω* : Ibid. 62 *προαγορεύει ἡμῖν Σμέρδιος βασιλῆος ἀκούειν* : Ibid. 101 *Δαρείου βασιλῆος οὐδαμᾶ ὑπήκουσαν* : Id. I. 126 *νῦν ὧν ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι* : Id. VI. 12 *μὴ πειθόμεθα αὐτοῦ* : Thuc. VII. 73 *σφῶν πείθεσθαι* : Id. II. 62 *ἄλλων ὑπακούειν* : Xen. Cyr. IV. 5, 19 *πῶς χρὴ καλοῦντος ἀπειθεῖν* : Demosth. p. 15. extr. *κατακλύειν τινός*. Adjective : Plat. Rep. p. 440 D *ὑπερκόους τῶν ἀρχόντων*.

*Obs.* In *ὑπήκοός τινος* the state of the subject is rather the prominent notion ; in *ὑπήκοός τινι* the benefit enjoyed by the master.

§. 488. Verbs which express the notion of *grief, sympathy, &c.* take a genitive of those objects, the antecedent conception of which, as being that whence the feeling arises, is implied in the notion of grief ; as, *ἀλγεῖν, οἰκτεῖρειν, ὀδύρεσθαι, ὀλοφύρεσθαι, &c.* :

Od. δ, 104 *ὀδύρεσθαί τινος* : Od. φ, 250 *οὔτι γάμου τοσσούτον ὀδύρομαι* :

\* Schweigh. ad loc.

II. χ, 169 δλοφύρεσθαι Ἐκτορος: Od. π, 17 Ἀργείων δλοφύρεαι: Æsch. Ag. 571 ἀλγείν τύχης παλιγκότου: Soph. Elect. 1075 τὸν αἰὶ (sc. στόνον or χρόνον) πατρός στενάχουσα: Eur. Hec. 1256 παιδὸς οὐκ ἀλγείν δοκεῖς: Thuc. II. 65 ὃν ἕκαστος ἤλγει: (So στένω and οἰκτεῖρω with acc. of object in a transitive force: Xen. Cyr. V. 4, 32 ὁ Κύρος ἀκούσας, τοῦ μὲν πάθους ὤκτειρεν αὐτόν: Eur. Hipp. 1409 στένω σὲ μᾶλλον, ἢ 'μέ, τῆς ἁμαρτίας): so Demosth. 194, 23 συγκαίρω τὼν γεγενημένων; (usually the notions of *pleasure*, *joy*, &c. take an instrumental dative;) Xen. Cyr. V. 2, 7 τὴν θυγατέρα, πενθικῶς ἔχουσιν τοῦ ἀδελφοῦ τεθνηκότος, ἐξάγων τὰδε εἶπεν. So Soph. Cē. R. 234 δείσας φίλου, *for his friend*: G. T. St. Matt. xviii. 27 σπλαγχνισθεὶς τοῦ δούλου. Analogous to this is the construction, Soph. Phil. 715 πώματός ἦσθη, and the attributive genitive, ἡδοναὶ τέκνων &c.; the genitive expressing the cause whence the pleasure arises.

Obs. 1. So the attributive genitive (§. 464.): ἀλγος ἐταίρων (*de amicis*), ἄχος τινός II. ξ, 458. τ, 581. χ, 428: Id. ο, 26 ὀδὴν Ἑρακλῆος: Soph. Phil. 965 οἶκος—τοῦδ' ἀνδρός: Id. Cē. C. 730 φόβος ἐπεισόδου.

Obs. 2. Περί is sometimes added: Od. φ, 249 ἡ μοι ἄχος περί τ' αὐτοῦ καὶ περὶ πάντων.

Obs. 3. Most of these genitives of the cause or aim of the verbal notion were formerly explained by a supposed ellipse of ἔνεκα or χάριν.

§. 489. Adjectives also which express the notion of *misery*, especially in exclamations<sup>a</sup>: as,

Eur. Hipp. 366 ὦ τάλαινα τῶν δ' ἀλγέων! Ibid. 564 ὦ τλάμων ὕμεναίων! Ibid. 570 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων! Id. Or. 1029 ὦ μέλεος ἤβης σῆς, Ὀρέστα, καὶ πότμου θανάτου τ' ἄδρου! Id. Med. 1028 ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας! Id. Hec. 661 ὦ τάλαινα σῆς κακογλώσσου βοῆς! Ibid. 783 ὦ σχετλιά σὺ τῶν ἀμετρήτων πόνων! Id. Androm. 1179 ὦ σχέτλιος παθέων ἐγώ! Id. Ion. 260 τλήμων σὺ τόλμης. So likewise interjections, either with or without adjectival or verbal expressions of feeling: Soph. Cē. C. 149 εἰ, εἰ, ἀλάων ὀμμάτων: Id. 598 φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος: Eur. Or. 412 οἶμοι διωγμῶν, οἷς ἐλαύνομαι τάλas! Id. Herc. 899 αἰαὶ κακῶν! Ibid. 1374 οἶμοι δάμαρτος καὶ τέκνων, οἶμοι δ' ἐμοῦ! Id. Hipp. 1454 ὦ μοι φρενὸς σῆς εὐσεβοῦς τε κάγαθῆς! Xen. Cyr. III. 1, 39 φεῦ τοῦ ἀνδρός! Plat. Rep. p. 509 C Ἀπολλόν, δαιμονίας ὑπερβολῆς! Even when the interjection is omitted: Theocr. XV. 75 χρηστῷ κῶκτῖρμονος ἀνδρός! Eur. Med. 1051 ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προέσθαι (scil. ἐμέ) μαλθακοὺς λόγους φρενί! (unless this be an expression of wonder, see §. 495. fin.) Xen. Cyr. II. 2, 3 τῆς τύχης, τὸ ἐμέ νῦν κληθέντα δεῦρο τυχεῖν.

Obs. 1. This idiom belongs to the Attic æra. The article is generally prefixed to this gen. in a demonstrative force, pointing out the presence of the misfortune, &c.

Obs. 2. The verbs expressing *sorrow for* and *sympathy with*, frequently take an acc. in the transitive sense of *lamenting*, *pitying*; the person or thing lamented, &c. being considered rather as the object or patient than the cause or source of the sorrow, &c. Hence such verbs have a passive voice: Plat. Apol. p. 34 C ἵνα—ἐλεθεῖν, *that he might be pitied*.

Obs. 3. We find the constructions ὦμοι τῶν κακῶν, *alas for the woes*, and οἶμοι τὰ κακὰ, *I lament* (supplied from οἶμοι) *these evils*: (so Æsch. Ag.

<sup>a</sup> Elm. Med. 996.

1146 ἰὼ, ἰὼ (= θροῶ) λιγείας μόνον ἀηδόνος,) and οἱμοὶ ἐγὼ δειλή, with an ellipse of εἰμί.

§. 490. So other verbs expressive of strong mental feeling take a gen. of the antecedent notion of that thing or person which provoked those feelings. So verbs of *anger* and *annoyance*<sup>a</sup>, &c.; as,

χολοῦσθαι, χῶεσθαι, μηνίειν, θυμοῦσθαι, κοτεῖν, ἄχθεσθαι, χαλεπαίνειν, &c.: Π. ν, 660 τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοις χολώθη: Π. ξ, 266 Ἡρακλῆος περιχώσατο, παιδὸς εἰοίο: Π. π, 320 Μάρις—Ἀντιλόχῳ ἐπόρουσε, καστεινῆτοιο χολωθείς: Π. π, 546 Δαναῶν κεχολωμένοι: ν. 553 χῳόμενος Σαρπηδόνας: Π. α, 429 χῳόμενος κατὰ θυμὸν εὐζώνιοιο γυναικός: Od. α, 69 Ποσειδάων—Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάσεν: Π. ε, 178 ἱερῶν μηνίσας: Thuc. II. 43 φθονήσαντες τῆς οὐ βεβαίον δοκίσεως. So Plat. Rep. 501 Ε ἀγριανοῦσι λεγόντων ἡμῶν: Soph. Ant. 1177 πατρὶ μηνίσας φόνον: Eur. Or. 750 ἴσως σοι θυγατρὸς θυμούμενος: Id. Alc. 5 οὐ δὴ χολωθείς.

Obs. 1. Περί is added sometimes to this gen., and also ἐκ: Π. ι. 566 ἐξ ἀρέων μητρὸς κεχολωμένος.

Obs. 2. So in the attributive gen.: χόλος, κότος τινός, *de aliquo*.

§. 491. 1. So verbs expressing the reception of *benefit*, or *advantage*, or *enjoyment*, stand with the genitive only of that whence the benefit is received: *ὀνείσθαι*, *ἀπολαύειν*, *ἐπαυρέσθαι*, *ἐπαυρᾶν*<sup>b</sup>.

So Eur. Hec. 997 *δναίμην τοῦ παρόντος*, *may I be benefited from*: Id. Alc. 335 σοῦ γὰρ οὐκ ὠνήμεθα: Hdt. VII. 180 τάχα δ' ἂν τι καὶ τοῦ ὀνόματος ἐπαύροιο: Xen. M. S. VI. 3, 11 ἀπολαύειν πάντων τῶν αγαθῶν. So verbs of receiving, which take an acc. of the thing received.

2. So verbs expressing states of *prosperity* or *adversity* take a genitive of that whence the state arises: Soph. Electr. 653 εὐήμεροῦσαν τέκνων.

Obs. 1. Sometimes μέρος is joined with ἀπολαύειν Isocr. 203 B; sometimes χάριν Soph. CE. C. 1042.

Obs. 2. The prepositions ἀπό and ἐκ are sometimes joined with these verbs; as, Plat. Rep. 395 ἀπολαύειν ἀπὸ τῆς μιμήσεως: Id. Lys. 210 B ὀνησόμεθα γὰρ ἀπ' αὐτῶν<sup>c</sup>: always with ὀφελείσθαι; καρποῦσθαι always has the acc.

§. 492. We frequently find an infin. with the article in the gen. used to express

1. The cause: Thuc. V. 72 καταπατηθέντας τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν, *in consequence of not*.

<sup>a</sup> Monk Alc. 5.

<sup>b</sup> Butt. Lexil. V. ἀπαυρᾶν. II.—“With regard to the case which it governs, the difference originally was this, that when the relation of the object to the verb was immediate, i. e. supposed to be an imme-

diately taking, the acc. case followed; on the other hand, if rather the consequences or fruits of any thing were to be enjoyed or derived, the genitive; or, when the construction was complete, (?) ἀπὸ with genitive.”  
<sup>c</sup> Ast Lex. Plat. ad voc.

2. The final cause<sup>a</sup>:

Thuc. I. 4 Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον λέναι αὐτῷ: Id. V. 27 τοῦ μὴ καταφανεῖς γίγνεσθαι: Plato Gorg. 457 Ε οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν τοῦ καταφανὲς γενέσθαι: Xen. Cyr. I. 6, 40 τοῦ μὴ διαφεύγειν τὸν λόγῳ—σκόπους καθίστης. So often in New Testament, as St. Mark iv. 3 ἐξῆλθεν ὁ σπείρων τοῦ σπείραι. Cf. St. Luke ii. 77: Acts xxvi. 18 ἀνοίξαι τοὺς ὀφθαλμοὺς τοῦ ἐπιστρέψαι: Rom. vi. 6 τοῦ μηκέτι δουλεύειν τῇ ἁμαρτίᾳ: so Acts xxi. 12 παρακαλοῦμεν—τοῦ μὴ ἀναβαίνειν: the genitive expresses the aim of the παράκλησις viewed as the final cause thereof: so Acts xv. 20 ἀποστείλαι αὐτοῖς τοῦ ἀπέχεσθαι: see Luke iv. 10. And also frequently in the LXX<sup>b</sup>. So in Latin: Cæs. Bell. Gall. IV. *Naves dejiciendi operis missæ*: Livy IX. 9 *vilis hæc capita luendæ sponsonis feramus*.

3. The result viewed as the cause: Thuc. II. 4 ἐμπίρους ἔχοντες τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν ὥστε διεφθείροντο πολλοί, *so that they did not escape*. So Thuc. VII. 21 ξύνεπειθε ὁ Ἑρμοκράτης οὐχ ἥκιστα τοῦ ταῖς ναυσὶ μὴ ἀθυμεῖν, *so that they did not despair*. This is found in the New Testament, and deserves particular notice, as the interpretation of several passages depends on it: Acts xxvii. 1 ὥς ἐκρίθη τοῦ ἀποπλεῖν, result of the decision: Rom. vii. 2 ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου τοῦ μὴ εἶναι αὐτὴν μοιχαλῖδα, *so that she is not*. Cf. xi. 8: Acts vii. 19 ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη: so Acts iii. 12 πεποιηκόσι τοῦ περιπατεῖν αὐτόν: Matt. xxi. 32 οὐ μετεμελήθητε—τοῦ πιστεῦσαι.

Obs. These constructions of τοῦ with the inf. are very frequent in LXX. and in later Greek<sup>c</sup>.

§. 493. 1. So also the notions of *being acquainted with, being skilled in, experienced in, gaining experience in*, and the contrary, take a gen. of the thing in which the person is skilled or experienced, as being that from energising wherein the skill or experience proceeds, and therefore antecedently necessary to the conception of these notions. We cannot form a notion of experience without an antecedent notion of the things with which it has to do: ἔμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων (rarely σοφός, εἰδέναι, συνειδέναι), τρίβων, συγγνώμων, ἀδαής, αἰδρις, παιδευτος, ιδιώτης, also ιδιωτεύειν (Plat. Protag. p. 327 A) &c., πειράσθαι, διαπειράσθαι, ἀποπειράσθαι, πεπειραμένον εἶναι (also πειρᾶν Hdt.), ἀπείρως, ξένως ἔχειν: as,

\*Ἐμπειρος οἱ ἐπιστήμων εἰμὶ τῆς τεχνῆς: Hdt. II. 49 τῆς θυσίας ταύτης οὐκ—ἀδαής ἀλλ' ἔμπειρος.—Od. α, 177 ἐπίστροφος ἀνθρώπων.—Ἀπαιδευτος ἀρετῆς, μουσικῆς Xen. Cyr. VI. 1, 37 συγγνώμων τῶν ἀνθρωπίνων πραγμάτων: Il. μ, 229 ὅς σάφα θυμῷ εἰδείη τεράων: Lycurg. Leocr. p. 159 πάντων συνειδέναι: Æsch. Suppl. 453 θέλω δ' αἰδρις μᾶλλον ἢ σοφός κακῶν εἶναι (like σοφός τινος Plat. Soph. p. 230 A).—Τρίβων ὃν ἱππικῆς Arist. Vesp. 1429: Eur. Hec. 687 ἀρτιμαθῆς κακῶν. Ἀπείρως ἔχειν τινός Isocr. 86 A: Plat. Apol. p.

<sup>a</sup> Valckn. Hipp. 48.

<sup>b</sup> Winer. Gr. p. 269. Piers. Mœr. 426.

<sup>c</sup> Winer. I. 292.



17 D ξένως ἔχω τῆς ἐνθάδε λέξεως : Il. π, 811 διδασκόμενος πολέμοιο — Πειράσθαι τινος Il. ω, 390 : Hdt. III. 119 ἀποπειρᾶσθαι γνώμης : Ibid. 134 τῆς Ἑλλάδος ἀποπειρᾶσθαι : Id. VI. 86, 3 πειρηθῆναι τοῦ θεοῦ : Ibid. 128 διεπειράτο αὐτῶν τῆς δὲ ἀνδραγαθίας καὶ τῆς ὀργῆς καὶ παιδευσίός τε καὶ τρόπου.

2. So the notions of being *famous for*, *glorious in* ; as, Thuc. VII. 69 ὧν ἐπιφανείς ἦσαν οἱ πρόγονοι.

Obs. In the verbs of *knowing*, the things known are viewed as that in the mental possession of which the verbal state consists, rather than that whence the knowledge proceeds : hence these verbs generally have the accusative.—See §. 551. 2.

§. 494. Connected with this notion of skill are the notions of *capability of*, *power of*, *fitness for*, *talent for*, the notion of capacity, &c. arising from an antecedent notion of the thing, from the peculiar nature of which the notion of capacity for it is formed ; hence the genitive is used with verbal adj. in *ικός*, and others in which the notion of any capacity is implied ; as,

Xen. M. S. III. 1, 6 καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις : Plat. Euthyph. p. 3 C διδασκαλικὸς τῆς αὐτοῦ σοφίας. So Hdt. I. 107 παρθένος ἀνδρὸς ὥραιη : Id. I. 196 γάμου ὥραιη : Ibid. VI. 122 (θυγατέρες) ἐγένοντο γάμου ὥραιαι : Plat. Legg. p. 643 D τέλειος τῆς τοῦ πράγματος ἀρετῆς, *perfectly versed in*. Also verbal adj. which express a transitive action : Hdt. II. 174 ἱροὶ ὄφεις ἀνθρώπων οὐδαμῶς δηλήμονες, *capable of injuring* : Soph. Œ. T. 1437 θνητῶν—μηδεὶς προσήγορος.

§. 495. The verbs of *wondering at*, *congratulating*, *praising*, *blaming*, &c. take a genitive of the cause whence the feeling arises ; and the construction here is twofold : when the quality or action which excites the feeling is distinctly stated, it is in the genitive, and the person who is the patient or object of the feeling in the accusative ; as, *ζηλῶ σε τῆς εὐτυχίας*, *τῆς ἀνοίας* : but where the quality is not stated, but is only implied, and represented as being joined to or residing in the person, so that a consideration of the person himself exercising the quality excites the feeling ; as, *θαυμάζω σοῦ λέγοντος*, or *θαυμάζω σοῦ ἃ λέγεις*, the person is generally put in the genitive, and the patient or object of the feeling is supplied from the genitive by the mind : so *ἀγασθαι*, *θαυμάζειν*, *ζηλοῦν*, *εὐδαιμονίζειν*, *ἐπαινεῖν*, *μέμφεσθαι* (τινά τινος, acc. pers., gen. rei). Ἀγαμαὶ σε τῆς ἀνδρείας—Θαυμάζω σε τῆς σοφίας.—Ζηλῶ σε τοῦ πλούτου.—Εὐδαιμονίζω σε τῶν ἀγαθῶν.—Αἰνῶ σε τῆς προθυμίας : so,

Plat. Rep. p. 426 D τοὺς θέλοντας θεραπεύειν τὰς τοιαύτας πόλεις καὶ προθυμούνους οὐκ ἄγασαι τῆς ἀνδρείας τε καὶ εὐχερείας : Hdt. VI. 76 ἀγασθαι μὲν ἔφη τοῦ Ἑρασίνου οὐ προιδόντος τοὺς πολίτας : Thuc. I. 84 τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε : Eur. Hec. 962 μέμφει τῆς ἐμῆς ἀπουσίας : Il. β, 225 τέο δ' αὐτ' ἐπιμέμφεαι : so Æsch. Pers. 692

ἀμεμπτος χρόνου : Thuc. II. 38 θαυμάζω τῶν προθέντων : Æsch. Theb. 65 ἡ κηρυκευμάτων μέμψει : Soph. Electr. 1027 ζηλῶ σε τοῦ νοῦ : Xen. Cyr. III. 1, 15 εἰ μὲν ἀγασαι τοῦ πατρὸς, ἢ ὅσα βεβούλευται, ἢ ὅσα πέπραχε, πάνν σοι συμβουλευῶ τοῦτον μμείσθαι : Id. Ages. II. 7 τὰδ' αὐτοῦ ἀγαμαι, ὅτι—παρεσκευάσατο (see Obs. 2.) : Ibid. VIII. 4 ἐγὼ οὖν καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἑλλήσιν ὑπεριδεῖν τὴν βασιλῆως ξενίαν : Plat. Rep. p. 367 D τοῦτ' αὐτὸ ἐπαινέσον δικαιοσύνης : Ibid. p. 383 A πολλὰ ἄρα Ὁμήρου ἐπαινοῦντες ἄλλα τοῦτο οὐκ ἐπαινεσόμεθα : Eur. Iph. A. 28 οὐκ ἀγαμαι ταῦτ' ἀνδρὸς ἀριστέος : Plat. Rep. p. 376 A καὶ τοῦτο—ἐν τοῖς κυσὶ κατόψει, ὃ καὶ ἄξιον θαυμάσαι τοῦ θηρίου<sup>a</sup> : Id. Men. p. 95 C καὶ Γοργίου μάλιστα—ταῦτα ἀγαμαι : Thuc. VI. 36 θαυμάζω τῆς τόλμης : Plat. Theæt. p. 161 B ὃ θαυμάζω τοῦ ἐταίρου σου Πρωταγόρου : Id. Protag. p. 329 C ὃ δ' ἐθαύμασά σου λέγοντος : Demosth. θαυμάζω τῶν εἰωθότων λέγεσθαι : Plat. Crit. p. 43 B ἀλλὰ καὶ σοῦ πάλαι θαυμάζω, αἰσθανόμενος ὡς ἡδέως καθεύδεις. After this analogy we find the transitive verb *ὀνειδίζω* : Hdt. I. 90 τοῦτων ὀνειδίσαι. So in Hdt. IV. 86 καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιεύντων ἴσῃν—ποιεύντων seems to depend on a notion of *wonder* or *blame* implied in the preceding sentence. So also adjectives which express or imply *surprise* : Plat. Phæd. p. 58 Ε εὐδαίμων γάρ μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα. So we must read in Xen. Anab. II. 3, 15 θαυμάσαι τοῦ κάλλους καὶ μεγέθους. And *interjections* or *exclamations* ; as, εὐδαίμων μοῖρας ! ὦ σχετλία τόλμης ! Plat. Euthyd. 303 C ὦ μακρόριοι σφὼ τῆς θαυμαστῆς φύσεως : Aristoph. Av. 61 Ἀπολλὼν ἀποτρόπαιε τοῦ χασμήματος ! Id. Nub. 22 τοῦ δώδεκα μνᾶς Πασίᾳ : Eur. Alc. 832 ἀλλὰ σου ! τὸ μὴ φράσαι, where the notion of *wonder* is conveyed by the form of expression. So Plat. Euthyd. 303 A πνυπᾶξ Ἡράκλεις, καλοῦ λόγου. So Eur. Med. 1051 ἀλλὰ τῆς ἑμης κάκης ! τὸ καὶ προσέθαι μαλθάκους λόγους φρενί. See §. 489.

Obs. 1. Here also we find *περί* ; as, ὀνειδίζειν *περί* τινος.

Obs. 2. There are two ways whereby the quality whence the feeling arises may be joined to the person who is properly the immediate object or patient thereof : 1. by a participle in the genitive ; as, θαυμάζω σοῦ λέγοντος : 2. by an explanatory sentence, which gives the cause, either simply or by narrating the circumstances which precede the feeling ; as, Æsch. Ag. 1399 θαυμάζομεν σοῦ, γλῶσσαν ὡς θρασύστομος : Ibid. 1200 θαυμάζω δέ σου πόντου πέραν τραφεῖσαν ἀλλόθρου πτόλιν τυχεῖν λέγουσαν ὥσπερ εἰ παρεστάτεις : Id. Alc. 832 σοῦ τὸ μὴ φράσαι : Plat. Hipp. Maj. 27 ἀγαμαι σοῦ ὅτι &c. : Id. Crit. 100 ἀλλὰ καὶ σοῦ πάλαι θαυμάζω αἰσθανόμενος ὡς ἡδέως καθεύδεις : Id. Legg. 190 Ῥαδαμάνθυος—ἀγασθαι διότι &c. : Hdt. V. 92, 6 θαυμάζειν αὐτοῦ, παρ' οἷόν μιν ἄνδρα ἀποπέμψει.

Obs. 3. The person is not always put in the genitive when the explanatory sentence is used, as Æsch. P. V. 330 ζηλῶ σ' ὀθοῦνέκ' ἐκδὸς αἰτίας κυρεῖς : nor yet with the participle, Eur. Or. 1674 ζηλῶ δέ σε θεὸν κατοικήσασαν ἄλβιον δόμον. (Obs. 2. 1.)

Obs. 4. It is but seldom that we find a genitive of the person and also of the thing, with verbs of admiration, as in Demosth. p. 296 ἀγάσαιο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς, both being considered, at different moments of the thought, as the cause of the feeling. Things are generally rather regarded as the objects of the action or feeling than as the causes of it, and therefore are generally in the acc. : Thuc. V. 105 μακαρίσαντες ὑμῶν τὸ ἀπειρόκακον οὐ ζηλοῦμεν τὸ ἄφρον : Xen. Cyr. IV. 2, 28 τῶν δὲ πολεμίων,

<sup>a</sup> Stallb. ad loc.

ἐπεὶ φάος ἐγένετο, οἱ μὲν θαύμαζον τὰ δρώμενα, οἱ δὲ ἐγίνωσκον ἥδη. So *ἀγασθαι*, *ἐπαινεῖν*, *ψέγειν*, *μέμψεσθαι* *τι*. Sometimes an accusative of the person alone; as, *ἐπαινεῖν*, *ψέγειν*, *μέμψεσθαι* *τινα*: *ἀγασθαι*, *ζηλοῦν*, *θαυμάζειν* *τινά*. So also to wonder at a person, not at any particular quality in him: Od. ζ, 168 *ὥς σε, γύναι, ἀγαμαί τε τέθηπά τε*: Eur. Ion 263 *ὥς σε θαυμάζω γύναι*: Xen. M. S. II. 1, 19 *πῶς οὐκ οἴεσθαι χρη τούτους καὶ ποιεῖν ἡδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὐφραυνουμένους, ἀγαμένους μὲν ἑαυτοὺς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων*; Id. Econ. XXI, 10 *ἐγὼ μὲν αὐτὸν οὐκ ἂν ἀγαίμην*. Double acc.: Xen. Ages. X. 1 *ἐγὼ μὲν οὖν τὰ τοιαῦτα ἐπαίνῳ Ἀγησίλαον*: Soph. Aj. 552 *τοῦτο ζηλοῦν σε*. (See *Double Acc.*)

§. 496. Verbs which express the notion of *caring for*, *thinking much of*, or the *contraries*, which necessarily imply an antecedent notion of the cause (person or thing) whence the care arises; as, *ἐπιμελεσθαι* or *ἐπιμελεῖσθαι*, *φροντίζειν*, *κῆδεσθαι*, *προνοεῖν*, *προορᾶν*, *μέλει*, *μεταμέλει*, *ἀμελεῖν*, *δλιγωρεῖν*, *καταφρονεῖν*, *φείδεσθαι*, *φυλάττεσθαι*, *διευλαβεῖσθαι*, and the poetic *ἐμπάξασθαι*, *ὄθεσθαι*, *ἀλέγειν*, *ἀλεγίζειν*, *τημελεῖν*, &c.:

Od. ι, 275 *οὐ γὰρ Κύκλωπες Διὸς αἰγιοχου ἀλέγουσιν, οὐδὲ θεῶν μακάρων*: Π. α, 181 *σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, οὐδ' ὄδομαι κοτέοντος*: Od. α, 271 *ἐμὼν ἐμπάξω μύθων*: Od. α, 415 *οὔτε θεοπροπίης ἐμπάξομαι*: Π. α, 393 *περίσχεο παιδὸς ἔηος*: Hdt. III. 151 *ἰπολιόρκεε (Βαβυλωνίους) φροντίζοντας οὐδὲν τῆς πολιορκίης*: Demosth. p. 41, 8 *οὐδὲν φροντίζειν ὧν ἔχρην*: Plat. Gorg. 512 *οὐδὲν ἦττον αὐτοῦ καταφρονεῖς*. So *παραχρήσασθαι* (*to think little of*), *τῶν μαχίμων Αἰγυπτίων* Hdt. II. 141. (But with acc. Id. I. 108. VIII. 20 :) Ibid. I. 120 *ἡμῖν τῆς σῆς ἀρχῆς προσπτεόν*; Id. III. 159 *τοῦ σίτου προορᾶν*, cf. Π. 121: Thuc. IV. 11 *φυλάσσεσθαι τῶν νεῶν*: Xen. Cyr. I. 2, 2 *οἱ Περσῶν νόμοι (ἄρχονται) τοῦ κοινου ἀγαθοῦ ἐπιμελούμενοι*.—*Μέλει μοί τινος*: Id. V. 1, 10 *Γωβρόα—πειράσομαι ποιεῖν μήποτε μεταμελήσαι τῆς πρὸς ἐμὲ ὁδοῦ*: Id. Hell. VII. 3, 6 *ὑπεριδόντας τῆς πόλεως*. In Hdt. I. 24 and Thuc. VIII. 102 *ἀνακῶς ἔχειν τινός* for *ἐπιμελεῖσθαι*: Theocr. I. 53 *μελεται δὲ οἱ οὔτε τι πῆρας, οὔτε φυτῶν*: Plat. Legg. p. 843 E *διευλαβεῖσθαι τινος*: Π. λ, 840 *ἀλλ' οὐδ' ὥς περ σείω μεθήσω τειρομένοιο*. So *μεταστρέφειν* in which the notion of *caring for* is implied; Eur. Alc. 1224 *οὐδὲ ναυκλήρον χερὸς μεταστρέφουσαι* (see also §. 507.). So *ἐντρέπειν* Plat. Crit. 52: *οὔτε ἡμῶν τῶν νόμων ἐντρέπει*: Soph. Aj. 1117 *τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην*. So *ἐπιστρέφειν* Id. Phil. 599<sup>a</sup>. So *κινδυνεύειν τινός*: Demosth. p. 835, 69 *εἰ αἰσθοίτο—ὑπὲρ τούτων τῆς ἐπωβελίας τὸν αὐτοῦ υἱὸν ἐμὲ κινδυνεύοντα*, where the gen. alone is used, instead of the more usual construction with *περί*, apparently in consequence of the preceding *ὑπέρ*, as shortly before we find *περὶ ἀτιμίας κινδυνεύοντας*: Demosth. p. 96. §. 27 *τῆς πατρίδος κῆδεσθαι*. *Μελετᾶν* also, in the sense of *to care for*, has a gen. in Hesiod: *Ἔργ.* 316 *μελετᾶς βίου* and 443 *ἔργου μελετῶν*: but in its usual sense of *to practise*, it always has an acc. So *ἐνθυμεῖσθαι* in the sense of *take into consideration*; while in the sense of *reflect upon* it has the acc.: Xen. Mem. III. 6, 17 *ἐνθυμοῦ δὲ τῶν εἰδῶτων ὅτι τε λέγουσι, καὶ ὃ τι ποιοῦσι: προσήκει τοῦ συμφέροντος ἐνθυμεῖσθαι* (Isocr.). The difference between the gen. and acc. may be illustrated by Thuc. V. 32 *ἐνθυμούμενοι τὰς τε ἐν μάχαις συμφορὰς, καὶ τοῦ θεοῦ χρήσαντος*: Π. α, 393 *περίσχεο παιδὸς ἔηος*.

Obs. 1. Many of these verbs take an accusative of the immediate object

<sup>a</sup> Ellendt ad voc.

rather than a genitive of the antecedent cause; as, Od. ζ, 268 *ἔνθα δὲ νηῶν ὄπλα μελαινῶν ἀλέγουσιν*.—*φροντίζειν*, to think on, Hdt. VII. 8, 16: *ἐπιμελίσθαι* Plat. Legg. p. 752 D: *κῆδεσθαι* Soph. El. 1059: *ἀμελεῖν* Eur. Ion 439: *παραμελεῖν* Xen. Cyr. I. 6, 14 *παρημεληκότα*—*τὰ τῶν θεῶν*<sup>a</sup>: Plat. Phæd. p. 98 D *ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας*: *καταφρονεῖν* Thuc. and Hdt.: *φυλάττεσθαι* generally.

*Obs. 2.* Μέλει sometimes in poetry has the thing cared for as the subject in the nominative: Il. κ, 481 *μελήσουσιν δ' ἔμοι ἵπποι*: Od. α, 358 *μῦθος δ' ἄνδρεςσι μελήσει πᾶσι, μάλιστα δ' ἔμοι*: Od. α, 159 *τούτοισιν μὲν ταῦτα μέλει, κίβρις καὶ δαΐδη*: Eur. Hipp. 104 *ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων μέλει*. So *μεταμελεῖ μοι* τε Hdt. VI. 63 *τῷ Ἀρίστωι τὸ εἰρημένον μετέμελε*. Rarely *μέλεισθαι*: Od. κ, 505 *μήτι τοι ἡγεμόνος γε ποθὶ παρὰ νηὶ μελέσθω*: so Eur. Phœn. 758 *γάμους—σοὶ χρή μέλεισθαι*: Id. Hipp. 60 *Ἄρτεμιν ἢ μελόμενθα*.

*Obs. 3.* These verbs are sometimes further defined by the prepositions *περί* and *ὑπέρ*. So in Attic prose: *ἐπιμελίσθαι περί τινος*, *φροντίζειν περί τινος*.

*Obs. 4.* The attributive genitive: *φροντὶς τῶν παιδῶν—κῆδός τινος*: Hdt. I. 4 *μηδεμὴν ὥρην ἔχειν τινός*: Id. III. 155 *(τῆς στρατιῆς) οὐδεμὴ ἔσται ὥρη ἀπολλυμένης*.—*ἐπιμέλεια* τῶν πολεμικῶν ἔργων: Od. ο, 8 *μελεδήματα πατρός*. So *αἰδώς, πρόνοια, προμήθεια σοῦ*: (with *περί*: Demosth. p. 110, 2 *οὐδεμίαν περί τῶν μελλόντων πρόνοιαν ἔχουσιν*. So *Ἐπιμέλεια, φρόντις περί τινος*.) So adjectives; as, *ἐπιμελής τινος*: Soph. CE. C. 116 *ἡλιάβεια τῶν ποιουμένων*.

§. 497. Verbs of *pouring libations* or *drinking* in honour of any person; an antecedent conception of the person being that whence the action of the verb arises: Arist. Equit. 106 *σπονδὴν λαβὲ δῆ, καὶ σπεῖσον ἀγαθοῦ Δαίμονος*, in *Dæmonis honorem*. So *ἐπιχεῖσθαι τινος*: Theocr. II. 151 *ἀτὰρ τόσον αὖν Ἔρωτος ἀκράτῳ ἐπεχεῖτο, merum sibi infundi jussit in Amoris honorem*: Id. XIV. 18 *ἔδοξ' ἐπιχεῖσθαι ἄκρατον ὦπινος ἥθελ'* ἕκαστος: Callimach. Epigr. XXXI. *ἔγχει καὶ πάλιν εἰπέ, Διοκλῆος*: Meleagr. Ep. XCVIII. *ἔγχει καὶ πάλιν εἰπέ, πάλιν, πάλιν, Ἥλιοδώρας*. So Horace: Od. III. 19, 9 *Da Lunæ propere novæ, Da noctis medicæ, da puer Auguris Murenæ*.

§. 498. Verbs which signify a *desire* or *longing for* take a gen. of that whence the desire arises, it being impossible to desire any thing without an antecedent notion of it; as, *ἐπιθυμεῖν*, *ἐρᾶν*, *ἔρασθαι*, *ἐρατίζειν* poet., *ιμείρειν*, *ιμείρεσθαι*, *λιλαίεσθαι* poet., *ἔλδεσθαι* poet., *ποθεῖν*—*διψῆν*, *πεινῆν*: so also desiderative verbs in *είω*: Il. ρ, 660 *(λέων) κρειῶν ἐρατίζων*: Il. ι, 64 *πολέμου ἔραται ἐπιδημίου*: Od. α, 315 *λιλαίεσθαι ὁδοῖο*: Il. ψ, 122 *ἐλδόμεναι πεδλίοιο*: Soph. Aj. 50 *χεῖρα μαιμῶσαν φόνου*: Arist. Pax 497 *οἱ κιττώντες τῆς εἰρήνης*: Plat. Rep. p. 403 A *ὁ δὲ ὀρθὸς ἔρως πέφυκε κοσμίῳ τε καὶ καλοῦ σωφρόνως τε καὶ μουσικῶς ἐρᾶν*: Ibid. p. 438 A *οὐθεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου* πάντες γὰρ ἄρα τῶν ἀγαθῶν *ἐπιθυμοῦσιν*: Id. Symp. p. 181 B *οἱ φαῦλοι τῶν ἀνθρώπων—τῶν σωμα-*

<sup>a</sup> Bornemann ad loc.

των μᾶλλον ἢ τῶν ψυχῶν—ἐρῶσιν : Ibid. p. 186 B τὸ ἀνόμοιον ἀνομοίων ἐπιθυμεῖ καὶ ἐρᾷ : Hdt. V. 20 χρήσας τούτων. So πεινῇ τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίνου : Odys. v, 137 σίτου πεινέμεναι : Il. ξ, 37 ὀφείοντες αὐτῆς καὶ πολέμοιο. So in Arist. Lys. 221 ἐπιτύφασθαι τινος, *aliquid vehementer concupiscere*. Later writers : κνίεσθαι, καίεσθαι, ἀλλασκεσθαι τινος : Theocr. IV. 59 τήναν τὰν κῦανοφρυν ἐρωτίδα, τὰς ποκ' ἐκνίσθη ;

*Obs. 1.* So also the attributive genitive : ἐπιθυμία, ἔρως, πόθος τῶν καλῶν Hdt. And also adjectives : Hdt. VII. 6 νεωτέρων ἔργων ἐπιθυμητής.

*Obs. 2.* These verbs sometimes take an equivalent accusative of that whereon the desire, &c. for the time rested. So ἱμείρειν—ποθεῖν : Od. ι, 452 ἡ σύγ' ἀνακτος ὀφθαλμὸν ποθείεις : Il. λ, 161 ἵπποι—ἡνιόχους ποθέοντες ἀμύμονας : Od. α, 343 τοίην γὰρ κεφαλὴν ποθέω : Hdt. III. 36 ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον (ἐπιζητεῖν) : Plat. Rep. p. 329 Α ὀλοφύρονται—, τὰς ἐν τῇ νεότητι ἡδονὰς ποθοῦντες.—ἔλδεσθαι : Od. α, 409 ἡ ἐὼν αὐτοῦ χρεῖος ἐέλδόμενος τόδ' (ἡμε) ἱκάνει : Il. ε, 481 κτήματα πολλά, τὰ τ' ἔλδεται δς κ' ἐπιδενής : Soph. OE. T. 50 ἱμείροντες γνωτὰ : i. e. *requesting known requests* : or the elliptic acc. φιλεῖν, ἀγαπᾶν, στέργειν always have the accusative ; the object being considered not as the cause, but as the object of the feeling ; this latter notion being for the time more immediately present to the mind of the speaker. The object in the accusative is represented as dwelt upon by the feeling, in the genitive as awakening it.

## II.

§. 499. Verbs which take their object in the accusative or dative, but to which the cause is usually or frequently attached in the genitive.

Verbs of *grudging*, &c. have a genitive of that from the antecedent perception of which the feeling proceeds : φθονεῖν, μεγαλρῖν (τινὶ τινος, dat. pers., genit. rei) : φθονεῖν τινι τῆς σοφίας : Thuc. I. 75 ἐπιφθόνως διακείσθαι ἀρχῆς τοῖς Ἕλλησι : Æsch. Prom. 626 οὐ μεγαλρῶ τοῦδ' εἰ σοὶ δωρήματος : Eur. Hec. 238 τοῦ χρόνου γὰρ οὐ φθονῶ.

*Obs. 1.* So in the attributive genitive φθόνος τινός.

*Obs. 2.* This causal genitive is still more widely used in the attributive construction, being joined with many substantives, the verbs corresponding to which though properly expressing an intransitive feeling arising from some person or thing, yet are used in a transitive force and take an object in the accusative or dative, the object being considered rather as the patient, than the cause of the action or the feeling expressed by the verb, while the substantive expresses not the action but the state of feeling : φόβοι πολεμίων, *metus ab aliquo* (but φοβείσθαι τινα) : Eur. Or. 432 τὸ Τροίας μῖσος : Id. Troad. 372 ἡδονὰς τέκνων, *pleasure in the children* : φιλία τινός.

§. 500. Verbs of *requital*, *revenge*, &c. take a genitive of that whence the desire of requital or revenge arises : τίσασθαι, τιμωρεῖσθαι (τιμωρεῖν trag.) τινά τινος (accus. pers. and gen. rei) :

Π. γ, 366 ἦρ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος : Od. γ, 206 τίσασθαι μνηστήρας ὑπερβασίης : Æsch. Ag. 1263 ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον : Eur. Orest. 433 Παλαμήδους σε τιμωρεῖ φόνου.—So τιμωρεῖσθαι τινα φόνου : Hdt. III. 145 τοὺς ἐπικούρους—τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος, οὐ *hujus terra incursionem* : Ibid. 47 τίσασθαι τῆς ἀρπαγῆς.

Obs. 1. The accusative δίκην, or dative δίκη, is often joined to the genitive; in which case the genitive becomes attributive : τῆς σῆς ἀνοίας—μέτεμμι δίκην<sup>a</sup>.—(See τίσασθαι, §. 585.)

Obs. 2. Some of these verbs have sometimes a derived sense of “*avenging*,” and then the cause of the action of revenge, &c. is considered as the patient thereof.—See §. 585.

Obs. 3. Attributive genitive; as, Od. α, 40 τίσις Ἀγρεΐδου : Π. φ, 28 πονὴ Πατρόκλοιο : Eur. Or. 435 πατὴρ δὲ δὴ τί σ' ὠφελεῖ τιμωρία.

Obs. 4. Ἀντί is sometimes added to this genitive : Hdt. VI. 135 Πάριοι—βουλόμενοί μιν ἀντί τούτων (*hujus rei causa*) τιμωρήσασθαι θεοπρόπους πέμπουσι ἐς Δελφοῦς.

§. 501. Judicial verbs of *prosecution*, and *sentencing*, &c.; as, αἰτιάσθαι, ἐπαιτιᾶσθαι, διώκειν, ἐπεξίεναι, εἰσάγειν, ὑπάγειν, γράφεσθαι, προσκαλεῖσθαι, ἐγκαλεῖν, ἐπισκῆπτεσθαι—φεύγειν—δικάζειν, κρίναι, κρίνεσθαι—αἰρεῖν and ἁλῶναι. Ἐπαιτιᾶσθαι τινα φόνου :

Hdt. VI. 104 (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ.—Ἐπεξίεναι τινὶ φόνου : Plat. Euth. 4 D ἐπεξέρχομαι τῷ πατρὶ φόνου.—Γράφεσθαι τινα παρανόμων.—Φεύγειν κλοπῆς, φόνου, ἀσεβείας.—Κρίνεσθαι ἀσεβείας : Xen. Cyr. I. 2, 7 δικάζουσι δὲ καὶ ἐγκλήματος, οὐ ἕνεκα ἀνθρώποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας : Id. M. S. I. 2, 49 κατὰ νόμον (ἕξεσσι) παρανομίας ἐλόντι καὶ τὸν πατέρα δῆσαι : Demosth. p. 846. extr. ἐπισκῆπτεσθαι τινι τῶν ψευδομαρτυριῶν : cf. Ibid. p. 857, 41. 843, 13. Ibid. p. 861, 58 φεύγειν ψευδομαρτυριῶν ὑπὸ τινος. Ἀλῶναι κλοπῆς. So Arist. Rhet. I. 15, 17 οὐχ ἀλίσκεται ψευδομαρτυριῶν. So ἔνοχος δελίας, like *reus alicujus rei*; but in G. T. Matt. v. 21 ἔνοχος τῇ κρίσει. For ἔνοχος with Dat. see 605. 5.

Obs. 1. The fine or punishment is also in the genitive, the fine being considered as the equivalent of the offence; the statement of the punishment being viewed as the antecedent characteristic of the trial or sentence, &c. : Hdt. VI. 36 ὑπάγειν θανάτου : Xen. Hell. II. 3, 12. Plat. Rep. p. 558 A ἀνθρώπων καταψήφισθεντῶν (*damnatorum*) θανάτου ἢ φυγῆς.—θανάτου κρίναι, κρίνεσθαι—διώκειν θανάτου.

Obs. 2. Sometimes περί or ἕνεκα is added : Xen. Hell. VII. 3, 6 διώκειν τινὰ περί φόνου : Demosth. p. 53, 47 τῶν στρατηγῶν ἕκαστος δις καὶ τρίς κρίνεται παρ' ὑμῖν περί θανάτου.—ἕνεκα : Hdt. VI. 136 Ξάνθιππος—Μιλτιάδεα ἐδίωκε τῆς Ἀθηναίων ἀπάτης ἕνεκεν.—γράφεσθαι τινὰ τινος ἕνεκα Plat. : frequently also a substantive; as, φεύγειν ἐπ' αἰτίᾳ φόνου Demosth.—γράφεσθαι τινα γραφὴν φόνου, or δίκην φόνου.

Obs. 3. With κατηγορῶ we find two genitives in different relations : Æschin. 61. 34 τετταρὼν καιρῶν κατηγορῶ σοῦ (641. 2, γ.)

### Relative Genitive.

§. 502. When two things or notions are so connected with each other, that the one is a necessary condition of the existence or con-

<sup>a</sup> Elm. Heracl. 852. Med. 256.

ception of the other, so that the notion of the one is formed from an antecedent knowledge and consideration of the other, or is conceived as depending on and arising from it, the verb takes a genitive of the notion which is thus antecedent to it, and is said to govern a genitive :

1. Every notion of *greater or less, superiority, inferiority*, arises from the antecedent consideration of that object to which it is superior, or greater or less ; hence,

2. All *comparatives* take a genitive of that object from a comparison with which, the notion of greater or less (in whatever it may consist) arises ; as, ὁ υἱὸς μείζων ἐστὶ τοῦ πατρὸς : Eur. Med. 965 χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς : Ibid. 86 πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ : Plat. Symp. p. 188 D ὁμιλεῖν καὶ φίλους εἶναι καὶ τοῖς κρείττοσιν ἡμῶν θεοῖς.

3. *Positive adjectives* also, which imply a comparative notion, as the numeral multiples in *άσιος* ; as, διπλάσιος, τριπλάσιος, πολλαπλάσιος : so also the numerals in *πλοῦς*, as διπλοῦς, τριπλοῦς &c. ; and δεύτερος, &c. ὕστερος ; περισσός, δις τόσος &c. ; as,

II. ψ, 248 οἱ κεν ἐμείο δεύτεροι ἐν νήεσσι πολυκλήϊσι λίπησθε : Hdt. VII. 48 τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου : Id. VIII. 137 διπλήσιος ἐγένετο αὐτὸς ἐωϋτοῦ, *twice as great as before*, marking increase in degree ; Arist. Equit. 285 τριπλάσιον κεκράξομαί σου : cf. Hdt. VI. 133. Ibid. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (*prælio*) ἱμείροντο ὁμῶς θεήσασθαι τοὺς Μήδους : Id. I. 23 οὐδενὸς δεύτερος, as Plat. Tim. p. 20 Α οὐδενὸς ὕστερος : Xen. Cyr. VIII. 2, 21 τῇδὲ γε μέντοι διαφέρειν μοι δοκῶ τῶν πλείστων, ὅτι οἱ μὲν, ἐπειδὰν τῶν ἀρκούντων περιττὰ κτήσωνται, τὰ μὲν αὐτῶν κατορύττουσι, τὰ δὲ κατασῆπουσιν—ἐγὼ δὲ ὑπηρετῶ μὲν τοῖς θεοῖς καὶ ὀρέγομαι αἰὲ πλειόνων ἐπειδὰν δὲ κτήσωμαι, ἃ ἂν ἴδω περιττὰ ὄντα τῶν ἐμοὶ ἀρκούντων, τούτοις τὰς ἐνδείας τῶν φίλων ἐξακοῦμαι. So ἡμιόλιος : Hdt. V. 88 τὰς περόνας ἡμιολίας ποιεῖσθαι τοῦ τότε κατεστεῶτος μέτρου : Anab. I. 3, 21 μισθὸν ὁ Κύρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν, οὐ πρότερον ἔφερον.—δις τόσος Eur. Heracl. 293 : δις τόσως Id. El. 1092. So also the superlative, when it expresses a very high degree of superiority arising from a comparison : Od. λ, 481 σείο δ' Ἀχιλλεῦ, οὕτις ἀνὴρ προπάρειθε μακάρατος οὐδ' ἄρ' ὀπίσω : Eur. Iph. Aul. 1594 ταύτην μάλιστα τῆς κόρης ἀσπάζεται : St. John i. 15 πρῶτός μου γέγονεν, and xv. 18 ἐμὲ πρῶτον ὑμῶν μεμίσσηκεν. So probably St. Luke ii. 2 πρώτη Κυρηναίου κ. τ. λ.

4. So notions of *preference* : Eur. Med. 1340 ὦν πρόσθεν ἡξίουν ἐγὼ γῆμαί σε.

. *Obs.* In the *Comparatio Compendiaria* (see §. 781. d.) the person to which the comparative is applied, instead of the proper object thereof, is in the genitive, as Soph. Antig. 75 πλείων χρόνος ὃν δέ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.

§. 503. Expressions of *difference* ; as this notion arises from an antecedent conception and contemplation of that from which any

thing differs; as, διαφέρειν (*to differ from*), διάφορος, ἄλλος, ἀλλοῖος, ἀλλότριος, ἀλλόκοτος, ἕτερος,—ἐναντίος, ἔμπαλιν, *e contrario* :

Plat. Prot. 329 D οὐδὲν διαφέρει τὰ ἕτερα τῶν ἑτέρων : Id. Phil. 69 D ἐπιστήμη ἐπιστήμης διάφορος : Xen. Mem. Socr. I. 2, 37 ἄλλα τῶν δικαίων : Soph. Phil. 1191 τί ρέζοντες ἀλλοκότῳ γνώμα τῶν πάρος : Hdt. IV. 126 ἐξόν τοι τῶνδε τὰ ἕτερα ποιεῖν : Plat. Men. 87 ἀλλοῖον τῆς ἐπιστήμης : Id. Crat. 402 B ἀλλοτριώτερον Ἡρακλείτου : Id. Charm. 166 A ἑτέρου ὄντος τοῦ περίττου—τῆς λογιστικῆς : Thuc. I. 28 φίλους ἑτέρους τῶν νῦν ὄντων : Plat. Euth. 5 D τὸ ἀνόσιον ὅσιον παντὸς ἐναντίον : Demosth. 289, 14 οὐδὲν ἀλλότριον ποιῶν οὔτε τῆς ἑαυτοῦ πατρίδος οὔτε τοῦ τρόπου.

Obs. 1. Sometimes πρό and ἀντί with the genitive, or παρά and πρὸς with the accusative, are used instead of the comparative genitive, even after ἄλλος.—(See these Prepositions.)

Obs. 2. \*Η also is used instead of the genitive after comparative notions; as, ὁ πατὴρ μείζων ἢ ὁ υἱός : Hdt. VI. 57 διπλήσια νέμονται ἑκατέρῳ τὰ πάντα ἢ τοῖσι ἄλλοις : so Attic prose : Plat. Rep. 130 C οἱ δὲ κτησάμενοι (sc. χρήματα) διπλῇ ἢ οἱ ἄλλοι ἀσπάζονται αὐτά : Hdt. IV. 30 πολλαπλήσιδ ἔστι τοῦ θέρεος ἢ περ τοῦ χειμῶνος : Plat. Rep. 534 A.—ὑστερος ἢ Demosth. c. Timoth. 1193.—ἡμιόλιος, ἡμισυς ἢ : Xen. Hell. V. 3, 21 τὸν ἡμισυν σίτον, ἢ πρόσθεν.—ἐναντίον : Plat. Phædr. 275 A τοῦναντίον εἶπες ἢ δύναται : Demosth. 98, 33 τοῦναντίον ἢ νῦν.—So the adverb ἔμπαλιν : Hdt. IX. 56 Ἀθηναῖοι ἦσαν τὰ ἔμπαλιν ἢ Λακεδαιμόνιοι : Id. I. 207 ἐγὼ γνώμην ἔχω—τὰ ἔμπαλιν ἢ οὗτοι : Xen. Anab. III. 5, 13 ἐπανεχώρου εἰς τοῦμπαλιν ἢ πρὸς Βαβυλῶνα.—διαφέρειν ἢ seldom : Plat. Phædr. 228 D διαφέρει τὰ τοῦ ἐρώντος ἢ τὰ τοῦ μή. So ἄλλος ἢ : ἄλλοιός ἢ Od. τ. 265—267.

§. 504. Verbs of *superiority*—*getting the better of*—*being prominent or eminent*, which arise from a comparison, and therefore imply an antecedent notion of some object or standard with which the comparison is made : προέχειν, ὑπερφέρειν, προφέρειν, υπερβάλλειν, ὑπερέχειν<sup>a</sup>, περιγίγνεσθαι, περιεῖναι—πρωτεύειν, poet. : ἀριστεύειν, κρατιστεύειν, καλλιστεύειν (also prose), ὑπατεύειν, πρεσβεύειν poet. and prose, διαφέρειν (*to surpass*) :

Plat. Euth. 4 D οὐδὲ ἂν διαφέροι τῶν πολλῶν : Eur. Med. 1092 προφέρειν εἰς εὐτυχίαν τῶν γειναμένων : Hdt. VIII. 138 ὁδμῇ ὑπερφέροντα τῶν ἄλλων : Thuc. I. 81 τοῖς ὅπλοις αὐτῶν ὑπερφέροντες : Æsch. Prom. 923 βροντῆς ὑπερβάλλοντα : Soph. Phil. 137 τέχνα γὰρ τέχνας ἑτέρας προὔχει : Il. ζ, 460 ὃς ἀριστεύεσκε μάχεσθαι Τρώων : Soph. Aj. 1389 Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατήρ : Hdt. VI. 61 καλλιστεύσει (τὸ παιδίον) πασέων τῶν ἐν Σπάρτῃ γυναικῶν : (Cf. Eur. Hipp. 1009.) Od. σ, 247 περίεσσι γυναικῶν εἶδος τε μέγεθός τε : Thuc. VII. 21 αὐτῶν ἐκπλαγέντων περιεσομένων : Xen. Cyr. III. 1, 19 τάχει—περιεγένου αὐτοῦ : Plat. Gorg. 475 B σκεψώμεθα, ἅρα λύπη υπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, καὶ αἰγοῦσι μᾶλλον οἱ ἀδικούντες ἢ οἱ ἀδικούμενοι : Id. Legg. 752 E πρεσβεύειν τῶν πολλῶν πόλεων : Id. Apol. 31 B ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων<sup>b</sup> : Demosth. 24, 23 στρατευόμενος καὶ πονών—ἡμῶν μελλόντων καὶ ψηφισμένων καὶ πυνθανομένων περιγίγνεται : Ibid. θαυμαστόν, εἰ μὴδὲν ποιούντες ἡμεῖς—τοῦ πάντα ποιούντος, ἃ δέ, περιήμεν : Thuc. V. 97 ἄλλως τε καὶ νησιῶται ναυτοκρατόρων εἰ μὴ περιγίνοισθε. So περιγίγνεσθαι in

<sup>a</sup> Elm. C. T. 381.

<sup>b</sup> Stallb. ad loc.; perhaps ἀνέχεσθαι had better be referred to 496, in the sense of “not caring for.”



the sense of *surviving*: Thuc. VI. 8 περιγίγνεσθαι τοῦ πολέμου. So ἐγκρατής, &c., Xen. Cyr. IV. 1, 14 ἡδονῆς ἐγκρατὴ εἶναι.

*Obs. 1.* The particular point wherein one thing surpasses another is, generally in prose writers, in the instrumental or modal dative; as, Hdt. I. 1 τὸ δὲ Ἄργος προείχε ἀπασι τῶν ἐν τῇ Ἑλλάδι but is sometimes expressed by a preposition; as, ἐν τινι, εἰς τι, κατὰ τι, ἐπὶ τινι. In poetry it also stands in the accusative or infinitive, used as accusative, as being that wherein the excellence &c. consists.

*Obs. 2.* The verbs ἔχειν, φέρειν, βάλλειν, in the above compounds, are neuter (§. 360.). The compound verb assumes sometimes a transitive force, and then the effect or operation of the transitive verb on the thing or person surpassed is considered, rather than the cause of the neuter notion of a state. So ὑπερβάλλειν generally; προείχειν, ὑπερέχειν frequently: Eur. Hipp. 1365: ὑπερφύντος Hdt. VI. 127. (See *Compound Verbs*, §. 641.)

§. 505. Verbs of *being superior to*—*being lords over, masters of*—*governing*; these being relative notions, and arising from an antecedent conception of their correlatives, which stand in the genitive: κυριεύειν, κοιρανεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, στρατηλατεῖν, ἐπιτροπεύειν, ἀνάσσειν, αἰσυνᾶν, θεμιστεύειν poet., βασιλεύειν, ἐπιτάττειν (seldom)—ἄρχειν, ἀρχεύειν (poet.), ἐπιστατεῖν, σημαίνειν, κραίνειν (poet.), ἡγεμονεύειν, ἡγεῖσθαι, χορηγεῖν,—κρατεῖν: as,

Π. α, 38 Τενέδοιο ἴφι ἀνάσσεις: Π. ξ, 84 σημαίνειν στρατοῦ: Od. ι, 114 θεμιστεύει δὲ ἕκαστος (τῶν Κυκλώπων παίδων ἢ δ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν: Soph. Aj. 1050 κραίνει στρατοῦ: Eur. Med. 19 γήμας Κρέοντος παῖδ', ὃς αἰσυνᾷ χθονός: Hdt. VII. 7 Ἀχαιμένεα—ἐπιτροπεύοντα Αἰγύπτου—ἐφένευσεν Ἰνάρως: Ibid. 97 τοῦ δὲ ναυτικοῦ ἐστρατήγεον οἶδε.—Ibid. 99 ἡγεμόνευε δὲ Ἀλικαρνησέων: Id. III. 15 ἐπιτροπεύειν Αἰγύπτου: cf. 82. Ibid. 142 αὐτὴ γάρ μοι Πολυκράτης ἤρεσκε δεσπόζων ἀνδρῶν ὁμοίων ἐωυτῷ: Xen. Hell. III. 1, 10 ἐσατράπευε αὐτῷ τῆς χώρας: Æsch. Pers. 7 χώρας ἐφορεύειν: Thuc. I. 69 ὁ λόγος τοῦ ἔργου ἐκράτει, fama superabat rem ipsam: Xen. Cyr. I. 1, 2 ἄρχοντες μὲν εἰσι καὶ οἱ βουκόλοι τῶν βοῶν, καὶ οἱ ἵπποφορβοὶ τῶν ἵππων, καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστατῶσι ζώων, εἰκότως ἂν ἄρχοντες τούτων νομίζοντο: Plat. Theæt. 179 D χορηγεῖν τοῦ λόγου: Demosth. 26, 30 εἰ δὲ τοῖς μὲν ὥσπερ ἐκ τυραννίδος ὑμῶν ἐπιτάττειν ἀποδώσετε κ. τ. λ. So πλεονεκτεῖν, *to be superior to*—in a metaphorical sense, *to endure*: Xen. Ag. V. 3 πλεονεκτῶν—τοῦ ἡλίου.

*Obs. 1.* So the attributive genitive; as, Eur. Hec. 883 καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος. So St. Matt. xi. 1 ἐξουσίαν πνευμάτων.

*Obs. 2.* Κρατεῖν, *to be superior to*, or *to get the upper hand of*, or *to govern*, from the relative notion κράτος, *power*, has a genitive—*to conquer*, from the positive notion κράτος, *strength*, it has an accusative; rarely a local dative, as νεκύεσσιν Od. λ, 485: ἀνδράσι καὶ θεοῖσι Od. π, 265.

*Obs. 3.* Many of these verbs of governing take a dative; this is either the *dativus commodi*, *for the benefit of*, or the local dative, to which the local prepositions ἐν and μετά are sometimes added: *a.* στρατηγεῖν (*dat. commodi*, seldom): Hdt. VI. 72 ἐστρατήγησε Λακεδαιμονίοισι ἐς Θεσσαλίην. So στρατηλατεῖν τινί.—*b.* ἀνάσσειν (*dat. loci*); in Homer the dative is more usual than the gen.: Od. α, 181 Ταφίοισι φιληγέμεουσιν ἀνάσσω: Π. μ, 242

(Ζεύς) δὲ πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει: Il. α, 288 πάντων μὲν κρατεῖν ἐθέλει, πάντεσσι δ' ἀνάσσειν. So in the sense of "to be the master," in Od. α, 117 κτήμασιν οἷσιν ἀνάσσει: cf. δ, 309. So Od. α, 402 δώμασιν ἀνάσσειν. Also with dative and genitive: Il. ν, 180 ἐλπόμενον Τρώεσσιν ἀνάξειν ἵπποδάμοισιν τιμῆς τῆς Πριάμου, among the Trojans. With a preposition: μετ' ἀθανάτοισιν, μετ' Ἀργείοισιν ἀνάσσειν, as ἐν Θήβῃ ἀνάσσειν. c. βασιλεύειν. In Homer, dat. loci; but also, Il. λ, 285, genitive, which construction generally prevailed: βασιλεύειν ἐν Ἰθάκῃ, κατὰ δῆμον in Homer. d. ἀρχεῖν, generally genitive (in prose always); sometimes dative even in Homer: as, Il. ξ, 133 ἦρχε δ' ἄρα σφιν ἀναξ ἀνδρῶν Ἀγαμέμνων: Il. π, 552 ἦρχε δ' ἄρα σφιν Ἑκτωρ: Od. ξ, 230 ἀνδράσιν ἦρξα: Æsch. Prom. V. 940. θαρδὸν γὰρ οὐκ ἀρχει θεοῖς: with ἐν Il. ν, 690. So in Homer: ἀρχεῖν τινί, but later, τινός. e. ἐπιστατεῖν but seldom, and in prose never, the genitive. f. σημαίνειν generally with dative: Il. κ, 58 σημαίνειν φυλάκεσσι, (transmission.) g. θεμιστεύειν τινί Od. λ, 569. h. κραίνειν is not found with dative till late Epic writers. i. ἡγεμονεύειν and ἡγεῖσθαι in the sense of, to precede, shew the way, have the dative; to rule, or lead, gen.; ἡγεμονεύειν, has usually the dative, in Homer only; as, Il. β, 816.—ἡγεῖσθαι in Homer has both genitive and dative; but in other writers, especially in prose, the genitive. We find also, Od. ψ, 134 ἡγεῖσθαι τινι ὄρχηθμοῦ, to lead off the dance (dat. commodi): so χορηγεῖν τινί (dat. commodi); ἡγεῖσθαι and ἐξηγεῖσθαι Thuc., with accusative in the sense of, to manage, as III. 93. So also κραίνειν has the accusative: Soph. Trach. 126 ὁ πάντα κραίων βασιλεύς. So δεσπόζειν: Eur. H. F. 28 Λύκος τὴν ἐπτάπυργον τήνδε δεσπόζων πόλιν.

§. 506. Verbs which express *inferiority*, *submission*, *posteriority*, as these equally imply an antecedent standard: ἡττᾶσθαι, μειοῦσθαι, νικᾶσθαι poet., ὑστερεῖν, ὑστερίζειν, ὕστερον εἶναι, κρατεῖσθαι, ἐλαττοῦσθαι, μειονεκτεῖν, to come short; as,

Ἥττᾶσθαι τῶν ἐπιθυμῶν: Pind. Nem. IX. 2 ἐνθ' ἀναπεπταμένοι ξείνων νενίκανται θύραι, ab hospitibus victæ patent<sup>a</sup>: Eur. Med. 315 ἡδικημένοι σιγησόμεσθα, κρείσσονων νικώμενοι<sup>b</sup>: Æsch. Choeph. 1052 μὴ φόβου νικῶ πολύ. So often in Eur.; as, Iph. A. 1357. Cycl. 454. Id. Heracl. 233 τὴν εὐγένειαν τῆς τύχης νικωμένην: Xen. M. S. I. 3, 3 θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θούτων: Id. Hier. IV. 1 μέγαλον ἀγαθοῦ μειονεκτεῖ.—ὑστερίζειν τῶν καιρῶν, τῶν ἔργων Demosth. 50, 35. 51, 39. 93, 12. Id. 120, 16 οὕτε ναυμαχίας οὔτε πεζῆς μάχης οὐδεμιᾶς ἡττάτο (like ἡττᾶσθαι ἐπιθυμῶν). So ἀκρατής, Xen. Cyr. V. 1, 14 τῶν ἐπιθυμῶν ἀκρατῇ.

Obs. Νικᾶσθαι is also joined with a dative, which represents the instrument whereby the defeat is produced: Eur. Hipp. 468 ξυμφορᾷ νικώμενοι<sup>d</sup>: and ἡττᾶσθαι is joined with ὑπό, frequently in Plato and the other Attic prose writers, which represents the genitive rather as the agent of the inferiority or subjection.

§. 507. Words expressing *relationship*—*connection*—*equality*—*contraposition*—*community in*, and the contraries, all which notions may arise from a previous notion of the person or thing towards

<sup>a</sup> Dissem ad loc.<sup>b</sup> Pflugk ad loc.<sup>c</sup> Bremi ad loc.<sup>d</sup> Monk ad loc.

which these relations exist : κοινός, ἴσος, ἰσόμενος poet., ἀντίπαλος, ἀντίφθογγος Pind., ἐφέστιος (Æsch. Eum. 577.), ἐπώνυμος, ἡλιξ, ἰσόρροπος,—ὁμοῖος and the poetic ὁμώνυμος, ὁμέστιος, ὁμόστολος—(προσφερέης Eur. H. F. 132.)—συνεργός, σύντροφος, συμφυής, συνήθης, συγγενής, σύμφηφος, ξύμφωνος, ξύμφυτος, and the Poetic σύμφορος, σύννομος—also ἀδελφός, ἐχθρός (Plato),—the Poetic, ἔννομος, ἔνθεος, ἔντροφος, κληρονομεῖν ; as,

Hdt. III. 37 ἔστι δὲ ταῦτα ὁμοῖα τοῦ Ἡφαίστου : Plat. Menex. 241 C ἔργον κοινὸν Λακεδαιμονίων τε καὶ Ἀθηναίων (as κομπυνὶς αἰκίυμς rei) : Theocr. II. 88 καὶ μὲν χρῶς μὲν ὁμοῖος ἐγίνετο πολλάκι θάψω : Demosth. 690, 14 κληρονομοῦσι τῆς ὑμετέρης δόξης : Soph. Ant. 192 ἀδελφὰ τῶνδε : Plat. Phæd. 108 B. Æsch. Choeph. 611 ἡλικα παιδός : Dem. 291. 17 τῶν ἄλλων ἐοικότες.

Obs. 1. Ἴσος, ὁμοῖος, κοινός generally take the dative ; ἀδελφός generally the genitive.

§. 508. So adjectives and adverbs, expressing *connection*, or *dependence* ; as, ἐπιχώριος, φίλος, διάδοχος (frequently with dative), δοῦλος (generally dative), ἀκόλουθος, ἐξῆς, ἐφεξῆς :

Plat. Symp. 189 B ἡμέτερας Μούσης ἐπιχώριον : Id. Rep. 604 D δειλίας φίλον : Soph. Phil. 867 ὕπνου φέγγος διάδοχον : Arist. Ach. 438 τὰκόλουθα τῶν βακῶν—τούτων ἐξῆς : Plat. Tim. 55 τῆς ἀμβλυτάτης—ἐφεξῆς γεγονυῖαν : Soph. Ant. 479 δοῦλος τῶν πέλας.

§. 509. Verbs of *aiming at a mark*, real or imaginary ; as the apprehension of the object to be aimed at is necessarily antecedent to the notion of aiming at it, aiming implies an antecedent conception of the mark ; as, τοξεύειν, ἀκοντίζειν, στοχάζεσθαι (βάλλειν, ἰέναι, τιτύσκεσθαι [like τυγχάνειν τινός] poet.) ; as,

Il. ρ, 304 Ἐκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ : Ib. 517 καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα : Ib. 525 Ἐκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ : Ib. 608 δ δ' Ἴδομενῆος ἀκόντισε Δευκαλίδας, δίφρῳ ἐφεστατός : Il. ν, 159 Μηριόνης αὐτοῖο τιτύσκετο δουρὶ φαεινῷ : Il. δ, 100 ὀστειυσον Μενελάου κυδαλίμοιο : Il. θ, 118 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδεὸς υἱός : Il. ψ, 855 ἥς ἄρ' ἀνῶγει τοξεύειν : Soph. Ant. 1234 τοξεύετ' ἀνδρὸς τοῦδε : Id. Aj. 154 τῶν γὰρ μεγάλων ψυχῶν ἰεὺς οὐκ ἂν ἀμάρτοι : Arist. Eq. 762 προσικέσθαι σου : Plat. Gorg. 465 A τοῦ ἡδέος στοχάζεται : Il. ξ, 68 ἀνάρων ἐπιβαλλόμενος. So metaphorically, Æsch. P. V. 928 ταῦτ' ἐπιγλωσσά Διός.

Obs. Τοξεύειν sometimes is used with κατὰ, to define more exactly the nature of the objective relation, and τοξεύειν and βάλλειν have a twofold sense, *to cast at*, and *to (cast at and) hit*, in which latter sense they take an accus. of the patient of the transitive action : so ἔβαλεν αὐτοῦ, *he cast at him* ; ἔβαλεν αὐτόν, *he (cast at and) hit him*.

§. 510. Verbs which properly signify a rapid motion after some object, and which are thence applied to the mental striving after an object : ἐπιείγεσθαι, ὀρμᾶν (intransitive), and ὀρμᾶσθαι, ἐπιβάλλεσθαι,

ἐπαΐσσειν, ἐσσύμενος Epic ; ἐφίεσθαι, ἐπιστρέφεισθαι (στρέφεισθαι and μεταστρέφεισθαι poet.), ἐντρέπεισθαι, ἐπιβατεύειν ;

II. τ, 142 ἐπειγόμενός περ Ἄρηος : Od. α, 309 ἐπειγόμενός περ ὁδοῖο : II. δ, 335 Τρώων ὁρμῶν (intransitive) : II. ξ, 488 ὠρμήθη δ' Ἀκάμαντος : Hdt. IV. 135 ἴεσαν τῆς φώγης : II. ζ, 68 ἃ φίλοι, —μήτις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν μινέντω : Xen. Cyr. I. 2, 3 πονηροῦ τινὸς ἢ αἰσχροῦ ἔργου ἐφίεσθαι.

Obs. Ἐφίεσθαι, *to desire*, is sometimes used with an accusative, but very rarely.

§. 511. Verbs of *feeling, catching, reaching* after an object or aim ; as, ἐπιμαίεσθαι (*to feel*), μέμαα poet.<sup>a</sup>, ὀρέγεσθαι (*to stretch after*), as ἐπιμαίεσθαι σκοπέλου, δώρων, νόστον<sup>b</sup> : II. ζ, 466 ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ : II. π, 322 τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη δρεξάμενος—So metaphorically : ὀρέγεσθαι τῶν καλῶν ἔργων.

Obs. Ἐπιμαίεσθαι with accusative : Od. λ, 531 ἔξίφειος ἐπεμαίετο κώπην (*he clasped*) : Hymn. Merc. 108 ἐπεμαίετο τέχνην (*to seek after*).

§. 512. 1. And after this analogy, those verbs or adjectives of *obtaining or reaching any thing*, which may imply the notion of *aiming at or reaching after it* ; as, λαγχάνειν (seldom), τυγχάνειν, (συντυγχάνειν and ἐντυγχάνειν often in Soph.), κυρεῖν, ἐπήβολος, &c. :

II. ω, 76 ὡς κεν Ἀχιλλεὺς δώρων ἐκ Πριάμοιο λάχῃ, ἀπό θ' Ἑκτορα λύσῃ : II. ε, 587 τύχῃ γάρ ῥ' ἀμάθοιο βαθείης : II. π, 609 ἔλπετο γὰρ τεύξεσθαι—προβιβῶντος : Æsch. Choeph. 932 πολλῶν αἱμάτων ἐπήκρισε : Ibid. 1033 πημάτων προσίξεται : Isocr. p. 22 B C ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν.—Τυχάνειν, λαγχάνειν χρημάτων, εὐτυχίας—τυχεῖν τελευτῆς, ὀνόματος &c. : Æsch. Prom. Vinc. 270 τυχόντ' ἐρήμου : Ibid. 649. Eur. Hec. 359. 374. Hdt. IV. 140 τῆς γεφύρης λελυμένης ἐντυχόντες. So ironically : ἐπειλημμένοι ἐρημίας Dem. 36. 2.

Obs. 1. Λαγχάνειν and τυγχάνειν<sup>c</sup> generally have the accusative, in the sense of *to find, meet with, gain, some one or some thing*—the attention being fixed rather on the thing found, than on what the verbal notion may imply as its antecedent. So κυρεῖν in this sense in the tragedians ; as, Eur. Hec. 698 ἐπ' ἀκταῖς νῦν κυρῶ θαλασσίας.

2. So the adverbs : εὐθύ, ἰθύ(ς), *straight for any mark*, μέχρι(ς) Homer, ἄχρι(ς), *up to*. These notions have no meaning unless their object has been previously conceived in the mind :

Arist. Eq. 254 ἔφευγε εὐθὺ τῶν Κυρηβίων, *straight for* : II. μ, 254 (θύελλα) ἰθὺς ἡτῶν κοινὴν φέρεν : II. π, 584 ἰθὺς Λυκίων—ἔσσο : II. ρ, 233 οἱ δ' ἰθὺς Δαναῶν—ἔβησαν : Hdt. VI. 95 ἔχον (dirigebant) τὰς νέας ἰθὺ τοῦ Ἑλλησπόντου καὶ τῆς Θρηῆκης : Thuc. VIII. 88 εὐθὺ τῆς Φασήλιδος τὸν πλοῦν ἐποιοῦντο. So πάλιν, *back towards* : ἡ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς.

Obs. 2. Hence the genitive after ἐπὶ in the sense of *towards*.

Obs. 3. In the attributive construction, we find the object or aim of the substantive in the genitive ; as, ὁδός, κέλυσθος, νόστος τινός : Od. ε, 345 ἐπιμαίεο νόστου γαίης Φαίηκων : Eur. Iph. Taur. 1066 γῆς πατρῆας νόστος.

<sup>a</sup> Vide Passow Lex.

<sup>b</sup> Ibid.

<sup>c</sup> Herm. Vig. p. 762.

§. 513. Verbs of *meeting with*, or *approaching*; the notion of *striving* or *reaching* after something, as an aim, being implied therein: ἀντᾶν, ὑπαντᾶν, ἀπαντᾶν, ἀντιᾶν, ἀντιβολῆσαι—πελάζειν (neuter), πελάζεσθαι, πλησιάζειν, ἐμπελάζεσθαι, ἐγγίζειν, ἀνύειν, κατανύειν &c. :

II. π., 423 ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὅφρα δαίω. So Homer, ἀντᾶν μάχης, ὅπωπῃς, δαίτης, *to meet with, to hit upon*: ἀντιᾶν πολεμοῖο, πόνοιο, μάχης, ἔργων, αἰθλων, hence, *to partake of, enjoy*: II. α., 66 αἶ κεν πῶς ἀρνῶν κνίσσης αἰγῶν τε τελείων βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι. So ἀντιᾶν ἱρῶν, ἐκατόμβης: Od. π., 254 πάντων ἀντήσομεν ἔνδον ἐόντων, *we shall meet with all within*: Id. δ., 342 ἀντιβολῆσαι μάχης; so τάφου, ἐδητύος Homer: γάμου Hesiod: ὑπαντᾶν Soph. Phil. 719: Id. Aj. 709 πελάσσει νεῶν: Soph. CE. C. 1755 τίνος, ὦ παῖδες, χρεῖας ἀνύσαι: Id. Electr. 1451 φίλης γὰρ προξένου κατήνυσαν: Eur. Hipp. 364 πρὶν σᾶν κατανύσαι φρενῶν: Id. Phil. 1327 Χρύσης πελασθεῖς φύλακος: Xen. Cyr. III. 2, 4 μᾶλλον ἐπλησιάζον οἱ ἀμφὶ τὸν Κύρον τῶν ἄκρων.

Obs. When these verbs have not the notion of *striving after any thing*, but the simple one of *meeting, drawing nigh to*, they take the dative (see §. 592. 1.); so always ὑπαντᾶν, ὑπαντιάζειν in Attic writers: ἀντιᾶν τι Epic: ἀντιάζειν and ὑπαντιάζειν τινα, *to lay hold on*, Hdt., ἀπαντᾶν, *to find*: II. α., 31 ἐμὸν λέχος ἀντιώσα: Plat. Phil. p. 42 C ἀπαντᾶν ἡδονὰς καὶ λύπας.

§. 514. Words expressing the notion of *failing in, missing, being deceived in*, which imply an antecedent notion of an object aimed at, or an opinion entertained: ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, more rarely ψεύδειν, διαψεύδεσθαι:

II. ψ., 857 ὄρνιθος ἀμαρτῶν: Hdt. III. 81 γνώμης ἀρίστης ἡμάρτηκε. Πεύδεσθαι, σφάλλεσθαι ἐλπίδος, δόξης, τύχης: Thuc. IV. 108 ἐψευσμένους τῆς Ἀθηναίων δυνάμεως: Aesch. Eum. 717 ἥ καὶ πατήρ τι σφάλλεται βουλευμάτων: Eur. Med. 1010 δόξης ἐσφάλην.

Obs. Πεύδεσθαι in the sense of *to speak falsely*, naturally (see §. 566. II.) has an accus., Hdt. VI. 32.

§. 515. So all verbs of *remembering* and *forgetting* take a genitive: these notions arising from and implying an antecedent notion of the thing remembered or forgotten; as, μιμνήσκειν, μιμνήσκεσθαι, μνημονεύειν, μνάσθαι—λανθάνεσθαι, ἐπιλανθάνεσθαι, λήθειν poet., ληθάνειν Epic, *to make to forget*:

Od. α., 29 μνήσατο γὰρ κατὰ θυμὸν ἀμόμονος Αἰγίσθοιο: Ibid. 321 ὑπέμνησέν τε ἑ πατρός: II. π., 357 οἱ δὲ φόβοιο δυσκελάδου μνήσαντο, λάθοντό τε θούριδος ἀλκῆς: Eur. Hec. 279 ἐπιλήθομαι κακῶν: Xen. Cyr. VIII. 3, 8 τοῦ μὲν φθόνου ἐπελήηστο: Od. η., 221 ἐκ δέ με πάντων ληθάνει, ὅσ' ἔπαθον: Plat. Symp. p. 180 C λόγων οὐ πάντ' διεμνημόνευεν. So attributive genitive: μνήμη τῶν κακῶν.

Obs. Μνημονεύειν, *commemorare, to speak of, mention*, generally has an accusative, especially when the object is a thing; a living person being sometimes considered as the source of the remembrance which is implied in the notion of commemorating; while a thing is regarded rather as the

<sup>a</sup> Vide Passow Lex.

patient of the verb, the thing spoken of or commemorated. So also the other verbs take an accusative in the sense of *to keep or bear in the memory, to mention or repeat from memory*; as, Il. ζ, 222 Τυδεία δ' οὐ μέμνημαι: Hesiod. Theog. 503 οἳ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν: Hdt. VI. 21 ἀναμνήσαντα οἰκίῃα κακὰ: Ibid. 86, 2 οὕτε μέμνημαι τὸ πρῆγμα: Ibid. 136 (τοῦ Μιλτιάδου) ὑπεραπολογέοντο οἱ φίλοι τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ ἐπιμνημένοι καὶ τὴν Δήμου αἵρεσιν (genitive and accusative): Id. VII. 18 μεμνημένος μὲν τὸν ἐπὶ Μασσαγέτας Κύρου στόλον: Id. VI. 19 τοὺς (χρησμούς) τότε μνησθήσομαι, *I will mention*: Dem. 245. 18 μέμνηται γεγонуίαν: Arist. Ran. 662 ἱαμβον Ἰππώνακτος ἀνεμνησκόμεν: Xen. Cyr. VI. 1, 24 ὅπως ἐν ταῖς ἀγωγαῖς τὰς τάξεις ὑπομνησκοῦντο: Id. Anab. III. 2, 11 ἀναμνήσω ἡμᾶς τοὺς τῶν προγόνων τῶν ὑμετέρων κινδύνους: Æsch. 75, 26 ἀναμνησθεῖς τοῦτο: cf. Hell. II. 3, 20. Plat. Phædr. p. 241 Α ὑπομνησκῶν τὰ πραχθέντα καὶ λεχθέντα: Id. Cratyl. p. 396 C ἐμνημήμην τὴν Ἡσιόδου γενεαλογίαν: Demosth. p. 69 princ. οὐδ' ἀμνημονεῖ τοὺς λόγους οὐδὲ τὰς ὑποσχέσεις, ἐφ' αἷς τῆς εἰρήνης ἔτυχεν. Λανθάνεσθαι always has the genitive, but ἐπιλανθάνεσθαι sometimes, even in prose, the accusative; it then signifies the continuance of the mental act—to keep out of mind—to neglect—to lose sight of: Hdt. III. 46 τὰ μὲν πρῶτα λεχθέντα ἐπιλεληθέναι. Μνᾶσθαι, *to mention*, sometimes takes περί: Od. η, 191. Hdt. VII. 39. Dem. p. 30, 6.

§. 516. So also the notions of *beginning something* are formed from and imply an antecedent conception of that which is to be begun: ἀρχεῖν, ἀρχεσθαι, ὑπάρχειν, κατάρχειν, ἐξάρχειν:

Od. α, 28 τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν: Eur. Alc. 814 πημάτων ἀρχεῖ λόγον: Æsch. P. V. 199 ἤρξαντο δαίμονες χόλου: Arist. Pax, 605 ἤρξεν ἄτην: Plat. Leg. 892 Α μεταβολῆς πάσης ἀρχεῖ: Od. δ, 19 μολπῆς ἐξάρχειν. And in Attic Prose: ὑπάρχειν ἀδίκων ἔργων, εὐεργεσίας &c. This genitive must be distinguished from the separative, where a particular point whence the action proceeds is taken.—(See *Separative Genitive*, §. 530.)

*Obs.* These verbs are sometimes joined with the accusative, where the accusative is conceived of as the object or patient of the action begun, (implied in the substantive,) the notion of beginning being kept out of sight. So Il. β, 273 ἐξάρχειν (βουλευῶν) βουλὰς: so Eur. Troad. ἐξάρξω (μέλπων) μολπᾶν: so Xen. Cyr. III. 3, 58. Plat. Euthyd. 283 Β κατάρχειν (λέγων) λόγον: Eur. Hec. 685 κατάρχεσθαι νόμον: Orest. 960. Od. γ, 445.—κατάρχομαι is also used without any case, Eur. Iph. Taur. 40.—ὑπάρχειν is always joined with a genitive in Attic Greek, except Æsch. p. 31, 32.

§. 517. So also verbs of *ceasing, stopping, being relieved from*, imply an antecedent notion of something going on which is stopped: λήγειν, παύεσθαι (παύειν τινά τινος), sometimes τελευτᾶν, λωφᾶν (neuter and also τινά τινος), ἔχειν, *to stop*:

Il. ζ, 107 Ἀργεῖοι—λήξαν φόνοιο: so ἀναπνεῖν, *to take breath from, to cease*: ἀναπνεῖν κακοτήτος, πόνοιο: Eur. Med. 63 οὐδὲ παύσεται χόλου: Thuc. III. 59 τελευτᾶν λόγου: Ibid. 104 ἐτελεύτα τοῦ ἐπαίνου: Xen. Cyr. VIII. 7, 17 τελευτᾶν βίου: Thuc. I. 112 Ἑλληνικοῦ πολέμου ἔσχον οἱ Ἀθηναῖοι: Arist. Pax, 421 πεπαυμένοι κακῶν: (Il. β, 595 Μοῦσαι—Θάμυριν παῦσαν δοιδῆς.) So Soph. Phil. 1334 νόσου μαλαχθῆς τῆσδε.

*Obs.* Sometimes in παύομαι the “self” is not accusative, *I stop my-*

*self*, but adjectival, and then of course the accusative follows, as in the active voice : Soph. Ant. 882 *δοιδὸς καὶ γόους πρὸ τοῦ θανεῖν ὥς οὐδ' ἂν εἰς παύσαιτ' ἄν*, *no one would stop his lament*.

§. 518. 1. When any thing is spoken of as deriving its characteristic or property from something else, this thing is in the genitive, as it must be conceived antecedently to the notion of any person being endowed with it. So Il. v, 409 *νεώτατος ἔσκε γόνοιο*. So when the verb *εἶναι* expresses the state or being of any one, it is followed by a genitive of that whence the state arises and which defines it ; as, Hdt. IV. 135 *έόντες λόγου*, *being of note* : Eur. Med. 808 *θατέρου τρόπου* ; Thuc. I. 113 *ἐγὼ τῆς αὐτῆς γνώμης εἰμί* : Dem. 324, 19 *εἰσὶ τῶν αὐτῶν βουλευμάτων*. So the attributive genitives (§. 464. 2.) whereby the notion of the substantive is defined by a notion which is antecedent to it ; as, *δοιδὸς μελέων*. Of course when the idiom of the attributive genitive had been formed on this principle, it became a regular construction, even where the genitival notion rather followed than preceded that which it defined ; but still the theory of the construction is (to take *δοιδὸς μελέων* as an example) that the notion of *δοιδός* as here expressed properly arises from that which he sung.

2. When any person or thing is spoken or conceived of as *appertaining to*, or as the *possession of*, or *being dependent on*, or *in the province of* another, this notion implies and arises from an antecedent notion of the person to whom it appertains, &c.

a. With the verbs, *εἶναι*, *γενέσθαι* ; as, *τῆς φύσεως μέγιστον κάλλος ἐστίν* (certainly more correctly written *ἔστιν*)—*τοῦ Σωκράτους πολλὴ ἦν ἀρετή*. So *ἐαυτοῦ εἶναι*, *to be his own master* :

Demosth. p. 42, 7 *ἦν ὁμῶν αὐτῶν ἐβελήσθητε γενέσθαι*, *non ex aliis pendere* : Thuc. I. 142 *τὸ ναυτικὸν τέχνης ἐστίν*, *belongs to art—is a matter of skill*. Also, *εἶναι τιнос*, *alicujus esse*, *alicui addictissimum esse*, prose and poetry : Soph. Œ. R. 917 *ἀλλ' ἐστὶ τοῦ λέγοντος* : Thuc. V. 84 *οὐδετέρων ὄντες*, *being of neither party* : Isocr. p. 185 *τῆς πόλεως ὄντας καὶ τῶν τὰ βέλτιστα λεγόντων* : Demosth. p. 125, 56 *εἶναι Φιλίππου<sup>a</sup>*. So Ibid. *εἶναι τοῦ βελτίστου*, *studere rebus optimis*. So *ἔχειν* in its intransitive sense of *being* : Soph. Œ. R. 709 *μαντικῆς ἔχον τέχνης<sup>b</sup>* : Plato Phædr. 244 *ἐαυτῆς ἔχοντα*, *dependent on itself<sup>c</sup>* : Soph. Ant. 737 *οὐ πόλις ἐσθ' ἦτις ἀνδρὸς ἐσθ' ἐνός*. G. T. 2 St. Peter i. 20 *ἰδίας ἐπιλύσεως οὐ γίνεται*.

b. With many other verbs which imply *dependence*, *possession*, &c., though mostly there may be an ellipse of *εἶναι* :

Il. γ, 457 *νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου* : Plat. Protag. p. 343 E *εὔθες γὰρ τοῦτό γε φανείη ἂν καὶ οὐ Σιμωνίδου* : Demosth. p. 34, 21 *δικαίουν πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι*. Even *ποιοῦ* *σεαυτῆς* Soph. Antig. 547 : so Xen. Ag. 1, 33 *τὴν Ἀσίαν*

<sup>a</sup> Breimi ad loc.

<sup>b</sup> Ellendt Lex. Soph. p. 732.

<sup>c</sup> But see Stallb. ad loc.

ἐαυτῶν ποιοῦνται : Arist. Equit. 711 τὸν δῆμον σαυτοῦ νενόμικας : Soph. Œ. T. 411 προστάτου γεγράφομαι : τοῦ αὐτοῦ—πατρός καὶ δήμου προσαγορεύεται Demosth. : Soph. Œd. Col. 38 τίς ἐσθ' ὁ χάρος ; τοῦ Θεῶν νομίζεται ; Id. Ant. 734 οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται.

3. The person or thing, to which belongs some *quality* or *property* essential or peculiar, is put in the genitive, since the notion of this quality is derived from an antecedent notion of that whereof it is the peculiar property ; often with an ellipse of εἶναι :

II. ψ, 160 οἷσι μάλιστα κηδεὺς ἐστί (better ἔστι) νέκυσ, the subject of *mourning* : Demosth. p. 102, 48 δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι : ἀνδρὸς ἐστίν (ἐστίν) ἀγαθοῦ εὖ ποιεῖν τοὺς φίλους : Hdt. I. 107 τρόπου ἡσυχίου ἐστί (ἔστι) : Soph. El. 1054 πολλῆς ἀνοίας (sc. ἔστι) καὶ τὸ θηρᾶσθαι κενά : Eur. Hec. 844 ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί : Thuc. III. 39 ἀπόστασις τῶν βιαιῶν τι πασχόντων ἐστίν : Demosth. p. 54 princ. κακούργου μὲν γὰρ ἐστί (ἔστι) κριθὲν' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις : Ibid. p. 113, 12 συμμάχων δ' εἶναι καὶ φίλων ἀθηνίων ἐν τοῖς τοιοῦτοις καιροῖς παρέρναι : Ibid. p. 13, 16 τὸ μὲν ἐπιτιμᾶν (vituperare) ἴσως φῆσαι τις ἂν ῥάδιον καὶ παντὸς εἶναι (of any one), τὸ δ' ὑπὲρ τῶν παρόντων ὃ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου : Eur. Iph. Aul. 1142 τὸ σιγᾶν ὁμολογοῦντός ἐστιν : Eur. Phœn. 395 δούλου τόδ' εἶπας.

Obs. 1. To this genitive however is frequently added the preposition πρὸς ; as, πρὸς ἀνδρὸς ἀγαθοῦ ἐστίν εὖ ποιεῖν τοὺς φίλους. See §. 639. I. 2. a.

Obs. 2. In poetry this genitive of the quality is used in the place of an adjective ; as, Eur. Phœn. 1791 στολὶς κροκόεσσα τρυφᾶς for τρυφερά : Ibid. 1574 τραύμασιν αἵματος for αἱματέσσι : Id. Bacch. 388 ὁ τᾶς ἡσυχίας βίωτος for ἡσυχος. Compare §. 435. c.

4. So also with adjectives, which express the notion of being *sacred to*, *peculiar to*, *suitable to*, or the contraries : ἴδιος, οἰκείος, κύριος, ἱερός, ἄγιος, πρέπων, &c. :

Demosth. p. 26, 28 οἱ δὲ κίνδυνοι τῶν ἐφεστηκόντων (ducum) ἴδιοι, μισθὸς δ' οὐκ ἐστίν : Ibid. p. 32, 16 καὶ ταύτης κύριος τῆς χώρας γενήσεται. So τοῦτό μου ἴδιον, or οἰκεῖόν ἐστι—ὁ τόπος ἱερός ἐστί τοῦ θεοῦ : Soph. Phil. 943 τὰ τόξα, ἱερὰ τοῦ Ζηνός : Id. Aj. 534 πρέπον τοῦδε δαίμονος : Hdt. II. 44 ἱερὸν Ἡρακλέος ἄγιον. Even πρεπόντως τῶν πραξάντων Plat. Menex. p. 239 C, instead of the usual dative. Cf. Lat. *proprius alicujus*.

Obs. 3. So the attributive genitive (§. 463.) ; as, ὁ τοῦ βασιλέως κῆπος, ἡ τοῦ Σωκράτους ἀρετὴ, πατὴρ Νεοπτολέμου, μήτηρ τοῦ Σωκράτους, Ἀθήνας ἀγαλμα : Od. v, 101 Διὸς τέρας : Il. ι, 579 τέμενος οἰνοπέδιοι.—τροπαία Διὸς Ἡρακλέους Ἡβῃ Eur., as, Virg. Æn. III. 319 Hectoris Andromache.

### Genitivus Pretii.

§. 519. 1. The *price* of any thing stands in the genitive, as it is only from an antecedent conception of the price, and a comparison



between it and the thing, that the notion of value arises. So on the other hand, if the notion of price is stated, the *thing* valued is in the genitive; as in this view it is from the value of the thing that the notion of price arises. So Arist. Nub. 31 *τρεις μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνίᾳ*.

2. Verbs of *selling* and *buying*, *staking*, *wagering*, &c.; as, *ἀνείσθαι*, *ἀγοράζειν*, *πρίασθαι*, *κτᾶσθαι*, *παραλαμβάνειν*—*πωλεῖν*, *ἀποδίδοσθαι*, *περιδίδοσθαι*, *διδόναι*. As early as Homer :

Π. ψ, 485 *τρίποδος περιδόμεθον ἥε λίσθητος, τοῦτο ἀνὰ τριπόδῳ* : Od. ψ, 78 *ἐμέθεν περιδώσομαι αὐτῆς, ἡ* (Eurycleia) *will wager (the value of) myself against any deceit* : Hdt. III. 139 *ἐγὼ ταύτην πωλέω μὲν οὐδενὸς χρήματος* : Id. V. 6 (οἱ Θρήϊκες) *ἀνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων* : Xen. M. S. II. 1, 20 *τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰ γὰρ οἱ θεοί* : Id. Cyr. III. 1, 36 *σὺ δὲ, ὦ Τιγράνη, λίσσον μοι, πόσου ἂν πρίαίμην, ὥστε τὴν γυναῖκα ἀπολαβεῖν*.—*Ἐγὼ μὲν, ἔφη, ὦ Κύρε, κἀν τῆς ψυχῆς πριαίμην, ὥστε μήποτε λατρεῦσαι ταύτην* : Demosth. p. 113, 9 *τοῦτο δ' ἐστίν, ὃ τῶν ἀναλίσκομένων χρημάτων πάντων Φίλιππος ἀνείται, αὐτὸς μὲν πολεμεῖν ὑμῖν, ὑφ' ὑμῶν δὲ μὴ πολεμείσθαι* : Arist. Pax 1200 *οὐδεὶς ἐπρίατ' ἂν δρέπανον οὐδὲ κολλύβου, νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ*.

§. 520. Verbs of *exchange* and *barter*, which imply the notion of equality in value; as, *ἀμείβειν*, *ἀμείβεσθαι*, *ἀλλάττειν*, *ἀλλάττεσθαι*, *λύειν* &c.:

Π. ζ, 236 *τεύχε' ἄμειβεν, χρυσεία χαλκείων, ἐκατόμβοι' ἐννεαβοίων*. So Π. λ, 547 *ὀλίγον γόνυ γονὺς ἀμείβων* : Π. λ, 106 *ὤϊε δύο Πριάμοιο — ἔλυσεν* ('Αχιλλεὺς) *ἀποίων*. So Od. λ, 326 *Ἐριφύλην, ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα*. So Xen. Cyr. III. 1, 37 *καὶ σὺ δὲ, ὦ Ἀρμένιε, ἀπάγου τὴν τε γυναῖκα καὶ αὐτοὺς παῖδας, μὴδὲν αὐτῶν καταθείς, for them* : Eur. Med. 967 sq. *τῶν δ' ἐμῶν παίδων φονγὰς ψυχῆς ἂν ἀλλαξάμεθ'*, οὐ χρυσοῦ μόνον : Demosth. p. 68, 10 *κέκρισθε—μηδενὸς ἂν κέρδους τὰ κοινὰ τῶν Ἑλλήνων προσέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἑλλήνας εὐνοίαν*. So verbs which imply these notions; as, Demosth. p. 172, 9 *τῆς καθ' ἡμέραν θαυμάσια—εὐδαιμονίαν προέμενοι, throwing away for*.

Obs. 1. So the attributive genitive, with a substantive expressing these notions : Eur. Or. 1136 sq. *ἀλόγιστον δέ τι τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου*, (for *ἀλόγιστόν τι ἐστὶν τὸ ἀνταλλάττεσθαι τὸ πλῆθος τοῦ γενναίου φίλου*.)

Obs. 2. Sometimes ἀντί with a genitive, or πρὸς with an accusative, are joined with verbs of exchange. We also find the instrumental dative representing the thing exchanged as the means or instrument whereby the exchange is brought about; as, Π. η, 472 *ἔνθεν ἄρ' οἰνίζοντο καρρηκόμωοντες Ἀχαιοί, ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἰθωνι σιδήρῳ κ. τ. λ.* : Eur. Troad. 35 *δάκρυα τ' ἀνταλλάσσετε τοῖς τῆσδε μέλεσι, Τρωάδες, γαμηλίοις : περιδόςσθαι* sometimes has περὶ repeated, as Arist. Ach. 772 *περίδου μοι περὶ θυματοῖδαν ἄλῶν* : Id. Eq. 791 *περὶ τῆς κεφαλῆς περιδόςσθαι*.

§. 521. Verbs and adjectives of *valuing*; as, *τιμᾶν*, *τιμᾶσθαι*, *ποιεῖσθαι*, *ἀξιοῦν*, *ἀξιούσθαι*, *ἀπαξιοῦν*, *ἄξιος*, *ἀνάξιος*, *ἀντάξιος*, &c. :

<sup>a</sup> Bornemann ad loc.

II. ψ, 649 τιμῆς τετιμῆσθαι, *to be considered worthy of honour*. So βοδὸς ἀξίος<sup>a</sup> : II. λ, 514 ἡττὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων : Hdt. III. 53 ὁ δὲ Λυκόφρων οὐδὲ ἀνακρίσιος ἤξιωσε τὸν φέροντα τὴν ἀγγελίην : Ibid. 145 ἐμέ—ἀδικήσαντα οὐδὲν ἀξιον δεσμοῦ δῆσας γοργύρης ἤξιωσας : Plat. Legg. p. 728 Α πᾶς δ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀντάξιος. So ἀξίως : Hdt. VI. 112 ἐμάχοντο ἀξίως λόγου : Thuc. III. 39 ἐκολάσθησαν ἀξίως ἀδικίας. So ἄξιον τινα τιμῆς : Xen. Cyr. II. 2, 17 ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ ἀγαθὸν ἀξιοῦσθαι.—Τιμᾶν τινί τινος and τινά τινος, *to estimate a person's fine at such a sum* ; τιμᾶν τινί δέκα ταλάντων, τοῦ θανάτου : Plat. Apol. S. p. 36 B τιμᾶται μοι ὁ ἀνὴρ θανάτου. Εἰς—ἐγὼ δὲ δὴ τίνος ὑμῖν ἀντιτιμῆσομαι, ὦ ἄνδρες Ἀθηναῖοι ; ἡ δὴλον, ὅτι τῆς ἀξίας : Demosth. p. 862, 60 διὰ τούτῳ τῶν δέκα ταλάντων ἐτίμησαν. So the midd. τιμᾶσθαι τινι ἀργυρίου, θανάτου, τῶν ἐσχάτων, *to attach the penalty of fine, death, &c. to the indictment* : Plat. Apol. p. 37 init. εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως. So Τιμᾶσθαι πολλοῦ &c.—Ποιεῖσθαι in the phrases, πολλοῦ, ὀλίγου ποιεῖσθαι (but often also with περί and the genitive). So Hdt. III. 95 τὸ ψῆγμα εὐρίσκεται ἐὼν ταλάντων ὀγδώκοντα κ. τ. λ., *is found to be of the value*.

Obs. So the attributive genitive which defines quantity : that which defines the quantity is antecedent to a conception of the quantity. So σιτία τριῶν ἡμερῶν, *provisions for three days* : Thuc. II. 34 λάρνακας—φυλῆς ἐκάστης μίαν. So also definitions of size : Hdt. I. 178 εὐρὸς διηκοσίῳν πηχέων. So of time after εἶναι : πολλοῦ χρόνου εἶναι, *to be of long standing* : Demosth. 814, 4 ἐμέ πέντ' ἐτῶν ὄντα.

### Genitivus Locī.

§. 522. 1. The genitive of the place is almost wholly confined to poetry. The place in this construction seems to be conceived by the speaker as a *necessary condition* to the notion of the verb, and therefore antecedent to it, whence it in some sort arose : II. ε, 309 ἐρείσατο χεῖρὶ παχείῃ γαίης, *on the ground* ; the ground being viewed as the necessary condition of the position spoken of :

II. ρ, 72 νέφος δ' οὐ φαίνεται πάσης γαίης οὐδ' ὄρεων : II. ι, 219 αὐτὸς δ' ἀντίον ἔξεν Ὀδυσσεὺς θείοιο τοίχου τοῦ ἐτέρου : Od. α, 23 Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν, οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος : Od. γ, 251 ἡ οὐκ Ἀργεὺς ἦεν Ἀχαιϊκοῦ, ἀλλὰ πῃ ἄλλη πλάξεται ἐπ' ἀνθρώπους : Od. φ, 108 οἷη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιῖδα γαίαν, οὔτε Πύλου ἱερῆς, οὐτ' ἠπειροῖο μελαίνης : Aesch. Ag. 1056 ἐστίας μεσομφάλου ἐσττηκεν ἤδη μῆλα, the altar being viewed as the cause or occasion of the sacrifices : Soph. El. 900 ἐσχάτης ὁρῶ πυρᾶς νεωρῇ βόστρυχον τετμημένον : Plat. Symp. p. 182 B τῆς δὲ Ἰωνίας καὶ ἁλλοθὶ πολλοῦ αἰσχροῦ νενόμισται.

Obs. 1. Hence the local adverbs in the genitive form : οὐ, πού, ποῦ, ὅπου, αὐτοῦ, ὑψοῦ, τηλοῦ, ἀγχοῦ, ὁμοῦ, οὐδαμοῦ, ἀλλαχοῦ, and the local adverbs with the suffix *θεν*, apparently for the local adverbs with the suffix *θι* ; ας, ἐνδοθεν, ἐγγύθεν, τηλόθεν, ἔκτοσθεν, ὁπισθεν, πάροισθεν, πρόσθεν, ἀνωθεν, κάτωθεν, ἔνερθεν, ὑπέρθεν, ἔξωθεν, ἔσωθεν ; ας, II. ρ, 582 Ἐκτορα δ' ἐγγύθεν ιστάμενος ᾤτρυνεν Ἀπόλλων.

<sup>a</sup> Vide Lidd. and Scott ad v. ἄξιος.

2. Hence, especially in Epic, we find verbs of motion with a genitive of the way over which the motion proceeds, and which is conceived of as a necessary condition, or as giving opportunity for the motion :

Π. δ, 244 ἔκαμον πολέος πεδίοιο θέουσαι : Π. β, 801 ἔρχονται πεδίοιο : Π. β, 785 διέπρησσαν πεδίοιο : Π. ν, 820 κονίοντες πεδίοιο : Π. χ, 23 θέειν πεδίοιο : Π. ε, 597 ἰὼν πολέος πεδίοιο : Π. κ, 353 ἐλκόμεναι νειοῖο βαθείης—ἄροτρον : Π. ν, 64 πεδίοιο διώκειν ὄρνειον : Π. ω, 264 ἵνα πρήσσωμεν ὁδοῖο : Π. ζ, 38 ἵππῳ ἀνυζομένῳ πεδίοιο : Æsch. Choeph. 710 ἡμερεύοντας μακρὰς κελεύθου : Soph. Cē. T. 1478 ἀλλ' εὐτυχοῖς, καὶ σε τῆσδε τῆς ὁδοῦ Δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι ! Aristoph. Ran. 174 ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ : Thuc. IV. 47 ἐπετάχονον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας. So Hesiod. Opp. et Di. 577 ἥως τοι προσφέρει μὲν ὁδοῦ, προσφέρει δὲ καὶ ἔργου. So in prose, *λέναι τοῦ πρόσω* : Xenoph. ἐπορεύοντο τοῦ πρόσω. So metaphorically : Od. α, 296 νηπιᾶς ὀχίειν. G. T. as Luke v. 19 ποῖας ὁδοῦ εἰσενέγκωσιν αὐτόν.

Obs. 2. There are various other ways of explaining this very difficult construction, one of which is to take the genitive as partitive ; it seems certainly so in such phrases as *προλαμβάνειν τῆς ὁδοῦ, τῆς φυγῆς*. When once the idiom was established it would occasionally be used in passages where its original force was less discernible, see §. 480. In *ἐπί* with the gen., as *ἐφ' ἵππου*, &c. on *horseback*, &c. the genitive is local, while *ἐπί* defines the position more exactly.

Obs. 3. So we may explain the genitive in the phrases *κατεάγη, ξυνετρίβη τῆς κεφαλῆς* (Arist.), as a genit. loci : Plat. Gorg. p. 469 D ; Eur. Troad. 1173 κρατὸς ὡς σ' ἔκειρε—βόστρυχον. And so perhaps also the passage in Plat. Gorg. p. 496 E ἡ οὐχ ἅμα τοῦτο (sc. λυπούμενον χαίρειν, *cum voluptate dolorem esse conjunctum*) γίγνεται κατὰ τὸν αὐτὸν τόπον καὶ χρόνον (*eodem loco et tempore*), εἴτε ψυχῆς εἴτε σώματος βούλει, *in the mind or the body*.

Obs. 4. Possibly also the genitives such as *ποδὸς λαβῶν*, which are referred to the partitive genitive, might be considered as coming under this local genitive.

3. So occasionally the sphere in which some state operates and takes effect is in the genitive, instead of the local or modal dative ; this being viewed as the cause or the occasion of the state : Æsch. P. V. 909 αὐθάδης φρενῶν : the mind or temperament is viewed as the cause of the *self will* ; *φρεσίν* would express simply the sphere where it operated.

### *Genitivus Temporis.*

§. 523. 1. The moment of time in which an action takes place is sometimes conceived of as a necessary condition of the action, and therefore antecedent to it. This temporal genitive occurs both in prose and poetry : *Ἀνθῆ θάλλει τοῦ ἔαρος*, the spring being conceived of as a condition of the production of the flowers. So *θέρους, χειμῶνος, ἡμέρας, τῆς αὐτῆς ἡμέρας, νυκτός, ὀρθροῦ, δειλῆς, ὁπώρας, μηνός, ἐνιαυτοῦ*, &c. with the attributives, as *τοῦ αὐτοῦ, τοῦ προτέρου, ἐκάστου*, &c. :

hence the adverbial expressions, ἀρχῆς, *at the beginning*, and τοῦ λοιποῦ, *for the future* (in later writers generally λοιπόν or τὸ λοιπόν) :

Od. η, 118 τῶν οὔποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει χεῖματος οὐδὲ θέρους.—Poetic, ἡοῦς, νημεῖης &c. : Il. ε, 522 (νεφέλας) Κρονίων νημεῖης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν : Il. θ, 470 ἡοῦς δὴ καὶ μάλλον ὑπερμενέα Κρονίωνα ὄψαι : Hdt. IV. 48 Ἴστρος ἴσος αἰὲ αὐτὸς ἐωυτῷ ῥέει καὶ θέρεος καὶ χειμῶνος : Id. VI. 12 τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ : Eur. Iph. T. 1265 Chor. ὕπνου, *domni tempore* : Plat. Phæd. 59 D ἐξήλθομεν τοῦ δεσμοτηρίου ἐσπέρας : Demosth. 44, 5 οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς. So G. T. Matt. ii. 14 παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός. So with adverbs : Arist. Equites 250 πολλάκις τῆς ἡμέρας : Id. Aves 1498 πηνίκα τῆς ἡμέρας.

2. A space of time is also considered as the necessary condition or occasion of the notion of the verb, and is in the genitive ; as,

Il. λ, 691 ἐλθὼν γὰρ ῥ' ἐκάκωσε βίη Ἑρακλεΐη τῶν προτέρων ἐτέων : Æsch. Ag. 285 ποίου χρόνου δὲ καὶ πεπρόρθηται πόλις ; *how long* ? Soph. El. 478 οὐ μακροῦ χρόνου : so συχνοῦ, πολλοῦ, πλείστου, ὀλίγου χρόνου (also χρόνου alone, Arist. Eq. 950.), πολλῶν ἡμερῶν, ἐτῶν &c. : Hdt. III. 134 ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα : Id. VI. 58 ἐπεὰν δὲ θάψωσι, ἀγορὴ δέκα ἡμερῶν οὐκ ἴσταται σφί : Thuc. V. 74 ἡ μὲν μάχη ἐγένετο πλείστου δὲ χρόνου μεγίστη δὴ τῶν Ἑλληνικῶν : Id. I. 3 χρόνον οὐ εἶχον σιτία : Xen. Anab. I. 7, 18 βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν : Plat. Gorg. 516 D ἵνα αὐτοῦ δέκα ἐτῶν μὴ ἀκούσειαν τῆς φωνῆς : Id. Phæd. princ. οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ ἐκείθεν : Id. Symp. 172 C πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιτεδήμηνεν. So with the article it is used distributively : τοῦ ἐνιαυτοῦ *per annum*—τῆς ἡμέρας, *per diem*.

Obs. 1. To define this relation more clearly, prepositions are sometimes used : ἐκ, ἀπὸ, ἐπὶ, which represent the time, as it were, as something on which the action rests or depends : διὰ,—ἐντός and ἔσω, *intra* ; as, ἐκ νυκτός, like *de nocte*, ἐκ πολλοῦ χρόνου, ἐξ ἀρχῆς, ἀφ' ἐσπέρας, ἐπὶ Κύρου, *Cyri ætate*, ἐκ' ἐμοῦ, (ἐμοῦ representing the space of life,) *mea ætate*, generally with a present participle ; as, ἐπὶ Κύρου ἄρχοντος Hdt. III. 89 ; διὰ πολλοῦ χρόνου—ἐντός—or ἔσω—πολλοῦ χρόνου. So ἐκ χειρός, ἐκ ποδός, ἐξ ἀγχιμολοῖο, (Il. ω, 352) ἐξ ἀπροσδοκίτου, ἐξ ἐτοίμου, ἀπὸ τοῦ προφανοῦς, &c.

Obs. 2. The temporal force of the genitive is clearly seen in such adverbs as ἐπιπολῆς, ἐξῆς, ἐφεξῆς, ποῦ, αἴφνης, or (with the preposition) ἐξαίφνης, ἐξαπνίης, like *de subito* : cf. 606. Obs. 2.

### Genitive of Position.

§. 524. 1. Closely connected with the relative genitive is the *Genitive of Position*, which is used when the notion of position (local, moral, or temporal), is determined by its relation to something else, which is in the genitive.

2. Adjectives and adverbs which express the actual *local position*, take a genitive of the object from the existence or conception of which the notion of the particular position arises ; as in πέλας οἴκου,

the position of *οἶκος* must be in the mind before the notion of anything else being either *πέλας* or *τηλοῦ* to it, can be conceived.

§. 525. So adjectives of being *opposite, corresponding in position to, near to*, take a genitive of the correlative spot or person; as, *ἀντίος, ἐναντίος, μέσος, ἀντίστροφος* (Plat., Aristotle), *παρὰπλήσιος* (Plat. Soph. 217 B.):

II. λ, 214 *ἐναντίοι ἔσταν Ἀχαιῶν*: Ibid. 219 *πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν*: II. ρ, 31 *ἀντίος ἴστας ἔμειο*: Eur. Or. 1460 *γυναικὸς ἀντίοι σταθέντες*: Hdt. II. 34 *ἡ Αἴγυπτος τῆς θρενῆς Κιλικίης μάλιστά κη ἀντίη κέεται*, so Id. VII. 36 *ἐπικαρσίας τοῦ Πόντου, at right angles to the Pontus*. So metaphorically of something mentally contrary: Æsch. Pers. 223 *ἐμπαλιν τῶνδε*.

§. 526. So adverbs, or adverbial expressions, which express *position in relation or proximity to, or distance from*; the notion of proximity, &c. being derived from the antecedent perception of the object to which it is near, &c.; as, *ἄντα, ἀντην, ἀντία, ἀντίον* (also with dative, Hdt. II. 34.) *ἀντικρύν(ς), ἀπαντικρύν(ς), ἐναντίον, καταντίον, ἐνώπιον, μεταξύ, πρόσθεν, ἔμπροσθεν, πρόπαρ, προπάροικε—ὀπισθεν, πέλας* (also with dative, poet.: see §. 592. 2.), *πλησίον, ἐγγύς* (also with dative: Eur. Heracl. 37.), *ἐγγύθι, ἐγγύτατα, ἐγγυτάτω* (also with dative), *ἄσπον, ἄγχι* (also with dative), *ἀγχοῦ, σχεδόν, χωρίς, τῆλε, τηλόθι, ἐκάς, ἀπὸπροθεν, ἀπὸπροθι, ἄνευθε, (at a distance), ἀπάνευθε*, and also the prepositions, *ἀντί, πρό*. So also the genitive after *ὕψοθεν, καθύπερθε, ἄνω, κάτω, νέρθε, ἀμφίς, ἔξω, ἐκτός, ἔσω (εἰσω), ἔνδον, πέρα, πέραν* (*on the opposite side—beyond—opposite*):

II. ρ, 29 *εἰ κε μεῦ ἄντα στήης*: Ibid. 69 *ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο*: Od. κ, 156 *ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης*: II. ρ, 468 *στῇ δ' ὀπιθεν δίφροιο*: Hdt. III. 144 *κατεναντίον τῆς ἀκροπόλεως ἐκατάστο*: Id. VI. 77 *ὥς δὲ ἀγχοῦ μὲν ἐγίνοντο τῆς Τίρυνθος*: Soph. El. 900 *τύμβου προσείρπον ἄσπον*; Eur. H. F. 1109 *πέλας ἐλθεῖν τῶν κακῶν*: Demosth. 117, 27 *πλησίον Θηβῶν καὶ Ἀθηνῶν*: Id. 99 init. *ἀπαντικρύν τῆς Ἀττικῆς*: II. ρ, 192 *στὰς ἀπάνευθε μάχης*: II. π, 539 *τῆλε φίλων καὶ πατρίδος αἰῆς*: Plat. Apol. 38 C *θανάτου ἐγγύς*: Hdt. VIII. 144 *ἐκάς χρόνου*: Demosth. 49, 34 *τοῦ πάσχειν—ἔξω γενήσεσθε*: II. ν, 13 *Διὸς ἔνδον, in the temple of Jove*: Od. π, 267 *ἀμφίς φυλοπίδος*: II. ψ, 393 *ἵπποι ἀμφίς ἑδοῦ δραμένην*: II. θ, 444 *ὁ Διὸς ἀμφίς*: Æsch. Ag. 183 *Χαλκίδος πέραν (opposite)*: Hdt. VI. 103 *πέραν τῆς ἑδοῦ*: Soph. Ant. 334 *πολίου πέραν πόντου*: Xen. Anab. VI. 5, 5 *πέρα μεσουῆς ἡμέρας*: Thuc. II. 77 *μεταξὺ τοῦ τείχους καὶ τῆς προσχώσεως*: Plato Phædo 71 A *μεταξὺ τῶν ἐναντίων*: Hdt. I. 181 *μεσοῦντι τῆς ἀναβάσιος*: so II. ζ, 118 *πυμάτῃ θέεν ἀσπίδος ὀμφαλοείσεως*. So when the position is signified by a preposition and substantive, such as *πρὸς νότον* &c.: Id. VI. 139 *ἢ γὰρ Ἀττικὴ πρὸς νότον κέεται πολλὸν τῆς Λήμνου (procul a Lemno)*. So Ibid. 22 *ἢ δὲ Καλὴ αὕτη Ἀκτὴ καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνὴν τετραμμένη τῆς Σικελίης*: Id. II. 112 *τέμενός ἐστι—καλὸν—τοῦ Ἡφαιστιῆτος πρὸς νότον ἄνεμον κείμενον*. So in Attic writers, *ἐγγύτατα*, or

ἐγγυτάτω γένους to express relationship. So πρό, πρόσθεν, μέχρι, in the notion of temporal position, *before, until*.

§. 527. So also the adverbs<sup>a</sup> ποῦ, πού, πῇ, πόθεν, οὐ, ἤ (ἵνα, τῇδε poet.), οὐδαμοῦ, πανταχῇ, &c.; as,

Od. α. 170 τίς, πόθεν εἰς ἀνδρῶν; unde *terrarum*? Od. β. 131 πατὴρ δ' ἐμὸς ἄλλοθι γαίης ζῶει δγ' ἡ τέθηκε: Hdt. I. 163 τῆς ἐωυτοῦ χώρης οἰκῆσαι θεοῦ βούλονται: Id. II. 43 οὐδαμῇ Αἰγύπτου: Xen. Cyr. VI. 1, 42 ἐμβαλεῖν ποῦ τῆς ἐκείνων χώρας: Ibid. 19 χρημάτων—μνήμην ἐτέρωθι τοῦ λόγου ἐποιήσαμην: Plat. Rep. p. 403 Ε εἰδέναι οὗτου γῆς ἔστι.—Πανταχοῦ τῆς γῆς, *ubique terrarum*. So with the temporal adverbs, as ὧς τῆς ἡμέρας, τοῦ χρόνου, τῆς ἡλικίας—τρίς τῆς ἡμέρας—πολλάκις τῆς ἡμέρας—ἀωρὶ νυκτῶν, τῆς νυκτός &c.: Hdt. IX. 101 πρῶτ' τῆς ἡμέρης: Arist. Eccles. 291 πρῶ τοῦ κνέφους, *early in the night*: Plat. Protag. p. 326 C πρῶταῖτα τῆς ἡλικίας, *at a very early age*: Theocr. II. 119 ἦνθον γὰρ—αὐτίκα νυκτός, h. e. *ut primum nox appetebat*. So metaphorically: Æsch. Eum. 301 τὸ χαίρειν μὴ μαθόνθ' οὗτου φρενῶν: Soph. El. 390 ποῦ ποτ' εἴ φρενῶν: Id. Aj. 386 οὐχ ὄρας, ἢ' εἴ κακοῦ: Plato Symp. p. 181 Ε τὸ γὰρ τῶν παίδων τέλος ἀδελον, οἱ τελευτὰ κακίας καὶ ἀρετῆς ψυχῆς τε πέρι καὶ σώματος. Ἐνταῦθα τῆς ἡλικίας, τοῦ λόγου, δεῦρο τοῦ λόγου Plat.: Demosth. p. 42, 9 ὁράτε—, οἱ προελθὺς ἀσελγείας.

Obs. 1. So G. T. ἕως both of time and place: Matt. ii. 14 ἕως τῆς τελευτῆς Ἡρώδου: Id. i. 17 ἕως τοῦ Χριστοῦ. ἕως οὐ, *until*. So Rom. iii. 12 οὐκ ἔστιν ἕως ενός, as far as one=no, *not one*. So Diod. Sic. 1, 27 ἕως ὠκεανοῦ.

Obs. 2. This genitive might perhaps be considered also as partitive.

§. 528. So also the adverbs and adjectives εἰ, καλῶς, μετρίως, ὡς, πῶς, ὅπως, ἤ, ὅπη, οὕτως, ὧδε, ὡσαύτως, καλῶς, ὁμῶς, &c.<sup>a</sup>, when joined with the verb εἶχειν, (ἦκειν Hdt., less frequently Attic,) sometimes also εἶναι and κεῖσθαι, take a genitive of that from the antecedent conception whereof, and relation whereto, the notion of the good or bad state or position arises; as in εἰ ποδῶν εἶχεν, it is from a notion of the properties of the πόδες that the notion of the state expressed by εἰ εἶχειν is formed. This construction is more common in poetry than in prose:

Hdt. VI. 116 Ἀθηναῖοι δὲ ὡς ποδῶν εἶχον τάχιστα ἐβόηθον ἐς τὸ ἄστυ: Id. V. 62 χρημάτων εἰ ἤκοντες. Also without εἰ: Hdt. VII. 157 σὺ δὲ δυνάμεις τε ἦκεις μεγάλης, *magna præditus es potentia*. Εἰ, καλῶς, μετρίως εἶχειν βίου, φρενῶν, γένους, δυνάμεως: Thuc. I. 36 καλῶς παράπλου κείσθαι: Id. III. 92 τοῦ πρὸς πόλεμον καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι and immediately afterwards, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν. Οἱ Ἕλληνες οὕτως εἶχον ὁμονοίας πρὸς ἀλλήλους: Xen. Cyr. VII. 5, 56 οὕτω τρόπου ἔχεις: Id. Hell. IV. 5, 15 ὡς τάχους ἕκαστος εἶχεν: Thuc. I. 22 ὡς ἑκατέρων τις εὐνοίας—ἡ μνήμης ἔχοι (where ἑκατέρων depends on εὐνοίας): Il. ι. 605 ὁμῶς τιμῆς ἔσεαι: Plat. Rep. p. 576 D εὐδαμονίας ὡσαύτως ἔχεις: Id. Legg. p. 869 D κατὰ ταῦτ' ἔστω τοῦ καθαρὸς εἶναι: Lucian Somn. c. II. ὡς ἕκαστος γνῶμης ἢ ἐμπειρίας εἶχεν. Poetry: Eur. El. 751 πῶς ἀγῶνος ἦκομεν: Id. Hel. 313 πῶς δ' εὐμενείας τοῖσιδ' ἐν δόμοις ἔχεις: Ibid. 1253 ὡς ἂν παρούσης

<sup>a</sup> Lobeck Phryn. 280.

οὐσίας ἕκαστος ἦ : Il. I. 601 οὐκ ἔθ' ὁμῶς τιμῆς ἴσται : Arist. Lys. 1125 οὐ κακῶς γνώμης ἔχω : Eur. Heracl. 213 ἦκειν ὧδε γένους. So with ἦκον impersonally : Id. Alc. 291 καλῶς μὲν αὐτοῖς καθανεῖν ἦκον βίου.

*Obs.* Sometimes where the substantive stands first the adjective is used instead of the adverbial adjective, and agrees with the substantive ; as, Hdt. VII. 157 δυνάμους ἦκεις μεγάλης for μεγά.

### Privative Genitive.

§. 529. 1. The notion of being without any thing, implies and arises from an antecedent conception of that thing : hence the genitive is used after verbs, substantives, or adjectives, expressing the notion of *being without, freedom from, wanting, being deserted, falling short of, &c.* ; also after verbs expressing transitive actions, which produce such state ; as, στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν, μονοῦν (poet.), and their middle forms, &c. : ἀπορεῖν, πένεσθαι, δεῖ, δεῖν, δεῖσθαι, (*to be in need of* ; thence, *to ask for* ;) δεύεσθαι poet., λείπεσθαι poet., λείπειν, also ἀπολείπειν, ἐλλείπεσθαι, ἐπιλείπεσθαι, σπανίζειν, χρή, ἐλεύθερος, μόνος, καθαρός, κενός, ἐρημος, γυμνός, ὀρφανός, πένης, φιλός : and most compounds of a privative :

Demosth. p. 845, 3 οὗτος ἐμὲ τῶν πατρῶν ἀπάντων—ἀπεστέρηκε : Ibid. p. 108, 73 δεῖ δ' ἔργων τῇ πόλει καὶ πράξεώς τινος : Hdt. III. 65 τῆς βασιληΐης ἐστέρημαι : Il. σ, 100 δῆσεν ἐμεῖο, *he wanted me* : Soph. Œ. R. 406 εὐβουλίας δεῖ : Thuc. VI. 13 ἀφελίας δεηθέντες : Id. VIII. 7 νῆες μιᾶς δεοῦσαι τεσσαράκοντα, *forty minus one* : Id. V. 105 εὐμενείας λελείψεσθαι, So Hdt. II. 7 καταδεῖ πεντήκοντα σταδίων : Eur. Med. 960 σπανίζειν πέπλων. Often Attic : πολλοῦ, δλίγου (seldom μικροῦ), δεῖ : Æsch. P. V. 993 γυμνός εἰμι προτόμπων : Eur. Med. 513 φίλων ἐρημος : Ibid. 51 σοῦ μόνῃ. So Id. Alc. 407 μονόστολος ματρός : Id. Hec. 869 ἐλεύθερον φόβου : Plat. Epist. 332 C πένης ἀνδρῶν φίλων : Hdt. II. 38 ἦν δὲ τούτων πάντων ἡ καθαρός : Pind. Isthm. VI. 10 ὀρφανὸν ἐτάρων : Ibid. III. 26 ὀρφανοὶ ὕβριος : Eur. El. 387 αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάλματ' ἀγορᾶς εἰσιν : Id. Hec. 230 παρέστηκεν ἀγὼν μέγας πλήρης στεναγμῶν, οὐδὲ δακρύων κενός : Hdt. I. 155 πόλιν—ἀναμάρτητον εἶδον τῶν τε πρότερον καὶ τῶν νῦν ἐσπεύων : Id. I. 32 ; III. 147 ἀπαθὴς κακῶν : Soph. Ant. 583 κακῶν ἀγευστος αἶων : Eur. Supp. 82 ἀκλαυστος γόων : Id. Troad. 1313 ἄτας ἄιστος : Xen. Cyr. III. 3, 55 ἀπαίδεντος μουσικῆς. So ἄτιμος ἐπαίνων. So Soph. Œ. C. 49 μὴ μ' ἀτιμᾶσης—ὄν σε προστρέπω φράσαι : Soph. Œ. C. 1147 ἀκραίφνεις τῶν κατηπειλημένων. Substantives : Il. λ, 605 (and elsewhere) τί δέ σε χρεῶ ἐμεῖο : Eur. Hec. 976 τίς χρεῖα σ' ἐμοῦ (sc. ἔχει) : Hdt. VI. 135 ἡσυχίῃ τῆς πολιορκίης : Ibid. 139 λύσις τῶν παρεόντων κακῶν ; Plat. Rep. p. 329 C τῶν γε τοιούτων ἐν τῇ γῇ πολλὴ εἰρήνη γίγνεται καὶ ἐλευθερία.—ἔνδεια χρημάτων, ἀπορία ἐφοδίων Demosth. So also participles which express deprivation : Æsch. Ag. 479 φρενῶν κεκομμένος : Eur. Hel. 274 φίλων τητωμένη : Æsch. P. V. 472 ἀποσφαλὲς φρενῶν.

*Obs.* 1. Δεῖσθαι, *to request*, takes either a genitive of the person only, as Demosth. p. 67, 3 δεσθῆναι πάντων ὑμῶν ; or a genitive of the person as well as of the thing, Hdt. III. 157 τῶν ἐδέετο σφῶν : Id. I. 59 ἐδέετο τοῦ

δήμου φυλακῆς τινός, the one genitive depending on the notion of *wanting*, the other on that of *asking*; or the preposition παρά is sometimes joined with the genitive of the person, and sometimes we find an accusative of the person: Thuc. V. 37 ἐδέοντο Βοιωτοὺς; and an accusative of the thing when it is considered, not as something wanted, but as the request made: ἦν τι (δέημα) δεώνται.—(See *Accusative*, §. 548. e.)

*Obs. 2.* So also passive compounds with a privative: Soph. CE. C. 1519 ἐγὼ διδάξω—ἃ σοι γήρως ἄλυπα (*untouched by old age*) τῇδε κείσεται πόλει: Id. Antig. 847 φίλων ἀκλαυστος: Id. CE. C. 1521 ἀδικτος ἡγητήρης: Id. Phil. 867 ἀπιστον ἐλπίδων: Eur. Hipp. 949 κακῶν ἀκήρατος: Arist. Nub. 1413 ἀθῶος πληγῶν: Demosth. p. 316, 17 ἀθῶος τῆς Φιλίππου δυναστείας: Soph. El. 231 οὐδέποτε ἐκ καμάτων ἀποπαύσομαι ἀνάρηθμος ὧδε θρήνων.

*Obs. 3.* Adjectives compounded with a privative in poetry, and sometimes in prose, take a cognate substantive in the genitive, though the substantive generally has some attributive. This fulness of expression is very becoming to the lofty diction of tragedy, and it is sometimes used even in prose: Soph. CE. C. 1383 ἀπάτωρ ἐμοῦ: Id. Aj. 321 ἀσφόρητος ὀξέων κωκυμάτων: Id. Trach. 247 χρόνος ἀνήριθμος ἡμερῶν: Ibid. 36 ἄσκευος ἀσπίδων: Id. CE. C. 677 ἀνήνεμος πάντων χειμῶνων: Ibid. 865 ἄφωνος ἀράς: Eur. Phoen. 324 ἀπεπλος φαρέων λευκῶν: Id. Hipp. 546 αἰὺς λέκτρων: Ibid. 146 ἀνίερος ἀθύτων πελάνων<sup>a</sup>: Id. Hel. 526 ἀφίλος φίλων: Id. Herc. 114 πατρὸς ἀπάτορα: Id. Andr. 714 ἀπαιδᾶς τέκνων. Prose: Hdt. III. 66 ἀπαιδα—ἰόντα ἔρσενος καὶ θήλεος γόνου, and in other passages in Hdt.: Id. VI. 12 ἀπαθῆες ἔοντες πόνων τοιούτων: Thuc. II. 65 χρημάτων ἀδωρότατος γενόμενος: Xen. M. S. II. 1, 31 τοῦ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σεαυτῆς, ἀνηκοῆς εἰ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος: Id. Cyr. IV. 6, 2 ἀπαις δέ εἰμι ἀρρένων παίδων.

2. So adverbs which express *privation*, *absence*, *want*, or *exception from*: ἀνευ, ἀνευθεν, *without*: ἀτερ, ἀτερθε, νόσφιν, χωρὶς, πλήν, δίχα, &c.: Il. ε, 473 ἀτερ λαῶν: Soph. CE. R. 1415 πλήν τοῦ δαίμονος, *except*: Id. Phil. 115 οὐτ' ἂν σὺ κείνων χωρὶς οὐτ' ἐκείνα σοῦ: Ibid. 31 ὁρῶ κενὴν δόκησιν ἀνθρώπων δίχα: Arist. Ran. 102 ἰδίᾳ τῆς φρενός: Hdt. V. 66 πᾶρεξ Αἰαντος.

### Separative Genitive.

§. 530. 1. The notion of motion, removal or separation, implies the antecedent conception of a point whence the motion began; hence all verbs expressing any notion of *coming*, *going*, *removal*, *separation*, *departure*, *rising from*, may have a genitive of the point whence these began; hence all verbs of notion: βαίνειν poet., ἀπίνειαι, ἀναδύναι poet., τρέπεσθαι (*se avertere*) poet., φέρειν, ἄγειν, δέρειν poet., χωρεῖν (*cedere*) poet., παραχωρεῖν, συγχωρεῖν rarely, ὑποχωρεῖν, εἵκειν and ὑπείκειν prose, χάζεσθαι and ἀναχάζεσθαι poet., ἀλύσκειν poet., φεύγειν often in the dramatists: ὑπανίστασθαι and ἐξίστασθαι Attic prose: νοσφίζειν, χωρίζειν, διορίζειν, διέχειν and ἀπέχειν (*to be at a distance*), &c.

<sup>a</sup> See Monk Hipp. 146.



a. Poetic use: Π. μ, 263 οὐδέ νυ πώ Δαναοὶ χάζοντο κελεύθου: Π. ρ, 129 Ἐκτωρ δ' ἄψ ἐς δμῖλον ἰὼν ἀνεχάζεθ' ἑταίρων: Π. σ, 138 ὥς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἰοῖο: Π. α, 359 ἀνέδνυ πολὺς ἀλός: Π. ε, 348 εἶκε, Διὸς θύγατερ, πολέμου καὶ δῆϊότητος: Od. α, 18 οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων (also with acc., Π. ζ, 488): Π. π, 629 νεκροῦ χωρήσουσι: cf. μ, 406: Π. ρ, 422 μήπω τις ἐρωεῖτω πολέμοιο! Here also belongs the Homeric δέχεσθαι τινος: cf. Π. ξ, 203: ω, 305. So Eur. Hipp. 89 δέξαιό τι μου: Æsch. Ag. 27 εὐνῆς ἐπαντείλασαν, *from*: Soph. Phil. 1044 τῆς νόσου πεφευγῆναι: Id. El. 627 θράσους οὐκ ἀλύξεις: Id. Antig. 418 χθονὸς δαίρας (*coming from the earth*): Id. Phil. 630 νεὸς ἄγοντα (*from the ship*): Id. El. 324 δόμων—φέρουσιν: Id. CE. T. 24 ἀνακουφίσαι κᾶρα βυθῶν: Ibid. 152 Πυθῶνος βῆναι: Ibid. 229 γῆς ἀπέναι: Id. Phil. 194 κακὰ πρὸς αὐτὸν τῆς ὠμόφρονος Χρύσης ἐπέβη. So Arist. Nub. 1240 ἐμοῦ καταπροτίζεται. So Soph. El. 324 ὥς δόμων ὁρῶ τὴν σὴν δμῖμον (*from the house*): Arist. Ran. 174 ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ: Pind. Ol. I. 58 εὐφροσύνας ἀλάται. b. Poetry and prose: Hdt. II. 80 οἱ νεώτεροι αὐτίων τοῖσι πρεσβυτέροισι συντυγχάνοντες εἰκουσι τῆς ὁδοῦ καὶ ἐκτράπονται: Id. VII. 161 συγχωρήσομεν τῆς ἡγεμονίης: Xen. Cyr. II. 4, 24 ὑποχωρεῖν τοῦ πεδίου. (Cf. Arist. Ran. 798:) Id. Hier. VII. 2 παραχωρεῖν ὁδοῦ: Id. Symp. IV. 31 ὑπανίστανται δέ μοι ἦδη καὶ θάκων καὶ ὀδῶν ἐξίστανται οἱ πλούσιοι: Id. Vectig. IV. 46 ἀπέχει τῶν ἀργυρεῖων ἡ ἐγγύτητα πόλις Μάγαρα πολὺ πλεῖον τῶν πεντακοσίων σταδίων: Plat. Menex. p. 246 E ἐπιστήμη χωρισμένη δικαιοσύνης: so Od. α, 18 πεφυγμένος ἀέθλων: so G. T. I St. Pet. i. 4 ἀποφυγόντες τῆς φθορᾶς.

Obs. 1. Here also belong the expressions δεξιᾶς χειρὸς, or δεξιᾶς alone, ἀριστερᾶς, λαῖᾶς, *from the right, left hand, right, left*: Hdt. V. 77 τὸ δὲ (τέθριππον χάλκεον) ἀριστερῆς χειρὸς ἔστηκε: Æsch. Pr. 714 (Sch.) λαῖᾶς δὲ χειρὸς οἱ σιδηροτέκτονες οἰκοῦσι Χάλυβες: Eur. Cycl. 681 ποτέρας τῆς χειρὸς; but ἐκ is generally added.

Obs. 2. Some of these verbs, as φεύγειν, have an accusative, when the notion is rather that which is implied as part of the verbal action, the person whom one flies, than of the point whence the motion begins, or the point which is left behind; and very frequently, especially in poetry, the exact point of the motion is further defined by the prepositions.—(See *Prepositions*.)

Obs. 3. The adverbial genitive in *θεν* is sometimes used with these verbs instead of the inflected genitive; as, οὐρανόθεν: but even to these the prepositions ἀπὸ and ἐκ are added: Hesiod. Op. 763 ἐκ Διόθεν.

2. Here belongs the genitive after verbs of *beginning*, where the point whence the action commences is expressly marked:

Od. θ, 499 ὀρμηθεὶς θεοῦ ἤρχετο, *from the god*: Od. φ, 142 ἀρξάμενος τοῦ χώρου ὅθεν οἰνοχοεῖται: Pind. Nem. V. 25 ὕμνησαν Διὸς ἀρχόμεναι: Thuc. I. 1 ἀρξάμενος εὐθὺς καθισταμένου, *from its very commencement*.

3. So also after other verbs where the point whence the action commenced is expressed: Soph. CE. R. 808 ὄχου (*from the chariot*) κᾶρα μου καθέκετο. This perhaps might be considered as a local genitive.

Obs. 4. The prepositions ἀπὸ and ἐκ are sometimes added to this genitive, to define it more accurately: Xen. M. S. II. 1, 1 σκοπῶμεν ἀρξάμενοι

ἀπὸ τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων. So Latin *incipere ab aliqua re*: Plat. Legg. 701 A ἤρξε—ἐκ μουσικῆς.

§. 531. 1. All intransitive verbs of *leaving off, ceasing, &c.* which imply the notion of *removal* or *departure from*, take a genitive of that whence the motion, real or supposed, began; or transitive verbs, of *driving away from, keeping off, delivering from, deviating from, hindering from*, may take a genitive, though it need not be expressed to make up the objective construction, as these verbs take an accusative of that which is the immediate patient of the transitive action: *ιέναι, desistere* Homer, *μεθιέναι* Homeric, dramatic, and prose: *μεθίσθαι, ἀφιέναι, τινά τινος, ἀφίσθαι, ὑφιέναι* in Hdt.: *ὑφίσθαι, ἀνιέναι* dramatic, in Thuc., and some other prose writers: *παριέναι* Aristoph., Plat.: *προτεσθαι* Demosth. (generally acc.): *καλύειν, ἐρητύνειν, εἴργειν, βλάπτειν, εἴργεσθαι, ἔχειν* and *ἀπέχειν, to keep off: ἀπέχεσθαι, ἀλαλκεῖν, ἀμύνειν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, ῥύεσθαι* (Eur.): *σώζειν* (Trag.): as,

Π. δ, 130 μήτηρ παιδὸς ἐέργει μῦναν: Π. ν, 525 ἐεργόμενοι πολέμοιο: Od. ε, 397 τότε θεοὶ κακότητος ἔλυσαν: Od. α, 195 τότε θεοὶ βλάπτουσι κελεύθου: Thuc. I. 136 ἐναντιωθῆναι (=βλάπτειν) χρεῖας τινός, *to be hindered from*: Od. α, 69 ὀφθαλμοῦ ἀλάωσεν ἀντίθεον Πολύφημον, *cæcando privavit*: so ἀμύνω in the sense of *drive away from*, Π. ο, 731 Τρῳᾶς ἄμυνε νηῶν; then *to defend*, Id. ν, 109 ἀμύνειν νηῶν: so ἀμύνομαι, Π. ι, 527 ἀμυνόμενοι Καλυδῶνος: (for ἀμύνω with dat. see Obs. 4.): Thuc. V. 83 κατέκλησαν—Μακεδονίας Ἀθηναῖοι Περδίκκαν: Od. κ, 288 δε κρατὸς ἀλάλκῃσιν κακὸν ἦμαρ: Od. δ, 380 εἰπέ—, *δοτις μ' ἀθανάτων πεδᾶν καὶ ἔδησε κελεύθου*: Æsch. Ag. 120 βλαβέντα λοισθίων δρόμων: Eur. Or. 1515 σ' ἀπαλλάξει κακῶν: Ibid. 767 σωθῆναι κακῶν: Hdt. I. 60 εὐηθείης ἀπηλλαγμένον. So Arist. Ach. 201 κακῶν ἀπαλλαγίς: Id. Pax. 772 καὶ μή μ' ἀφαίρει γενναϊοτάτου τῶν ποιητῶν: Hdt. V. 62 τυράνων ἐλευθερώθησαν: Thuc. VII. 43 ἀνιέναι τῆς ἐφόδου, *to leave off advancing*: Ἀφιέναι τινὰ τῆς αἰτίας, τῶν ψευδομαρτυριῶν: Demosth. p. 18, 2 μὴ μόνον πόλεων καὶ τόπων—φαίνεσθαι προΐεμένους, ἀλλὰ καὶ τῶν ἐπὶ τῆς τύχης παρασκευασθέντων συμμάχων καὶ καιρῶν (αἰσχρὸν ἐστὶ).

Obs. 1. Many of these verbs may fall under the head of privative genitive.

Obs. 2. The verb *φείδομαι* takes a genitive, following, as it would seem, the analogy of *ἀπέχεσθαι*; as, Eur. Med. 1057 φείσαι τέκνων; though from our not knowing the force of the active voice, we cannot define its construction with any accuracy.

Obs. 3. In prose and not unfrequently in poetry, some of these verbs are joined with *ἐκ* or *ἀπὸ*—*ἐλευθεροῦν, λύειν, σώζειν—εἴργειν, ἀπείργειν, ἐξείργειν, ἐρητύνειν*: Thuc. II. 71 Πανσανίας ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων: Plat. Rep. p. 571 C ἀπὸ πάσης λελυμένον τε καὶ ἀπηλλαγμένον αἰσχύνῃς: Id. Gorg. p. 511 C D ἐκ κυδύνων σώζειν. Even *παύειν, παύομαι*, as Soph. El. 231, 987. Eur. Hec. 917. Med. 333. El. 1108.

Obs. 4. Ἀμύνω is more commonly found with the dat. *commodi*, (ἀμύνω τόνδε σοι) than with the genitive; the notion attached to the verb being rather that of benefit resulting to the person defended than of the driving away of the person attacking.

*Obs.* 5. So attributive genitives, as Eur. Med. 1285 δωμάτων ἄλγῃ : Hdt. IX. 85 ἀπειστοὶ τῆς μαχήs.

2. Recipient verbs take a genitive of the person or thing whence any thing is received ; as, δέχομαι *et simil.* Eur. Hipp. 89 δέξαιό τι μου : Id. Sup. 848 τῷμα λόγχης πολεμίων ἰδέατο : Id. Phœn. 521 πῶs τέφρην παλαιῶν λάβω χαρμονῶν.

### Temporal Separation.

§. 532. From this genitive of local separation is derived a genitive of temporal separation—the point whence a space of time begins, but this is rare ; and the most usual construction is with ἐκ or ἀπὸ : see Hdt. III. 155, VI. 40 τρίτῳ γὰρ μὲν ἔτει τούτῳ, *in the third year from this—reckoning from this point* ; whether it is *before* or *after* the context will determine : Xen. Hell. I. 1, 2 μετ' ὀλίγον δὲ τούτῳ, *after this* ; ἀπὸ is more frequently used : Hdt. VI. 69 νυκτὶ τρίτῃ ἀπὸ τῆς πρώτης : Ibid. 86 κατὰ τρίτην γενεὴν τὴν ἀπ' ἐμέο : ἐκ, Thuc. I. 2 ἐκ τοῦ (χρόνου sc.) ἐπὶ πλεῖστον : Ibid. εὐθὺς ἀπὸ παλαιοῦ. So also the suffix *θεν* is used of time : Xen. Anab. IV. 4, 8 ἔωθεν, *immediately from day-break*. So *de tertiâ vigiliâ, &c.*

### Partitive Genitive.

§. 533. The notion of the whole being antecedently necessary to the very notion of part, those words which have or imply a partitive sense, take the word expressing the whole in the genitive :

#### 1. The verbs εἶναι and γίνεσθαι :

Hdt. III. 141 ἀπίστελλε—στρατηγὸν Ὀτάνεα, ἀνδρῶν τῶν ἐπὶ γινόμενον : Thuc. I. 65 καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι : Xen. Anab. I. 2, 3 ἦν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων : Id. Cir. I. 2, 15 οἱ δ' ἂν αὖ ἐν τοῖς τελείοις (ἀνδράσι) διαγίνονται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων γίνονται : Demosth. p. 122 ἡ γὰρ Ζέλειά ἐστι τῆς Ἀσίας : Plat. Euthyd. p. 277 C τῶν λαμβανόντων ἄρ' εἰσὶν οἱ μαυθάνοντες : Id. Phæd. p. 68 D τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. So with an ellipse of εἶναι : Thuc. IV. 18 σωφρόνων δ' ἀνδρῶν (εἰσὶ) οἱ τινες κ. τ. λ., *they are of the number &c.* So with singular words which imply a plurality of parts : Hdt. VII. 101 ὢν πόλεος : Id. VI. 35 ὢν οἰκίης τεθριπποφόρου.

*Obs.* To distinguish more accurately the part from the whole, ἐκ is sometimes used. This partitive relation is also more distinctly expressed by τίς or εἷς, though there is no ellipse of either of these where the genitive stands alone.

#### 2. The verbs τιθέναι, τίθεσθαι, ποιεῖσθαι, ἡγεῖσθαι, *to place &c. among* :

Plato Gorg. 500 B ἐτίθην τῶν περὶ τὰς ἡδονὰς τὴν μαγειρικὴν : Id. Rep. p. 376 E μουσικῆς δ', εἶπον, τίθης λόγους : *ad musicam refertur sermōnes* ? Id. Phileb. p. 60 D φρόνησιν καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθέμενος : Ibid. p. 66 D ἃ τῆς ψυχῆς ἔθεμεν αὐτῆς, ἐπιστήμας τε καὶ τέχνας κ. τ. λ. : Id. Rep.

\* Stallb. ad loc.

p. 424 C καὶ ἐμὲ τοῖνυν—θὲς τῶν πεπεισμένων: Ibid. p. 567 E ποιεῖσθαι τινα τῶν δορυφόρων. So ἀριθμείσθαι: Eur. Bacch. 1316 τῶν φιλάτων ἀριθμήσει τέκνων: Theocr. XIII. 72 οὕτω μὲν κάλλιστος Ὑγας μακάρων ἀριθμεῖται.

*Obs.* Some of these genitives may also be referred to §. 518.

3. Any verb<sup>a</sup> whose operation extends only to part of the objects signified by the objective substantive may be followed by a partitive genitive:

II. ξ, 121 Ἀδρήστοιο δ' ἔγχε θυγατρῶν, *one of the daughters of Adrastus*: Od. ξ, 211 ἡγαγόμεν δὲ γυναῖκα πολυκλήρων ἀνθρώπων: Hdt. I. 67 ἐξ οὗ δὴ Λίχης τῶν ἀγαθοεργῶν καλεομένων Σπαρτιητέων ἀνεῦρε: Id. III. 157 ὁ δὲ ἐπιλεξάμενος τῶν βαβυλωνίων ἐξήγαγε: Id. VII. 6 κατέλεγε τῶν χρησμῶν, *some of the oracles*: Aristoph. Ach. 181 ξυνελέγοντο τῶν λίθων: Thuc. IV. 90 ταύτην τε εἰργάζοντο καὶ τὴν τετάρτην καὶ τῆς πέμπτης (part of the fifth) μέχρι ἀρίστου: Dem. 245 ὁ διώκων τοῦ ψηφίσματος τὸ λέγειν κ.τ.λ. *that part of the decree*: Id. 244. 6 ὁ δὲ διώκει τοῦ ψηφίσματος.

§. 534. The attributive genitive—*a.* joined with a substantive; as,

στάγONES ὕδατος—σώματος μέρος: Hdt. III. 136 ἀπίκοντο τῆς Ἰταλίας εἰς Τάραντα: Id. VI. 95 ἀπίκοντο τῆς Κιλικίας ἐς τὸ Ἀλλίον πεδίον.

*b.* With adjectives (or participles) used as substantives, pronouns and numerals used as substantives; as, οἱ χρητοὶ τῶν ἀνθρώπων. (See §. 442. *a.*) This construction is less frequent with adj. than with participles and the article, (the article giving the distinctive and partitive force,) and more in prose than poetry: thus, οἱ εὐφρονοῦντες τῶν ἀνθρώπων.

Xen. Cyr. I. 3, 2 Περσῶν μὲν πολὺ κάλλιστος ὁ ἐμὸς πατήρ, Μήδων μὲντοι—πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος: Eur. Med. 1228 θνητῶν γὰρ οὐδεὶς ἐστὶν εὐδαίμων ἀνὴρ: Æsch. Ag. 809 τὸν τε δικαίως καὶ τὸν ἀκαίρως πόλιν οἰκουροῦντα πολιτῶν: Eur. Heracl. 594 οἱ θανοῦμενοι βροτῶν: Hipp. 1282 μὸνα τῶνδε: Med. 476 Ἑλλήνων ὅσοι: Plat. Gorg. 525 C τοὺς ἀκριβῶς τῶν νόμων ἀναγεγραμμένους. So Dem. 273. 18 πολλὰ τούτων: Id. 298. 11 ἐστὶν ἃ τῶν ψηφισμάτων. So especially superlatives: ἡ πλείστη γῆς, πλείστοι τῶν Ἑλλήνων: Hdt. III. 60 μέγιστα τῶν ἀπάντων Ἑλλήνων ἐξεργασμένα: so ἀριδείκετος in Homer used as a substantive, Il. 8, 248 Κόων ἀριδείκετος ἀνδρῶν.—*c.* πολλοὶ, ὀλίγοι, τινὲς τῶν ἀνθρώπων,—εἰς, ἕκαστος, πᾶς,—οἱ μὲν—οἱ δέ, ἄλλοι, ἕτεροι &c., with genitive; often οἱ τοιοῦτοι with genitive: Xen. M. S. II. 8, 3 τοῖς τοιοῦτοις τῶν ἔργων. So with Relative: Hdt. VI. 8 Αἰολέων οἱ Λέσβον νέμονται: Eur. Hec. 864 οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος. See also §. 442. *c.*—*d.* When an individual is spoken of as belonging to a class, or family, or nation, Thuc. VI. 3 Ἀρχίας τῶν Ἡρακλειδῶν, *one of the Heraclidae*: Xen. Hell. I. 6, 16 τῶν δέκα στρατηγῶν Λέων καὶ Ἐρασινίδης: Id. Anab. I. 8, 1 Παταγίας—τῶν Κύρῳ πίστων.

*Obs.* 1. Of course the adjective signifies only a part of the whole, not the whole itself: thus οἱ θνητοὶ ἄνθρωποι—πολλοί, or ὀλίγοι ἄνθρωποι, signifies a whole, composed of many or few individuals: πολλοὶ, ὀλίγοι ἀνθρώπων, a large or small part of the whole.

<sup>a</sup> Stallb. Soph. 232 B. 247 B.

*Obs. 2.* Here belong also the Homeric phrases, wherein the adjective has a partly superlative force ; *δία, πρίσβα, πόντα θεῶν* : Od. ξ. 443 *δαίμονι ξείνων*.—*ὧ φίλα γυναικῶν, ὧ τάλαινα παρθένων* Eurip. : Theog. 1307 *ἔβριμε παίδων*. The tragedians strengthen an adjectival notion by adding a partitive genitive of the same adjective : *δειλαία δειλαίων, ἄρρητ' ἄρρήτων, ἐχθροὶ ἐχθρῶν—ἔσχατ' ἐσχατῶν κακά* Soph. Phil. 65.

§. 535. Verbs of *participation, share, communication, community*, since all these notions imply part of something, especially those compounded with *σύν* or *μετά* ; as, *μετέχειν, ἔνεστι, μέτεστί μοι, διδόναι, μεταδιδόναι, προσδιδόναι* (sometimes *προδιδόναι*, Eur. Suppl. 350.), *διαδιδόναι, κοινωνεῖν, κοινούσθαι, ἐπαρκεῖν, to communicate : μεταλαμβάνειν—συλλαμβάνειν*—sometimes *συλλαμβάνεσθαι—συναίρεσθαι* &c. (the preposition giving to most of these verbs their partitive force : as,

Soph. Cē. C. 567 *τῆς ἐς ἄβριον οὐδέν—μοι—μέτεστιν ἡμέρας* : Eur. Med. 303 *τῆσδε κοινωνῶ τύχης* : Id. Or. 430 sq. *μετάδος φίλοισι σοῖσι τῆς εὐπραξίας* : Xen. Cyr. I. 2, 15 *καὶ ἀρχῶν καὶ τιμῶν μετέχειν* : Id. Rep. Lac. I. 9 *τῆς δυνάμεως κοινωνεῖν* : Id. Cyr. VII. 5, 78 sq. *θάλπους μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι—πολεμικῆς δ' ἐπιστήμης καὶ μελέτης—οὐ μεταδοτέον* : Id. M. S. I. 2, 60 *πᾶσιν ἀφθόνως ἐπάρκει τῶν ἑαυτοῦ* : Id. Cyr. I. 3, 7 *τῶν κρεῶν διαδιδόναι τοῖς θεραπευταῖς*. So Homer : *χαρίζομένη παρεόντων, giving of what there was* : Soph. Philoct. 282 *νόσου συλλάβοιτο, take share in, relieve by bearing part of* : Med. 946 *ξυλλήψομαι δὲ τοῦδε σοι καὶ γὰρ πόνου* : Id. Iph. A. 160 *σύλλαβε μόχθων* : Thuc. IV. 10 *ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου* : Æsch. Pers. 724 *γνώμης δὲ που τις δαιμόνων ξυνήψατο*. Here belong also : Med. 284 *ξυμβάλλεται δὲ πολλὰ τοῦδε δέιματος, conferre aliquid*. So Lysias 184, 31 *τοῦ μὲν γὰρ καὶ φυγεῖν ὑμᾶς μέρος τι καὶ οὗτος συνεβάλετο* : Thuc. III. 36 *προσ-ξυνεβάλετο τῆς ὁρμῆς* : Hdt. VIII. 90 *προσεβάλετο πάθεος (vulgate e conj. προσελάβετο)*.

*Obs. 1.* Sometimes the partitive notion is expressed by *μέρος*, or *μοῖρα* in the accusative, the verb being no longer partitive with respect to its object *μέρος*, which is itself partitive in relation to the substantive which follows it in the genitive : a person who shares any thing with another, takes the whole of the part (*μέρος* in accusative), part of the whole (substantive in genitive) : Æsch. Ag. 507 *μετέχειν φιλτάτου τάφου μέρος* : Eur. Iph. T. 1299 *μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος* : Arist. Vesp. 972 *τούτων μεταίτε τί μέρος* : Hdt. IV. 145 *μοῖραν τιμῶν μετέχοντες* : Eur. Suppl. 1078 *μετέλαχες τυχᾶς Οἰδιπόδα, γέρον, μέρος*. So also *ἴσος*, which implies *μέρος* in it : Thuc. VI. 40 *ἴσον μετασχεῖν* : Arist. Plut. 1145 *μετείχες τὰς ἴσας πλῆγας*. So also *τι*—something, or some part of, Hdt. 16, 3 *ἀλλὰ τι τοῦ θεοῦ μετέχον : κοινουῦσθαί τι—μεταδιδόναι τι* Xen. Anab. IV. 5, 5. So another construction—the part is in the nominative ; *μέτεστί τι μοι* : Hdt. VII. 157 *μοῖρά τοι τῆς Ἑλλάδος οὐκ ἐλαχίστη μέτα*.

*Obs. 2.* So also the phrases *τί μοι τινός ;* Il. φ. 360 *τί μοι ἔριδος καὶ ἀρωγῆς ;* Eur. Hipp. 221 *τί κυνηγεσίῳ καὶ σοὶ μελέτης ;*

§. 536. Verbs of actual or imaginary contact, *to take hold of, to be in dependence or connection with*, as it is a part and not the

whole which is touched; as, *θιγγάνειν*, *ψαύειν*, *ἄπτεσθαι*, *ἐφάπτεσθαι*, *δράπτεσθαι*—*λαμβάνειν* rather poet., *λαμβάνεσθαι* (*λάβυσθαι* poet.): *ἐπιλαμβάνεσθαι*, *ἀντιλαμβάνεσθαι*—*ἔχεσθαι*, *ἀντέχεσθαι*, *περιέχεσθαι* (*ἰσχανᾶν* poet.), *γλίχεσθαι* (properly, *to stick to*)—very rarely *ἔπεσθαι*, *συνέπεσθαι*, *εἰρίδεσθαι*:

Π. δ, 463 τὸν δὲ πεσόντα ποδῶν ἔλαβεν: Π. θ, 371 ἔλλαβε χειρὶ γενείου: Π. π, 486 κόνιος δεδραγμένος αἱματοέσεως: Π. ω, 357 γούνων ἀψάμενοι: Π. ι, 102 σέο δ' ἔξεται: Od. θ, 288 ἰσχανῶν φιλότῃτος: cf. Π. ψ, 300. Hdt. VI. 13 προφάσιος ἐπιλαβέσθαι: Ibid. 91 ἐπιλαμβάνεσθαι τῶν ἐπισπαστήρων: Ibid. 31 ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρός: Id. I. 93 λίμνη δ' ἔχεται τοῦ σήματος μεγάλη: cf. VI. 8. Id. III. 72 ἔργου ἐχώμεθα, *opus aggrediamur*. Id. VII. 5 τοιοῦτου λόγου εἴχετο, *amplexari*.—Περιέχεσθαι τινος often in Hdt., *cupide aliquid amplecti*: cf. Id. III. 53. Ibid. 72 τοῦ γὰρ αὐτοῦ γλιχόμεθα: Thuc. I. 140 τῆς γνώμης τῆς αὐτῆς ἔχομαι: Xen. VI. 3, 17 κοινῇ τῆς σωτηρίας ἔχεσθαι: Hdt. III. 25 πάντα τὰ σιτίων ἐχόμενα: Plat. Rep. p. 329 A ἀλλ' ἅπτα, ἃ τοιούτων ἔχεται (*quæ cum his conjuncta, his similia sunt*)<sup>a</sup>: Ibid. p. 362 A ἀληθείας ἐχόμενον, *cum veritate conjunctum*: Id. Symp. p. 217 D ἀνεπαύετο οὖν ἐν τῇ ἐχομένῃ ἐμοῦ κλινῇ, *lecto mihi proximo*: Eur. Med. 55 φρενῶν ἀνθάπτεται, *mentem tangit*<sup>b</sup>: Id. Or. 502 τοῦ νόμου ἔχεσθαι, *to stick to the law*: Ibid. 452 ἀντιλάβου καὶ πόνων ἐν τῷ μέρει: Ibid. 792 δυσχερές ψαύειν νοσοῦντος ἀνδρός: Demosth. p. 15, 20 ἀντιλάβεσθε τῶν πραγμάτων. So Hom. Π. η, 59 μέσσου δουρὸς ἐλὼν, *taking the spear by the middle*; where μέσσου is not attributive but predicative—*δουρὸς* signifying a part of the spear, and μέσσου defining it.

Obs. 1. Ἀντιποιέσθαι takes a genitive, seemingly after the analogy of *γλίχεσθαι*.

Obs. 2. In the phrases *λαβεῖν τινα γούνων*—*ἄπτεσθαι τινα γενείου*, &c. if the partitive force is to be looked for, we must not conceive that the genitive signifies the part of the person touched. The partitive genitive does not signify a part taken as the whole, but the whole considered in one of its parts, so that *γούνων* would not be the knee, which is part of a man, but some part of the knee, viz. that from whence the touching object as it were hangs or depends; though probably this construction of these verbs arose from their general analogy to the partitive verbs, and hence we must not press their distinct partitive force too closely.

Obs. 3. Many of these verbs have an accusative: the notion of *touching* or *taking hold of the part*, being exchanged for that of *seizing* or *occupying the whole*; as, Π. δ, 357 *λάβυσθαι μῦθον*.—*ἐφάπτεσθαι* Plat. Legg. p. 664 E. Demosth. p. 16, 24 *συνάρασθαι τὰ πράγματα*.—*γλίχεσθαι* Plat. Hipp. p. 226 E—*θιγγάνειν* and *ἄπτεσθαι* are joined in Pindar with the local dative: Pyth. IV. 296 *δυσχίᾳ θιγέμεν*: Id. VIII. 24; IX. 43. Isthm. III. 30. OL I. 86 *ἐφάψατ' ὧν ἔπεσι*.—(See §. 590.)

Obs. 4. The preposition *ἐκ* sometimes defines this relation of dependence more accurately: *ἀνάπτεσθαι ἐκ τινος*. So *ἐπὶ* with verbs of holding by, leaning on: *ἐπὶ μελῆς ἐρείσθεις* Π. χ, 225: *ἔχεσθαι ἐπὶ τινος* Hdt. VI. 11. Soph. Ant. 1142. Hence *ἐφ' αὐτοῦ*, *ἐαυτῶν*, *leaning on oneself*—*independently*. So *γλίχεσθαι περὶ τινος*.

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Pflugk ad loc.

*Obs. 5.* After this analogy verbs of praying or vowing are joined with a genitive of the person or thing by whom or which any one implores or vows ; such as, *λίσσεσθαι—ικετεύειν—ικνεῖσθαι* : the person praying being conceived as touching the knee or the image of the divinity : *Od. β, 68 λίσσομαι ἡμὲν Ζητὸς Ὀλυμπίου ἠδὲ Θέμιστος*. So *λίσσεσθαι πατρός, τοκῆων*. So *Hdt. VI. 86 ἐγὼ ἂν σε μετέρχομαι τῶν θεῶν (per te deos obsecro)*<sup>a</sup>. The following passages support this explanation : *Il. κ, 454 f. ὁ μὲν μιν ἔμελλε γενεῖου χειρὶ παχείῃ ἀψάμενος λίσσεσθαι* : *Il. χ, 345 μὴ με, κύον, γούνων γουνάζεο, μηδὲ τοκῆων* : *Il. ι, 451 ἢ δ' αἰὲν ἐμέ λισσέσκετο γούνων* : *Il. ψ, 584 ἱππῶν ἀψάμενος γαίηοχον Ἑννοσίγαιον ὄμνυθι* : *Hdt. VI. 68 ὁ μῆτερ, θεῶν σε τῶν τε ἄλλων καταπτόμενος ἱκετεύω καὶ τοῦ Ἑρκείου Διὸς τοῦδε* : *Id. VIII. 65 Δημαρίττον τε καὶ ἄλλων μαρτύρων καταπτόμενος* : *Eur. Hec. 752 ἱκετεύω σε τῶνδε γουνάτων καὶ σοῦ γενεῖου δεξιᾶς τ' εὐδαίμονος*. When *ἀντί* is added to the genitive it expresses the notion of the person being before the image of the god.

*Obs. 6.* It may perhaps be better to consider this genitive as arising from viewing the person or thing by which any one prays as the cause and origin of the prayer (see §. 481.), whence *πρός* or *ὑπέρ* is used with the genitive (§. 638. 2. d.) : *Od. λ, 67 νῦν δέ σε τῶν ὀπιθεν γουνάζομαι, οὐ παριέντων, πρὸς τ' ἀλόχου καὶ πατρός* : *Il. ο, 665 τῶν ὑπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παριέντων*.

§. 537. Verbs of *eating, drinking*, have a partitive genitive ; as, *ἐσθίειν, φαγεῖν, πίνειν, γεύεσθαι, γεύειν, ῥοφεῖν* :

*ἐσθίειν κρεῶν* : *Od. ι, 102 μήπω τις λωτοῖο φαγὼν ρυστοῖο λαθῆται* : *Hdt. I. 188 τοῦ μούνου πίνει βασιλεὺς* : *Xen. Cyr. I. 3, 4 (ἀνάγκη σοι) ἀπογεύεσθαι τούτων τῶν παντοδαπῶν βρωμάτων* : *Ibid. 10 καὶ τί δὴ, ὁ Κῦρε, τᾶλλα μιμούμενος τὸν Σάκαν, οὐκ ἀπερρόφησας τοῦ οἴνου* : *Id. M. S. IV. 3, 11 γεύεσθαι τιμῆς—γεύειν τινὰ τιμῆς* : *Plat. Phædr. p. 227 B ἡ δὴλον ὅτι τῶν λόγων ὑμᾶς Ἀυσίας εἰστία* ; for the usual instrumental dative ; *Id. Rep. 352 B εὐωχοῦ τοῦ λόγου fruiere sermone* (like *Theophr. c. 8 δοκῶ μοί σε εὐωχῆσθαι καινῶν λόγων* for the usual *καινοῖς λόγοις*). Here perhaps is to be referred, *Hdt. VII. 138 ἀρυσάμενος τοῦ ἡλίου, drawing in unto himself of the sun, as it were drinking it in*.

*Obs.* The verbs of eating and drinking not unfrequently take an accusative ; the partitive notion arising from the particular action of eating and drinking being lost sight of, and the more vague notion of eating in general being substituted, as is clearly the case in the two first examples : *Il. μ, 319 ἔδουσί τε (ἡμέτεροι βασιλῆες) πίονα μῆλα, οἶνον τ' ἔφατον μελιθδέα* : *Od. κ, 101 οἷτινες ἀνέρες εἰεν—σῖτον ἔδοντες* : *Od. ι, 347 Κύκλωψ, τῇ, πῖε οἶνον, ἔπει φάγες ἀνδρόμεα κρέα* : *Xen. Cyr. I. 3, 9 οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον* : *Ibid. 6 κρέα γε εὐωχοῦ*. So *ἐσθίειν κρέα and κρεῶ, πίνειν οἶνον and οἶνου*. As in English, *he eats meat—he eats some meat, he drinks wine—he drank some wine* ; and in the old proverb : *ὕδωρ δέ πίνων οὐδὲν ἂν τέκοις καλῶν (ὕδωρ πίνων=ὕδροπότης)*.

<sup>a</sup> Valek ad loc.

*Material Genitive.*

§. 538. The notion of any thing being made implies the antecedent existence of some material out of which it is made, which, if expressed, is accordingly in the genitive, as being the cause, source, origin of the thing produced.

Verbs of *making, forming, being made, formed, &c.* :

Π. η, 222 σκυτοτόμων ὃχ' ἄριστος—ἐποίησεν σάκος αἰόλον, ἑπταβόειον, ταύρων  
 ἱατρεφών : Π. κ, 262 ἀμφὶ δέ οἱ κυνὴν κεφαλῇφιν ἔθηκεν, ῥινοῦ ποιητήν : Hdt.  
 V. 82 χαλκοῦ ποιεῖνται τὰ ἀγάλματα : Id. II. 138 ἔστρωμένα ἐστὶ δόδος λίθου :  
 Eur. Hel. 1360 κισσοῦ τε στεφθεῖσα χλόα.

*Obs.* 1. This construction is often expanded by the prepositions ἐκ, ἀπό, and διὰ ; and the instrumental dative is also used. The view in which the speaker looks at it determines the case.

*Obs.* 2. The attributive genitive of the material belongs here (see §. 435. c.) ; as, ἔκπωμα ξύλου—τράπεζα ἀργυρίου—στέφανος ὑακίνθων : Theocr. I. 58 ἔδωκα—τυροέντα μέγαν λευκοῦ γάλακτος : Id. II. 73 βύσσοιο καλὸν σύροισα χιτῶνα.

§. 539. 1. Verbs of *being full*, or transitive verbs of *filling*, &c. ; as πληθῶ, πληρώω, πίμπλημι, μεστόω rather Poetic : γέμειν, βρίθειν, βρύειν, —νάσσειν, ἐπινάσσειν,—σάττειν, εὐπορεῖν : as,

Π. α, 103 μένεος δὲ μέγα φρένες ἀμφιμέλαιναί πίμπλαντ' : Π. ι, 224 πλησάμενος δ' οἶνοιο δέπας : Od. ι, 219 f. ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ ἀρνῶν ἢ δ' ἐρίφων : Π. α, 148 κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο : Od. σ, 22 στήθος καὶ χεῖλα φύρω αἵματος : Hesiod. Sc. 290 βριθόμενα σταχῶν : Æsch. Ag. 659 ὁράμεν ἀνθρώπῳ πέλαγος Αἰγαῖον νεκροῖς ἀνδρῶν Ἀχαιῶν ναυτικῶν τ' ἐρεπίων (both dative and genitive) : Ibid. 630 πημάτων σεσαγμένον : Soph. Œd. C. 16 χάρος—βρύων δάφνης : Xen. Symp. IV. 64 σαγμένος—πλούτου τὴν ψυχὴν ἔσομαι : Plat. Apol. p. 26 D τὰ Ἀναξαγόρου βιβλία—γέμει τούτων τῶν λόγων : Demosth. p. 33, 29 τῶν ἀπόντων εὐπορήσαι. So words which imply such notions : Arist. Vesp. 1386 εὐωχημένον κακχρύων : Soph. Electr. 851 πανσύρτῳ παμμήνῳ δεινῶν στυγνῶν τ' ἀχέων αἰῶνι : Plat. Symp. 203 τοῦ νέκταρος μεθυσθείς.

*Obs.* 1. So also the attributive genitive ; as, πίθος μέλιτος, δέπας οἴνου : Od. ι, 196 αἶγεον ἄσκον ἔχον μέλανος οἴνοιο.

2. So also adjectives expressing *fulness* ; as, πλέος, ἔμπλεος, πλήρης, μεστός, πλούσιος, δασύς—and the Poetic ἀφνειός, ἐπιστεφής, πολυστεφής, περιστεφής, αἶτος Epic : ἀπληστος Trag. :

Od. α, 165 ἀφνειότεροι χρυσοῖο τε ἐσθῆτός τε : Od. β, 431 ἐπιστεφής οἶνου : Soph. Œ. R. 83 πολυστεφής δάφνης : Id. El. 895 περιστεφής ἀνθρώπων : Xen. Cyr. III. ι, 3 διαθεόντων καὶ ἐλαυνόντων τὸ πεδίον μεσόν : Id. Anab. II. 4, 14 δασὺς δένδρων. So ὑπουλος Soph. Œ. R. 1396. So Horace : *generosa fertile testæ*.



*Obs.* 2. The instrumental dative is sometimes found with these words, as especially βρούειν and δασύς.

§. 540. Verbs of *being satisfied*, or *satisfying* ; αἶσαι, ἄσασθαι, κορέσασθαι :

Il. ε, 289 αἵματος ἄσαι Ἄρηα : Il. ι, 489 ὄψου τ' ἄσαιμι : Il. λ, 562 ἐκορέσατο φορβῆς. So Il. ι, 705 τεταρπόμενοι φίλον ἦτορ σίτου καὶ οἴνου : Hesiod. Sc. 255 ἄρεσαντο φρένας αἵματος : Plat. Symp. 203 B μεθυσθεὶς τοῦ νέκταρος : Od. ν, 295 ἄτε δόλων. So the adverbs ἄδην, ἄλις. (So Virg. Æn. II. 586 *animumque explesse juvabit Ultricis flammæ*.)

*Obs.* The poets use a material genitive with many other verbs ; the material being considered as the antecedent condition of the production or action. The Epic is very rich in this idiom, which is more and more lost in the latter language ; as while the Greek mind in its primitive freshness regarded the action as springing into life from the materials of which it was composed or the cause as actively working, the later Greeks regarded it rather as a mere lifeless work : Od. γ, 408 ἀποστίλβοντες ἀλείφατος : Plat. Phæd. p. 113 Α λίμνην ποιεῖ—ζέουσιν ὕδατος καὶ πηλοῦ. Verbs of *burning* : Il. ε, 242 αὐτὰς δ' ἐμπρήσειν μαλεροῦ πυρός : Il. π, 81 μὴ δὴ πυρὸς αἰθομένοιο νῆας ἐνιπρήσωσι : Od. ρ, 23 ἐπεὶ κε πυρὸς θερέω : Il. ζ, 331 ἀλλ' ἀνα, μὴ τάχα ἄστυ πυρὸς δηίοιο θέρηται : cf. Il. λ, 667. Il. η, 410 (νέκτας) πυρὸς μελισσέμεν. Verbs of *bathing*, *wetting*, *washing* : Il. ε, 6 λελουμένος Ὠκεανοῖο : Il. ζ, 508 λούεσθαι ἑυρρείος ποταμοῖο : Od. β, 261 χεῖρας νιψάμενος πολλῆς ἁλός : though here the genitive may be local. Also Il. ε, 214 πάσσε δ' ἁλός.—καταπάσσειν Arist. Eq. 99 : Plat. Lys. p. 210 Α τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας : Il. ι, 491 κατέδευσας οἶνου : Eur. Phœn. 674 αἵματος ἔδευσε γαῖαν : Soph. Trach. 661 παγχρίστῳ πειθοῦς : Plat. Phædr. 230 B ἡ πήγη ρεῖ ὕδατος.

#### *Genitive absolute.*

§. 541. 1. The so called genitive absolute is also to be referred, either to the *causal genitive*—the action expressed by the substantive and participle in the genitive being considered as the antecedent cause, or condition, of the action of the verb or the sentence with which it is joined. So Thuc. IV. 11 ὄρων τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρχους—ἀποκνοῦντας, here τοῦ χωρίου χαλεποῦ ὄντος expresses the cause of the hesitation of the Trierarchs : Hdt. I. 208 ξαναχωρεῖν ὡς αὐτοῦ διαβησομένου : here the genitive expresses the cause of the ξαναχωρεῖν.

2. Or the *genitive of time* : Κύρου βασιλείοντος, *while Cyrus was reigning* : ὄρθρου γενομένου, though this notion is frequently more accurately defined by ἐπὶ : ἐπὶ Κύρου βασιλείοντος &c.

*Genitive with Substantives and Adjectives.*

§. 542. 1. When two substantives are so joined together, that the one seems to depend upon and derive its force and meaning from the other in any one of the relations given above, that substantive on which the one depends is in the genitive, as being in some respect antecedent to the proper conception of its state or nature, and hence arises the rule, that when two substantives are joined together, the one that explains and more accurately defines the other is in the genitive, as it is the expression of some notion whence the notion of the other substantive sprang, (see §. 521. *Obs.*) And when verbal notions, which take an accusative or dative, take the form of a substantive, they may have their object in the genitive.

2. The same holds good of adjectives; even many whose verb takes the accusative are joined with the genitive: *Æsch. Ag.* 1156 ἰὼ γάμοι Πάριδος ἀλέθριοι φίλων (*which have ruined his friends*): *Arist. Pax* 678 ἀποβολιμαῖος τῶν ὄπλων: *Eur. Hec.* 235 καρδίας δηκτήρια: *Ibid.* 1135 ὑποπτος ὧν δὴ Τρωϊκῆς ἀλώσεως. So *Soph. Ant.* 1035 ἀπρακτος μαντικῆς: *Arist. Rhet.* II. 8. 6 ἀλόγιστα τοῦ ἐσομένου: *Soph. Ant.* 1194 ὧν ψεύσται:

3. A genitive is sometimes found with active participles, and seems to depend on an adjective or substantive implied in that participle; as, *Soph. Œd. C.* 437 ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν: and perhaps *Ibid.* 1084 ἀγώνων θεωρήσασα, *spectator of the contest*: *Eur. Alc.* 167 ἡ τεκοῦσ' αὐτῶν: *Hom. Il. π.* 811 διδασκόμενος πολέμοιο: *Acts iii.* 12 πεποιηκόσι τοῦ περιπατεῖν αὐτόν, but see §. 492. 3.

4. Adjectival genitive:—Frequently where a compound notion might have been expressed by an adjective and substantive, the adjectival notion stands in the form of an attributive genitive; it generally expresses the most important part of the compound notion, (see §. 435. c.) So in *G. T.* as *James i.* 25 ἀκρωτὴς ἐπιλησμονῆς.

## 5. Table of Attributive Genitives. (See also 463.)

## i. Genitive of causation:

- a. Of the cause: as, *Il. β.* 397 κύματα παντοίων ἀνέμων: *Plat. νόσων ἡ πολέμων φθορά*—θράσει ἰσχύος, *confidence proceeding from strength*. So *G. T.*, as *κίνδυνοι ποταμῶν*.
- β. Of the author or agent; as, *τέχνημα ἀνδρός*—Ὁμήρου ποιήματα—Ἥρας ἀλαρεία, *of which Juno was the author*: ἐμῆς βόσκημα χειρός—ἔργον Πραξιτέλους—αἱ τῶν νέων τιμαί, *shewn by the young men*; πότμος δαιμόνων—δαιμόνων τύχας. So *G. T.*, as *δικαιοσύνη Θεοῦ*.
- γ. Of the origin, birth, &c.; as, *ἄνδρα γενναίου πατρός*. *Θουκυδίδης δ' Ὀλόρου*. *G. T.* *Ἰούδας Ἰακώβου*.
- δ. Of the occasion or source, whence the principal notion arises; as, *τρόπαιον τῆς ναυμαχίας*—νίκη μάχης—μόχθος τέκνων—πόνων λατρεύματα—ἀναψυχαὶ κακῶν—ἀνάπνευστις πολέμοιο—κόρος γόοιο—μομφὴν ξυνοῦ δορός—κράτος ἀριστείας—θρόνων κράτη—ἰσχύος χάριν—τριακόσια τάλαντα φόρου—δασμὸς φόρου—ἐδοῦ στάδια—ὀνομάτων μορφὴ μία. *G. T.*, as *κρίσις μεγάλης ἡμέρας*.

## ii. Genitive of relation :

- a. *Necessary relation*, where one term implies the other ; as, *father* and *son*, πατήρ υιοῦ : *superior* and *inferior*, as δεσπότης δούλου—δούλος δεσπότη. So ἡγεμονία τῆς Ἑλλάδος—τὴν τῶν κρεισσόνων δούλειαν—πόσις γυναικός—γῆς κράτη—ἀρσένων κράτος—γαίης κοίρανος. So G. T. as Matt. x. i. ἐξουσίαν πνευμάτων.

*Obs.* 1. The genitive in υἱὸς πατρός may be considered as causal. See 5. i. γ.

*Obs.* 2. In δούλος δεσπότην the genitive may be considered as possessive.

- β. *Genitive of definition* : defining, explaining, or limiting the application of the principal substantive.

- a. *Genitive of reference* : defining the particulars in which the principal notion is spoken of, and to which it applies ; as, τῶν κακούργων νόμος, *the law of* (applying to) *evil doers* ; λέχους ἐπιστολάς (Eur. Hipp. 859) : τὸ Μεγαρέων ψήφισμα—ὁ τῆς βλάβης νόμος—δικὴ ἀποβολῆς—τοῦ πράγματος λόγος—ἀκὴ πατρός—δόρπου μνηστis—ψόφον τῆς μελλονύμφου. G. T., as παραβολὴ τοῦ σπείροντος ; μαρτύριον τοῦ Χριστοῦ.

- b. *Genitive of the object or sphere*, in or on which the principal notion of the agent or state operates, or takes effect, or manifests itself ; as, διδάσκαλος λόγων—δοιδὸς μελέων—ἀμικία ἀλλήλων—τὰς τῶν κακῶν συνουσίας—οὐ λόγων τοὺς ἀγῶνας ἀλλ' ἔργων—λήθῃ κακῶν. So G. T., as συνειδήσις τοῦ εἰδώλου.

*Obs.* Sometimes this genitive expresses not only the sphere in which the principal substantive operates, but also some further relations thereof, which require to be distinguished.

- c. *Genitive of the object towards which the principal notion is directed* :

1. *Object of feelings* : ἔρως τῆς γυναικός—ἐπιμέλεια τῶν πραγμάτων—πόθος τῶν συντρόφων—θάρρος τῶν πολεμίων, φίλων δὲ φόβος—τὸ Παισανίου μίσος—Δημοσθένους φιλία καὶ Ἀθηναίων εὐνοία. So G. T., as φόβος Ἰουδαίων.
  2. *Of a motion* : τῇ τῶν Πλαταιῶν ἐπιστρατεία—πρόσοδοι μακάρων—νόστου γαίης Φαιάκων—φόρβης νόστον. G. T., as μετοικεσία Βαβυλῶνος—εἰσοδος ἀγίων.
  3. *Of an action* : ἐπιχειρήσιν τῶν Ἐπιπολῶν—ἐπιτείχισμα τῆς βασιλέως ἀρχῆς—τέκνων πλαγάν.
  4. *Of a thing* : τρόπαιον τῶν πολεμίων—ἔρυμα τῆς πολεμίας χειρός—πρόβλημα χειμῶνων. G. T., as πρόβατα σφαγῆς.
- d. *Genitive of procession* ; that from which something proceeds ; separation from an object : ἀπόστασις τῶν Ἀθηναίων—ἐκβασίς ἀλδς—δωμάτων ἀλλ—ἀπεστοὶ τῆς μάχης—λύσις κακῶν.
- e. *Privative genitive* of the object, the absence or want of which is denoted by the principal substantive : ἐνδεια χρημάτων—χρεῖω ἐμοῦ—ἡσυχία τῆς πολιορκίης—ἀπορία ἐφοδίων—ἐρημία ἐπικουρησόντων—so G. T. as χρεῖαν ἱατροῦ.

iii. Genitive of quality, which constitutes or characterises the principal substantive—*adjectival genitive*, see 4.

δ τῆς ἡσυχίας βίотος—ἀστρων εὐφρόνη—ἀλατείαί πόνων—κηλῖδα θυμοφοράς—σώμα σπύδου. G. T., as Rom. xv. 3 ὁ θεὸς τῆς ὑπομονῆς.

*Obs.* We find sometimes a double adjectival genitive: Eur. Med. 645 τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰῶν' οἰκτροτάτων ἀχέων.

iv. Genitive of quantity:

δ λιμὴν εἶχε τὸ στόμα δκτὼ σταδίων (Thuc.).

v. Genitive of value, or equivalent, or measure:

Xen. δυοῖν μνηοῖν μισθόν: Thuc. σιτία τριῶν ἡμερῶν (see §. 521.):

Thuc. II. 34 λάρνακας φυλῆς ἐκάστης μίαν—χιλίων δραχμῶν δικην—ποιήν ἐτάρων—τίσις Ἀτρεΐδαο. G. T., as Matt. xxvii. 6 τιμὴ αἵματος.

vi. Partitive genitive:

a. *Personal*: ἀνδρὶ τοῦ δήμου—ἀνδρα τῶν ἀλευθέρων—τῶν ἱππέων νεανίσκοι—ἀνδρας σφῶν αὐτῶν. (See § 533. 1.) Thuc. Ἀρχίας τῶν Ἡρακλειδῶν. G. T. as εἰς τῶν δώδεκα.

b. *Local*: Xen. ὀρμίσαντο τῆς Χερσονήσου ἐν Ἐλαιούντι—τοῦ Πειραιῶς ἐν λιθοτομίαις. G. T., as Κατὰ τῆς Γαλιλαίας. Acts vii. 30 τῇ ἐρήμῳ τοῦ ὄρους.

c. *Things*: μικρὸν τῆς τύχης. G. T., as ἅγια ἀγίων. So the genitive after neuter adjectives or pronouns: εἰς τοῦτο ἡλικίας—εἰς τοῦτο θράσους—ἐν παντὶ ἀθυμίας.

vii. Material genitive: expressing that of which the principal notion is composed or constituted.

a. *Actual material*: Plat. τρία τάλαντα χρυσοῦ—τάπης ἐρίου—ἄμβρος χαλάζης. G. T., as βαπτισμὸς αἵματος.

b. *Component parts*: οἱ θεμέλιοι παντοίων λίθων ὑπόκεινται—ἄρμα ἵππων δκτὼ—γένος ἀνθρώπων—αἰγείρων ἄλσος. G. T., as ἀγέλη χοίρων.

c. *Contents*: δύο χοίνικας ἀλφίτων, καὶ δύο κοτύλας οἴνου—πολλὰ πλοῖα σίτου—ναὺς εἰκοσι καὶ ἑκατὸν ἀνδρῶν. G. T., as ἀλάβαστρον μύρου.

viii. Genitive of possession:

a. The person or thing to which any thing belongs; as, ἡ τῶν σοφιστῶν τέχνη—Κορινθίων ἐπ' Ἀμπρακίαν ἐλήλυθε καὶ Λευκάδα: Thuc. ἐς Πύδαν τὴν Ἀλεξάνδρου—ὁ τοῦ βασιλέως κῆπος—τῶν ἐχθρῶν κακά. G. T., as πόλεως τῶν Ἰουδαίων.

b. *Characteristic genitive*. The notion which is characterised by another notion may be viewed as appertaining or belonging to it, and may be followed by the possessive genitive.

a. Where a notion is defined and explained by another notion of less wide signification. This is sometimes called the *apposed* or *appositive* genitive, as the second noun might have stood in apposition, as ἄστὺ Ἀθηνῶν (see 435. d.) τέμενος οἶνοπέδιοιο—ἄρμα Νισαίων ἵππων: Eur. Alc. 590 ἀροτοῖς γυᾶν καὶ πεδίων δαπέδοις: Soph. Ant. 1239 πνόνη—φοινοῦ σταλάγματος: Eur. Alc. 215 στολμὸν πέπλων—ἔρκος ὀδόντων.

β. Where a notion is spoken of as peculiar or proper to some other notion, as ἀνδρὸς φύσις, the φύσις is characterised and defined by

ἀνδρὸς: σοφίας διδασχῇ, *the teaching proper to wisdom*; νυμφεῖον Ἄδου, *the bridal-chamber dedicated to Hades*; νεπτέρων δω. ἡματα, *the gifts proper for the dead—funeral gifts*. Here are to be referred the phrases Διὸς κράτος, &c.

- γ. Where a notion is defined by something for which it is famous, as Εὐρώταν χόρτων εὐδέδρων, *famous for*.

Obs. 1. So when the nature of an event is defined by time, as κρίσις ἡμέρας μεγάλης. So the neuter article: τὸ τῆς ἀνάγκης—τὸ τῆς φύσεως. (See §. 518. 2.) G. T., as τὸ τῆς συκῆς.

Obs. 2. This differs from the genitive of reference (ii. β.), because this latter only gives the sphere in which the principal notion operates: σοφίας διδασχῇ, *instruction in wisdom*, as distinguished from *instruction proper to wisdom*, would be referred to the genitive of reference.

- c. Genitive of dependence; as, Κλέαρχος καὶ οἱ ἐκαῖνον. So G. T., as οἱ Χλόης.

Obs. 1. Sometimes a substantive is followed by two genitives falling under different heads; as, Soph. Aj. 998 ὄξεια γάρ σου (reference ii. β.)—βάβις ὡς θεοῦ τυνός (cause, i. β.). See also below, 543.

Obs. 2. Of adjectives followed by a genitive some are to be viewed as representing a verbal notion, and referred to the verbal construction; some are used elliptically for substantives, and to be referred to some one of the classes given above.

Obs. 3. Frequently where a compound notion might have been expressed by an adjective and substantive, the adjectival notion stands in the form of an attributive genitive; it generally expresses the most important part of the compound notion—see §. 435. c. So in G. T. ἀκροαταὶ ἐπιλησμονῆς.

Obs. 4. It will be seen that some of the instances given under the several heads might be looked at in a different point of view, and thus classed under the simple genitive of reference: but all attributive genitives will fall under one or other of these heads.

### Double Attributive Genitive.

§. 543. 1. We sometimes find a substantive followed by two genitives, see §. 465. In this construction the substantive and one of the genitives form one compound notion, on which the other genitive grammatically depends; as, Hdt. VI. 2 Ἰστυαῖος ὑπέδυνε τῶν Ἰώνων-τὴν-ἡγεμονίαν τοῦ πρὸς Δαρεῖον πολέμου: Ibid. 67 κατὰ μὲν δὴ τὴν Δημαράτου κατάπαυσιν-τῆς-βασιλεῖας: Plat. Phæd. 85 A διὰ τὸ αὐτῶν δεὸς-τοῦ-θανάτου: Arist. Eq. 521 χόρων τῶν ἀντιπάλων νίκης-τρόπαια. So in G. T. Acts v. 32 ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες-τῶν-ῤημάτων τούτων: 2 Cor. v. 1 ἐπίγειος ἡμῶν οἰκία-τοῦ-σκήνους.

2. So also adjectives, derived from verbs which take or might take a double accusative<sup>a</sup>, are followed by a genitive of each of these objects: Soph. Antig. 1185 Παλλάδος θεᾶς ὅπως ἰκοίμην εὐγμάτων προσήγορος.

<sup>a</sup> Herm. Ant. 1170.

## ACCUSATIVE.

§. 544. 1. Every verbal expression of a state or action implies one or more notions as parts of the whole, necessary to and existing coincidently with itself as parts of the principal notion: thus the notion of beating contains in itself the notions of a person striking (agent), of a blow (act), and of a person struck (patient); and these two last notions are coincident with and implied in the notion of striking expressed by the verb, and are in the accusative. They make up and complete the verbal notion which cannot be, strictly speaking, conceived of as complete without them.

2. This principle varies in its application according to the sense of the verb. All verbs active, passive or middle, imply coincidently their cognate notion—the feeling or state, or the act or thing done, or the effect or thing produced: but in those verbs which express this feeling or act or production as taking effect on, or in some other person or thing, as the patient thereof, there is a further coincident notion of this patient: (Arist. Phys. III. 3, 4 τὸ γὰρ ποιεῖν καὶ πάσχειν ἐστὶ τὸ αὐτό): so that in these verbs there are two coincident notions, as will be seen below.

*Obs. 1.* A neuter verb sometimes has a transitive force when its effect on some thing or person is considered; and a transitive verb is sometimes neuter when it is not considered in its effect on its patient.

*Obs. 2.* When one of these coincident notions is for some special reason to be taken out of its coexistence with the verbal action, and represented in some other light, then it is placed in the case proper (gen. or dative) for thus representing it. With some verbs this takes place always, with others occasionally. Thus in ἐπιθυμέω the thing desired (object) might be and sometimes, though but very rarely, is viewed as coincident with the ἐπιθυμία and placed in the accusative: but as the Greek mind generally viewed the thing desired as the cause of the ἐπιθυμία, it almost always stands in the genitive.

*Obs. 3.* Another way of stating this principle might be that where the state of the agent or patient is brought forward more prominently than the act of the verb proceeding from it, or producing it, then the genitive or dative is used. So in θυμούσθαι τινος, the state in which the agent is and the cause thereof is considered: so in δακρύνω τοῖσδε, the instrument, whereby the state is produced: so in βλάπτειν τινί, the injury received by the patient rather than the injury done by the agent. With regard to the genitive this is probably the ground of the unphilosophical explanation of that case by saying that, when it has a genitive it is equivalent to a substantive: ἐπιθυμέω τούτων = ἐπιθυμητής εἰμι τούτων.

*Obs. 4.* Here, as elsewhere, we must remember that when once the analogies of language were formed, they were followed in verbs, where the principle whereon the construction is founded is less apparent.

3. As the cognate notion, being already implied in the verb, is

readily supplied by the mind, it is not expressed in the sentence except for the sake of emphasis, as *βουλὰς βουλευεῖν*; Il. β, 788 *ἀγορὰς ἀγόρευον*: Il. υ, 253 *νείκεα νεικεῖν*: Æsch. 68. 62 *μαντεύαν ἐμαντεύσαντο*; or, more generally, when the nature, character, or manner of the verbal operation is to be more exactly defined, as *ἀρίστην βουλὴν βουλευεῖν*, or where a question is asked, as *τίνα βουλὴν βουλεύεις*; or where a relative represents the cognate substantive in a dependent sentence, as *βουλὴν ἣν ἐβούλευον*: hence verbs of state and feeling, and neuter action, do not, except in such cases, take an accusative.

4. So in transitive verbs also the objective sentence is sufficiently perfect without the accus. of the cognate notion, because this is readily supplied; as, *τύπτω σε*: but where it is wished to define the nature or manner of the verbal operation on the patient, the verb takes a double accusative. This happens with different verbs more or less frequently, according to the requirements of language or the usages of speech; with some verbs it is found once, with others oftener, with others generally, with some never; but where the verb is so general and vague, that without further definition it conveys no accurate notion of the way in which the patient is affected, as *ἐργάζομαι σε*—*διδάσκω σε*, the cognate accusative is used (except where the action is purposely left indefinite); as, *ἐργάζομαι κακόν σε*, *διδάσκω δικαιοσύνην σε*. And on the other hand, where the verbal notion is in itself sufficiently express and definite, so that it stands in need of no further definition, as *νικάω σε*, the verb is frequently or always found with a single accusative of the patient.

5. So also when no person is stated as the patient of the action (the action of the verb being alone considered) a transitive verb is joined with an accus. of the cognate notion only; as, *αἰτέω τόδε*, *I make this request*. And some transitive verbs, though they are not joined with a double accus. in any one passage of the writers who remain to us, yet have an accus. of the cognate action in one passage (the patient being omitted), as *ἀρκεῖν τοῦτο*; and of the patient in another (the cognate notion not being expressly stated), as *ἀρκεῖν ἄνδρα*, and these separate uses of the two accus., together with the double accus. being used with analogous verbs, shew that such verbs are capable of being followed by the double accus., though language, as far as we know from the small portion of Greek authors which we possess, has not so used them.

§. 545. 1. Transitive verbs.—The notion of *beating* implies as its parts—

Agent and his operation.

Act.

Patient.

The verbal form expresses the agent (by the ellipse of the pronoun) and his operation, while the other two notions, coincident with it, and together with it completing the whole notion, are in the accusative; as,

Agent and operation,	Act or thing done,	Patient,
τύπτω.	τύμμα (πληγὰς).	τυπτόμενον (σέ).

From which it is clear that every verb, which implies a patient as well as the act, *may* have a double accusative case.

*Obs. 1.* The notion of the act or thing done is not always, nor even generally, expressed by the noun cognate to the verb, as τύμμα, but more frequently by a word expressing the same or an equivalent notion; as, πληγή=τύμμα; and very frequently it is represented by an adjective in the neuter singular or plural, agreeing with the notion of the verbal act in the neuter, and expressing the mode or character thereof, or sometimes in the masculine or feminine, if a masculine or feminine substantive suggests itself most readily to the mind of the speaker; as, Soph. Electr. τὸν δὲ πατρός (sc. στόνον) στενάχουσα: Eur. Phœn. 325 δακρυόεσσαν λείσα: Soph. CE. B. 810 οὐ μὴν ἴσην ἔτισεν: Dem. 124. 15 ἄγειν καὶ φέρειν πολλήν.

2. In neuter verbs and those which have no patient, there is only one coincident notion, viz. of the state, or act, or thing done, &c.

The state of *joy* implies—

Subject and his operation,	State,
χαίρω.	χαράν.

The intransitive action of *labour* implies—

Subject and his operation,	Act or thing done,
πονῶ.	πόνους (or μοχθούς, or ταῦτα).

So production implies—

Agent and his operation,	Production or thing produced,
ποιῶ.	ταῦτα sc. ποιήματα.

3. In passive and middle verbs the agent and patient being one and the same, there remains only one coincident notion, viz. of the act—

Agent (Patient) and his operation,	Act,
τύπτομαι	πολλὰς (sc. πληγὰς).

So Eur. Rhes. 537 τίς ἐκηρύχθη πρώτην φυλακήν: κηρύσσω φυλακήν (=κήρυγμα): Plato Phædr. 240 E φυλαττομένην φυλακάς. So Thuc.



I. 126 ἐπιτετραμμένοι τὴν φυλακὴν = ἐπιτροπήν: Id. V. 37 ταῦτα ἐπεσταλμένοι: Arist. Ach. 1 ὅσα δὴ δέδηγμαι: Id. Pax. 644 πληγὰς αἷς ἐτύποντο: Id. Ran. 636 τύπτει τὰς ἴσας πληγὰς: Æsch. Ag. 1343 πέπληγμαι πληγὴν: Arist. Ran. 357 βακχεῖον ἐτελέσθη: Thuc. VIII. 5 ὑπὸ βασιλείῳ πεπραγμένος τοὺς φόρους (πράσσω τὸν φόρον): Æsch. 57. 19 τὴν ἀρχὴν ἐχειροτονήθη: so περιτίθεσθαι κυνὴν, ἐσθῆτα, &c. These instances are sufficient to illustrate the principle of a construction which is so frequently met with, that it is needless to accumulate passages.

Obs. 2. We must distinguish between those neuter verbs which imply a result, and therefore require to have their coincident notion stated to complete the verbal action, as ποιῶ ταῦτα (sc. ποιήματα), *I make this* (semi-transitive), and those which are complete without the cognate notion being stated, inasmuch as they imply no result; as, in ἀλλομαι or χαίρω—the coincident notion may be stated if required, but the verbal action or state is perfect without it. The former seemingly approach nearer to the character of transitive, but they are not really such, as they have no real patient; when a personal accusative is joined with these verbs it is really only an equivalent expression for the act of the verb, as in ἐποίησαν τυράννους, the accusative τυράννους = ποιήμα, or thing produced. This may be further seen by the fact that in these verbs the participle passive is only another expression for the act or result, as ποιῶ τὸ ποιούμενον or ποιήμα, while in the really transitive verbs the passive participle denotes a patient separate from the act or result, as in τύπτω τυπτόμενον, the accus. is not the blow, but the person struck.

Obs. 3. Neuter verbs have properly no accus. of the patient, as the agent and patient unite in the subject; but many neuter verbs both of state and feeling have an object wherein and whereon the state or feeling consists, operates, rests, and is completed; as, φοβέομαι σε; these semi-transitive verbs seldom have a double accusative, (only when it is specially required to mark some peculiar manner in which the verbal notion operates on the object) as in reality the object is substituted for the state or feeling which is the cognate notion of the verb; this substitution may be clearly seen in such instances as Soph. Phil. 1250, Ὁδ. στράτον δ' Ἀχαιῶν οὐ φοβεῖ πράσσω τὰδε; where στράτον is the object on which the φόβος rests, which Philoctetes in his answer substitutes for it, ΦΙ. ἐν τῷ δικαίῳ τὸν σὸν οὐ ταραβῶ φόβον: and in most languages the substantives, which primarily signify the feeling, are used equally for the object whereon the feeling for the time rests; as, αἰδώς, ἔλπις, φόβος, χαρά &c.

4. In verbs in which the notion of the object is, or is viewed as being rather antecedent or consequent, as δέχομαι σου, there is only an accusative of the cognate notion of the thing received, &c.: δέχομαι σου τόδε = τὸ δεχθὲν δῶρον.

5. So in transmissive verbs, where something is spoken of as transmitted from one person to another, the notion of the person affected by the operation of the verb is not coincident with but consequent on that operation, as receiving is consequent on giving; and the grammatical patient of the verb, i. e. the passive participle,

the thing given, is the same as the act of the verb or gift, so that there is only one accus., viz. of the gift or thing given.

Thus the notion of *giving* implies—

Agent and his operation,

δίδωμι.

Gift or thing given,

δῶρον or δίδόμενον.

*Obs. 4.* It may be asked why verbs of transmission have not an accusative, why it is *δίδωμι σοι* and not *σε*? The answer is, that the object of the verb is not implied in the act—the verbal notion of giving is complete even though the gift is not accepted, and the notion of the patient or, more properly speaking, the personal object of the act, follows in the mind: it is *consequent* and not *coincident*.

6. When the operation of the verb is more exactly defined by stating the exact part or parts where it operated, this is also in the accusative as being merely another way of expressing by a sort of apposition the operation of the verb; as, *τύπτω σε κεφαλὴν*, *σε* not being a sufficiently accurate expression for the patient (*τυπτόμενον*) *κεφαλὴν* is added, as being the part really struck. So in neuter verbs; as, *τρέμονσα κῶλα*=*τρόμον κῶλων*, *μογούντα πλεῦρα*, the accusative is of the equivalent notion, the part wherein the feeling, &c. consists, and is substituted for the feeling, &c. itself: *Od. α, 208 ὄμματα ἔοικας αὐτῷ* *the resemblance consisted in the eyes*; *τὰ ὄμματα καλλιστεύει*, *the eyes were the κάλλος*. So *πόδας ὠκὺς Ἀχιλλεύς*.

§. 546. Hence the following rules may be laid down:—

1. The accusative case represents the coincident notions of the verb.

2. All verbs which imply the two coincident notions of the act or effect (or its equivalent), and of the patient, *may* have a double accus.; either of these notions may be omitted at the will of the speaker, and therefore these transitive verbs are frequently found with a single accus. of the patient, or, more rarely, of the act or effect.

3. All verbs which do not imply a patient have one coincident notion—the state, or act, or effect,—and therefore have or may have one accus. case.

4. All passive verbs may have an accus. of the state, or act, or effect of the verb.

5. All verbs whose object is either antecedent (as receptive), or consequent (as transmissive verbs), imply but one coincident notion,

of the thing received or transmitted, and therefore have only one accus. case.

6. All verbs may have an accus. of the part to define more accurately the operation of the verb.

*Obs.* The cognate subst. is sometimes placed in a different part of the sentence from its verb ; as, Plat. Rep. 567 C πολεμίῳ εἶναι καὶ ἐπιβουλεύειν ὥς ἂν καθήρῃ τὴν πόλιν—Καλὸν γε, ἔφη, καθαρμὸν.

§. 547. For the better examination of the functions of the accus. case the following division of verbs according to their notions will be useful :—

*A. Verbs with one Accusative case :—of Cognate notion.*

1. Neuter verbs of state or feeling, implying a cognate notion of that feeling or state ; ἡδονὰς ἡδεσθαι, νόσον νοσεῖν.

2. Verbs of neuter motion, implying a cognate notion of the road ; as, βαίνειν ὁδόν, or of the place arrived at, βαίνειν πόλιν.

3. Verbs of action, implying a cognate notion of the act or thing done ; as, πράττω πρᾶγμα, πονέω πόνους.

4. Verbs of production, implying a cognate notion of the production or thing produced ; as, ποιέω πόλιν, δέμω δόμον.

5. Verbs of transmission, implying a cognate notion of the thing transmitted ; as, δωρέω δῶρον.

6. Verbs of reception, implying a cognate notion of the receipt ; as, λαμβάνω λήψιν.

7. Verbs of perception, implying a cognate notion of the perception or thing perceived ; as, αἰσθάνομαι αἰσθησιν.

8. Verbs of possession, implying a cognate notion of the possession or thing possessed ; as, κτήματα κέκτημαι.

*B. With two Accusative cases :—of Cognate notion, and patient.*

Verbs of action or active motion, implying an accus. of the patient and a cognate acc. of the act ; as, διδάσκω σε τέχνην= διδάγματα.

*Verbs with one Accusative.*

§. 548. 1. This accus. is used to define the operation of the verb, and in many of these constructions the Latin and modern languages would use an ablative or dative case, or an adverb. This is done either by the cognate substantive and an adjective, as ἀρίστην βουλήν βουλεύειν, or by a neuter adjective agreeing with the

verbal notion, as *ἄριστα βουλεύειν*, or by an equivalent substantive, which is to be resolved into a cognate substantive and an adjective, as *τιτρώσκειν φόνον* = *φόνον τραῦμα*, or into a cognate substantive and genitive; as, *ῥέειν ὕδωρ* = *ῥόον ὕδατος*. For the use of this accusative, see §. 544. 3.

*Obs. 1.* A good many verbs exchange their neuter for an equivalent sense, and thus take a corresponding accusative; as, *ἀσεβείν εἰς θεούς*, and *ἀσεβείν* (*to dishonour*) *τοὺς θεούς*; so that, when they have an accus., they must be explained by the corresponding expression. So *ἐξιέναι τὴν γῆν*: *Æsch. P. V. 713 ἐκπερὶν χθόνα*; so *ἀποδιδράσκειν τὸν δεσπότην*. So *Eur. Phoen. 873 θεοὺς ὑπεκράμουμενοι*: *Thuc. VIII. 102 ἐκπλεύσαι ναὺς*; *Soph. Electr. 1378 προῖστην σε*: *Il. o, 227 νεμεσσηθείς ὑπέειξεν χεῖρας ἑμάς*: *ὑποχωρεῖν τὸν ὄχλον* (*cf. Thuc. II. 88.*), *ἀποχωρεῖν Xen. Cyneg. V. 18, ἐξαχωρεῖν τὰ εἰρημένα Thuc. IV. 28*: *Soph. Trach. 505 ἐξήλθον (= sought) ἄεθλα*: *ἐκστήναι κίνδυνον, reformidare, ὑπεκστήναι Plat.: ἀποστρέφεσθαι Xen. Eur.: ὑπεκτρέπεσθαι—ἐκτρέπεσθαι Demosth.: ἀφίστασθαι Xen. Cyneg. III. 3: ἐγκλίειν τινά Id. Cyr. III. 3, 65.* So *Eur. Hec. 812 ποί μ' ὑπεξάγεις πόδα*: *so ὑπέρχεσθαι τινα, and οἰχεσθαι τινα*: *Arist. Av. 86 ὁ κολοῖός μ' οἰχεται ὑπὸ τοῦ δέους*: *Theocr. XV. 8 τὸ δ' ἐκαστοτέρω ἔμ' ἀποικεῖς*: *St. Matt. xxi. 31 προάγουσιν ὑμᾶς, go before you*; *ἀγειν* being neuter, see §. 359: (*Virg. Æn. XI. 750 vim viribus exit.*) So especially verbs of sound signify the action which that sound implies; as, *κτυπεῖν τὴν γῆν, to sound the ground, to beat it with a noise*: *Hom. Il. λ, 160 κροτάλιζον ὄχρα, they rattled them along*: *Eur. Ion 1151 ὄχημ' ἔπαλλεν, rattled the chariot along*. So *Theocr. II. 36 τὰ χαλκίον ἄχει, sound the gong*.

*Obs. 2.* So also passive verbs: *Soph. Electr. 1645 ἐκπλαγείσά σε*: so *G. T. Acts xxi. 3 ἀναφανέντες τὴν Κύπρον*: *Il. ζ, 468 ὄψιν ἀτυχεθείς*.

*Obs. 3.* Analogously to this usage the verbal notion implied in a periphrasis (see §. 360. *Obs. 3.*) takes its proper accusative: *Soph. Electr. 556 ἐξήρχες—λόγους ἐμέ*. So *Hdt. IV. 88 ζῶα—γραφάμενος (= ζωγραφάμενος) τὴν ζεύξιν*: *cf. Id. 87 ἐντάμναν—γράμματα ἔθνεα*: *Soph. Trach. 208 ἴτω κλαγγὰ (= κλαίετε) τὸν—Ἀπολλῶνα*: *Æschin. 80. 24 εἰσίοι εἰς δικαστήριον (= γράφοιτο) τὴν γραφήν*.

*Obs. 4.* Some verbs have a double sense arising from two different relations implied in the original notion (see §. 352. 5. *b.*), each of which may have its proper accusative; as, *ἀμείβεσθαι, ἀλλάσσειν, to exchange*; hence *to give and receive*; *τίσασθαι, to avenge and to punish*; *ἐρείδειν, to put one thing against another, to keep it up, or push it down*. So *σπένδεσθαι εἰρήνην, to make a peace*; *σπένδεσθαι νεῖκος, to end a quarrel*.

*Obs. 5.* It is evident that the sense of the equivalent notion often reflects back a meaning to the verb, by defining in different ways its generic meaning; thus *τίω*, *Æsch. Choeph. 650 τίνει μύσος* *Ἐρινύς, pays back the accursed deed, i. e. punishes it*: *τίνειν δίκην, to pay the penalty, to suffer punishment*: *τίνειν χάριν, to be grateful*.

2. So that this accusative is either<sup>a</sup>,

*a. Accusative of cognate substantive*; as, *βουλὴν βουλεύω, χαίρω χαράν*:

*Obs. 1.* Many verbs, which are not in good writers followed by their cognate substantives, are in later writers found with them<sup>b</sup>.

<sup>a</sup> Lobeck Paral. 509.

<sup>b</sup> Lobeck l. c.

*Obs. 2.* Adjectives also sometimes take this cognate accus.; as, Plat. Rep. 490 D *κακούς πᾶσαν κακίαν* : Ibid. 579 D *δοῦλος μεγίστας θωπείας καὶ δουλείας* : Id. Apol. 22 E *σοφὸς τὴν ἐκείνων σοφίαν, μῆτε ἀμαθὴς τὴν ἀμαθίαν*.

*b. Accusative of cognate notion*, the proper cognate substantive being generally wanting or obsolete ; as, *κειμένη θέσις, κοιμήσατο ὕπνου* :

*c. Accusative of equivalent notion*, the accus. not being the cognate subst., nor expressing the actual cognate notion of the verb, but a notion substituted for it, as being that wherein the action, or state, or effect of the verb for the time consists, and being in a sort of apposition to it ; as, *ἀντικαθθεῖν δίκην* = *θάνατον*, which is the *δίκην*. As stated above, this equivalent substantive would follow the real cognate subst., if expressed, in the genitive ; as, *ἀντανγεί φόνον* = *αὐγὴν φόνου*, or *vice versa*, as *ἀντικαθθεῖν δίκην* = *δίκην θανάτου* ; or it would assume an adjectival form. And sometimes the cognate notion is joined in an adjectival form to the equivalent acc., as, *προρέειν καλλίρροον ὕδωρ* = *ρόον ὕδατος*. This equivalent accus. is very common with verbs of saying, &c. ; the words spoken being substituted for the *λόγος*, (see verbs of saying) and is most generally used with verbs of production, reception, perception, transmission, possession, &c. where the act or effect implied in the verb requires to be especially defined :

*d. Accusative cognate to a notion implied in the verb* ; as, *σιγᾷ* (= *οὐ λέγει*) *λόγους* : Soph. CEd. Col. 84 *ἔκαμψα* (= *κάμπτων γόνυ, ἐζόμεν*) *ἔδρας*.

*Obs. 3.* This accusative may either be the cognate substantive to the notion so implied, as *σιγᾷ λόγους* ; or the equivalent notion to it, as *σιγᾷ τύχας* ; or the elliptic accus., as *σιγᾷ ταῦτα*.

*e. Elliptic accus.*, where an adjective in the neuter gender, (sometimes masculine or feminine,) is joined to a verb, agreeing with the coincident state, or act, or effect implied therein (see §. 891. 893.) ; as, *πράττειν τὰ ἐπεσταλμένα*, sc. *πράγματα* ; *μέγα* (sc. *χάρμα*) *χαίρειν* : here belong all relatives ; as, *ὃ* (sc. *πᾶγμα*) *πράττουσι*.

*f.* Derived from this is the *adverbial accus.*, which is joined to almost all verbs in a purely adverbial sense.

*Obs. 4.* We sometimes find two adverbial accusatives, as Eur. Ion 255 *τί χρήμα δ' ἀνερπύνητα δυσθύμει*.

*g. Accusative of duration in space or time*—the sphere of an action in space or time may be considered to be (as it really is) coincidentally implied in the action.

*Obs. 5.* One or more forms of these may be required at the same time,

so that more than one such accusative may be joined to a verb. Further, these spheres of space or time may be considered expressly as the necessary condition or cause of the action, and be in the genitive, or as the instrument thereof, and be in the dative.

*Obs. 6.* In verbs of action which have no patient, the cognate act or effect may be expressed by the passive voice as well as by a substantive; as, λέγω λόγον, or λεγόμενον; while in transitive verbs the passive voice is the proper expression of the patient; as, τύπτω σε τυπτόμενον, not τύμμα τυπτόμενον: but see §. 364. 5. β.

*Obs. 7.* On the use of the cognate substantive we may remark, that if the verb conveys a sufficiently definite notion, as χαίρω, πολεμέω, νοσέω, the cognate notion is rarely added except where a further definition is required; and this is done in three ways; 1. by affixing the adjective or adjectival pronoun containing the required notion to the cognate substantive, as δεινὴν νόσον νοσεῖν; or 2. the adjective alone agreeing with the neuter notion of the verb, as, δεινὰ νοσεῖν; or 3. by substituting for the cognate notion a substantive equivalent to it, but containing, besides, the notion whereby the verb is to be defined; as, νοσεῖν ἄλγος = ἀλγώδῃ νόσον.

*Obs. 8.* Instead of the cognate or equivalent accus. the instrumental dat. is sometimes used, expressing that whereby the feeling or action or state of the verb is produced, or the modal dat. to give the circumstances in which it operates, (see §. 603.) rather than the operation of the verb; as, Soph. Cē. R. 65 ὕπνῳ γ' εὐδοντα: Id. Trach. 168 ζῆν ἀλνπῆτῳ βίῳ: Hdt. III. 130 ἐδωρέετο—δαψιλέϊ δωρεῇ<sup>a</sup>: Plat. Phil. p. 21 B μεγίσταις ἡδοναῖς χαίροις ἄν. So Hdt. I. 87 ὕσαι ὕδατι; and this dative gives neuter verbs a passive sense (see §. 359. 3.). Sometimes the genitive is thus used, Il. v. 409 νεώτατος ἔσκε γόνειοι, expressing the cause of the state.

*Obs. 9.* Adjectives expressing a verbal notion are often followed by the same accusative as the verb would have; so ἄπορα πόριμος (see §. 581. 2. *Obs.*).

*Verbs expressing the feelings, states, or motions of the body  
or mind.*

*Obs.* These verbs do not require an accusative to complete the notion.

§. 549. Verbs of being *pleased, sorry, despondent, of pity, love, madness, content, discontent, displeasure, anger, envy, grudging, may* have an accus. of the feeling, or that wherein the feeling consists: ἡδομαι, χαίρω, γηθέω, ἐράω, ἄχθομαι, οἰκτεῖρω, οἰκτιζώ, γελῶ, μαίνομαι, &c.

*a. Accus. of cognate subst. :*

Plat. Phil. p. 63 A ἡδονὰς ἡδεσθαι. (So Plaut. *mea gavisurum gaudia*): Eur. Hipp. 32 ἐρῶς<sup>a</sup> ἔρωτα: Æsch. Eum. 490 οἶκτον οἰκτίσασθαι: Eur. Med. 1041 τί προσγέλῃτε τὸν πανύστατον γέλων: Arist. Thesm. 793 μανίας μαίνεσθαι: Eur. Bacch. 1261 ἀλγήσει<sup>a</sup> ἄλγος: Hipp. 337 ἡράσσης ἔρον: so G. T. as Matt. ii. 10 ἐχάρησαν χαρὰν μεγάλην.

*b. Accus. of cognate notion :*

Arist. Rhet. I. 2, 9 χαίρειν ἡδονήν: Eur. Orest. 1043 τέρπον ὄνησιν: Æsch. P. V. 979 μεμνηνός<sup>a</sup> οὐ σμικρὰν νόσον: Soph. Trach. 982 βάρος ἀπλετον ἐμμέμονεν φρήν: Xen. Eph. II. 1, 31 ἐρᾶν ἐπιθυμίαν.

<sup>a</sup> Lobeck Paral. p. 523. Bernh. Gr. Syn. 107.

## c. Accus. of equivalent notion :

ἄχθομαι ἔλκος=ἄχθος ἔλκος : Il. v. 352 ἤχθετο Τρῶας δαμναμένους, *the grief was the defeat of the Trojans* : Eur. Hel. 831 τί χρημ' ἄθυμεις : Theocr. XIV. 26 κατατήκετο τήνον ἔρωτα=τῇξιν ἔρωτος : that in which the grief, joy, consisted being substituted for the grief, joy, itself, as we say, "*this is a great grief, joy,*" &c. : Eur. Hipp. 1340 χαίρω θνήσκοντας=χαρὰν θνησκόντων. The particular χαρά was their θάνατος : Med. 888 νύμφην τε κηδεύουσιν (=κῆδος νύμφης) ἡδεσθαι σέθεν : Il. θ. 379 γηθήσει προφανείσα : cf. Thuc. IV. 47 : Soph. Phil. 1314 ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε : Id. Cē. R. 936 τὸ δ' ἔπος τάχ' ἂν ἡδοίω : Id. Aj. 136 σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω : Eur. Ion 541 τοῦτο περφθίς, so χαίρω τοῦτο : Soph. Aj. 790 ἀλγεῖν πράξιν : Ibid. Phil. 906 ταῦν' ἀνιώμαι. So Plat. Menex. p. 89 D δυσχεραίνειν αὐτό : Id. Legg. p. 908 B δυσχεραίνειν θεούς : Id. Soph. 229 E τὰ μὲν χαλεπαίνοντες : Demosth. p. 68, 24 τὸ λυσιτελοῦν ἀγαπήσοντας. So Xen. Cyr. I. 3, 5 μυσσάττομεν ταῦτα τὰ βρώματα : Soph. Cē. T. 310 φθονήσας φάτιν : Plat. Euth. p. 4 D ἀγανακτῶ ταῦτα : Id. Phæd. p. 62 D ἀγανακτεῖν τοὺς φρονιμωτάτους ἀπίοντας : Thuc. II. 51 ἐξέκαμνον τὰς ὀλοφύσεις=καμάτους.

Obs. 1. Properly speaking, it is not the person which constitutes and is equivalent to the cognate feeling of joy, dislike, &c., but some thing or act ; wherefore we do not find χαίρω, δυσχεραίνω, &c. with an accus. of a person, except with a participle, or an explanatory sentence introduced by ὅτι, &c. whereby his act is denoted, or unless the same is implied in the context, as δυσχεραίνειν θεούς, *the notion of the gods* : τὸ ἔπος (=ὅτι λέγω ταῦτα) τάχ' ἂν ἡδοίω. Indeed it would seem that this construction arose from the substitution of the participle for the infinitive, as in σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω the verb might be, and probably originally was, followed by σὲ εὖ πράσσειν, so that the acc. really belongs to the infinitive, and remains when the infinitive is altered.

Obs. 2. In the notions of *hating, loving, pitying*, as distinguished from *feeling dislike, desire*, &c. &c. the object is prominently brought forward as distinct from the feeling, though implied in it, and hence these have an accus. of the patient, and some a double accus. case, while verbs of *anger, envy*, take the patient in the Dativus Incommodi.

Obs. 3. Some verbs signifying the states of *resignation, contentment, acquiescence*, which most naturally would have an instrumental or transmissive dative (see §. 587.), have an accus. derived from their primary sense ; as, στέργειν, *to love* : Æsch. P. V. 10 τυραννίδα στέργειν : Id. Ag. 1551 στέργειν τὰδε δύσκλητα. So Demosth. 68, 24 τὸ λυσιτελοῦν ἀγαπήσοντας : Plat. Rep. p. 399 C ἀγαπῶντα τὰ ἀποβαίνοντα ; so αἰνέω, *I praise* : Eur. Alc. 2 θῆσαν τράπεζαν αἰνέσαι, *to deign to* ; cf. Id. Phœn. 481.

## d. Adverbial accus. :

Arist. Nub. 817 τί δὲ τοῦτ' ἐγέλασας : Il. ζ. 484 δακρυόεν γελάσασα : Od. β. 270 ἡδὺ γελᾶν : Il. ι. 77 τις ἂν τὰδε γηθήσειεν ; so Arist. Ach. 7 ταῦθ' ὡς ἐγανώθην : Il. ε. 181 τὰδε μαίνεται : Eur. Ion 255 ἀνερεύνητα δυσθυμεῖ : Æsch. Theb. 373 τοιαῦτ' ἄλλωω : Arist. Ach. 10 ὠδυνήθην ἕτερον αὐ τραγῳδικόν.

§. 550. Verbs expressing *fear, hope, confidence, wonder, shame*, &c. take an accus. of the feeling or that wherein it consists : φοβέομαι, δίδω, δειμαίνω, θαρρῶ, θαυμάζω, &c.

a. *Accus. of cognate subst. :*

Plat. Prot. 361 B φόβους φοβούνται, cf. Eur. Suppl. 548 : Plat. Symp. 198 A δέος δεδιέναι : Eur. Andr. 869 δέμ' ὃ δειμαίνεις : Plat. Prot. 361 B θάρρη θαρροῦσιν : Demosth. 426, 20 οὔτε ἡσχύνοντο αἰσχύνην, *they were not ashamed of the shame* : Arist. Rhet. I. 9, 20 τὰ αἰσχρὰ αἰσχύνονται.

b. *Accus. of equivalent notion :*

Soph. Phil. 1250 στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ. (The στρατός was the φόβος : ) then φοβεῖσθαι τι or τινα, considered as, and substituted for, the φόβος : Il. ρ, 175 ἔρριγα μάχην. So Soph. C. C. 604 πάθος δέσαντες : Plat. Rep. 382 D δεδιὼς τοὺς ἐχθρούς. (Cf. Demosth. 10, 2 τοῦτό ἐστι μάλιστ' αἰσχύνη δέος ; hence δεδιέναι τοῦτο = δέος, cf. Lys. 105, 9 : ) Eur. Hec. 54 φάντασμα δειμαίνουσα : Id. Med. 39 δειμαίνω νιν. (Cf. Eur. Herc. F. 700 πέρας δαίματα θηρῶν = δεινούς θήρας.) Eur. Ion 1280 οὐ βωμὸν ἔπηξεν θεοῦ : Æsch. Eum. 38 οὐδὲν δέισα : Eur. Andr. 362 ἐν δέδοικα : Id. Suppl. 179 τὰ οἰκτρὰ δεδοικέναι : Æsch. 42, 7 δεδιέναι τὰ δεινὰ : Plat. Phæd. 88 B θαρροῦντι θάνατον = θάρρος θανάτου. (Cf. Plat. Prot. 361 B οὐκοῦν αἰσχρὰ θάρρη θαρροῦσιν ; — θαρροῦσι δὲ τὰ αἰσχρὰ καὶ κακά.) Hence θαρρεῖν τι or τινά. So Eur. And. 994 θάρρει γέροντος χεῖρα : Od. θ, 197 θάρσει τόνδε γ' ἄεθλον : Xen. Cyr. V. 42 ἵνα σε θαρρήσωσι : Eur. Hec. 875 τὰ δ' ἄλλα θάρσει : Demosth. 30, 7 οὔτε Φίλιππος ἐθάρρει τοὺτους οὐθ' οὔτοι Φίλιππον : Soph. Trach. 110 ἐλπίζοντες αἶσαν : Il. ο, 539 ἤλπετο νίκαν : Thuc. VI. 78 βούλησιν ἐλπίζει : Soph. Trach. 367 προσδόκα τόδε : Eur. Hipp. 244 αἰδοῦμεθα τὰ λελεγμένα = αἰδῶ : Plat. Symp. 216 B αἰσχύνομαι τὰ ὁμολογούμενα. So frequently Infin. with article : Plat. Rep. 414 E ἡσχύνου τὸ ψεῦδος λέγειν : Soph. C. R. 1079 δυσγένειαν αἰσχύνεται : Demosth. 174 θαυμάζωμεν αὐτά : Plat. Gorg. 458 E ἃ (sc. θαύματα) θαυμάζω : Ibid. 428 D θαυμάζω σοφίαν : Æsch. Ag. 853 θαυμάσης τόδε : so Eur. Orest. 890 ἐκπαγλούμενος πατέρα, the person being the θαῦμα : so ἐκπλήττεσθαι, &c.

§. 551. 1. Verbs of *thinking, willing, caring, considering, calculating, deliberating, dreaming, hesitating, shuffling, pretending, &c.* take an accus. of the thought, &c. or that wherein it consists : σοφίζομαι, δοκέω, δοξάζω, νοέω, φρονέω, λογίζομαι, βουλεύω, μήδομαι, μητίομαι, μερμηρίζω, μεριμνάω, δρμαίνω, μενοιμάω, &c.

a. *Accus. of cognate subst. :*

Eur. Hel. 120 δοκέιτε δόκησιν : Plat. Rep. 493 A δόγματα ἃ δοξάζουσιν : Demosth. 1364, 17 λογισμὸν ἀνθρώπινον λογιζόμενος : Il. ι, 74 ἀρίστην βουλήν βουλεύεις : Il. ι, 104 νόον νόησει : Plat. Parm. 132 C νόημα νοεῖ : Id. Prot. 325 C ἐπιμελούνται ἐπιμέλειαν : Id. Rep. 405 C πάσας στροφὰς στρέφεσθαι.

b. *Accus. of cognate notion :*

Il. υ, 153 βουλὰς μητιώντες : Æsch. Choeph. 549 μήσατο πρόνοιαν.

c. *Accus. of equivalent notion, &c., the thought, notion, &c. being expanded into that wherein it consists :*

Plat. Rep. 413 A τὰ ὄντα δοξάζειν : Id. Theæt. 209 B σὲ (= δόξαν σου) δοξάσω : Xen. Hell. VI. 1, 5 λογισάμενοι τὰς ἐξω μοίρας (which formed the λογισμός) : Plat. Phil. 18 C τοῦτον τὸν δεσμὸν λογισάμενος : Eur. Phœn. 181



προσβάσεις τεκμαίρεται, the calculation being the προσβάσεις : Hdt. VIII. 4 ἐβούλεον δρησμόν (=βουλὴν δρησμοῦ) : Æsch. Choeph. 985 τοῦτ' ἐμήσατο στύγος : Od. ζ, 14 νόστον μητιδώντες : Soph. Trach. 289 φρόνει νιν ὡς ἤξοντα, (his arrival was the φρόνημα) : Thuc. VI. 34 καταφρονεῖν τοὺς ἐπιόντας : Od. τ, 2 φόνον μερμηρίζων : Od. ω, 127 δόλον μερμηρίζει : Soph. (Æ. R. 1124 ἔργον μερινῶν : Od. δ, 732 ὁδὸν ὀρμαίνειν, so πόλεμον, πλοῦν, φόνον : Od. β, 275 ὁδὸν ἦν συ μερινῶς : Il. α, 549 μῦθον νοῆσαι : so σκήψασθαι νόσον &c. (the disease &c. being the pretence) : Thuc. V. 54 προῦφασίσαντο τὸν μῆνα, (the month was the πρόφασις.)

d. *Accus. of notion contained in verb* : Thuc. V. 105 πιστεύει (=πιστῶς δοκεῖ) δόξαν : Soph. Ant. 159 μήτην ἐρέσσω=σφόδρα μη-δόμενος.

e. *Elliptic accus.* :

Plat. Phædr. 228 C ἀληθῇ δοκῶ : Id. Rep. 380 D τοιαῦτα δοκεῖν : Id. Menex. 243 ἀληθῇ (δόξαν preceding) ἔδοξε : Xen. Apol. I. 1, 3 ταῦτα δοξάζειν : Plat. Symp. 194 ἄγροικον (sc. δόγμα) δοξάσω : Od. ρ, 570 τοῦτ' ἐνόησε : Plat. Prot. 347 E ἔτερο νοεῖ : Il. ξ, 221 ταῦτα μερινῶς : Od. δ, 533 ἀεκέα μερμηρίζει : Il. ξ, 20 διχθᾶδια (sc. ὀρήματα) ὥρμαινε : Xen. Ap. 15 ταῦτα πιστεύσητε : Plat. Tim. 90 C τὰ θεῖα φρονούντες : Soph. Phil. 77 αὐτὸ τοῦτο σοφισθῆναι : Xen. Hell. VII. 5, 5 τὰ ἡμέτερα φρονούσαι : and Thuc. So ταῦτα πάντα γινώσκειν : Hdt. V. 102 τὸ σκηπτόμενοι : Plat. Rep. 533 A τότε ἀμφι-οβητεῖ : Id. Lach. 196 B τοιαῦτα στρέφεσθαι : so θέλω, βούλομαι ταῦτα.

f. *Adverbial accus.* :

Plat. Phædr. 65 C λογίζεται κάλλιστα : Xen. Apol. III. 5, 23 πολλὰ μερινῶν : Il. ο, 703 ἀταλά φρονέοντες : Eur. Med. 1129 φρονεῖς ὀρθά : Soph. Phil. 1006 ἐλεύθερον φρονεῖν : Æsch. Ag. 221 τὸ παντότολμον φρονεῖν : Hdt. VIII. 10 καταφρονήσαντες ταῦτα, *thinking thus meanly of them.*

*Obs.* So after words which imply the notions of *thinking*, &c. we find an accusative with a participle ; as, Thuc. VI. 24 τοῖς μὲν γὰρ πρεσβυτέροις ὡς ἡ καταστρεφομένοις ἐφ' ἃ ἔπλεον, ἡ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν : δύναμιν depends on νομίσασιν implied in ὡς, see §. 703. So Plat. Rep. 345 E ὡς οὐχὶ αὐτοῖσιν ὠφέλειαν ἐσομένην. ὡς=νομίσαντες<sup>a</sup>. It will be observed that this seemingly anomalous construction arises partly from the notion arising from ὡς, and partly from the substitution (see §. 549. *Obs.* 1.) of the participle for the infinitive. Plat. Phædr. 109 D ὡς διὰ τούτου οὐ-ρανοῦ τὰ ἄστρα χωροῦντα : Hdt. IX. 42 ὡς περιεσομένους ἡμέας Ἑλλήνων : Soph. (Æ. T. 101 ὡς (νομίζοντας) τόδ' αἶμα χεῖμαζον πόλιν : Eur. Ion 963 σοὶ δ' ἐς τί δόξης ἦλθεν ἐκβαλεῖν τέκνον ; ὡς (δοκῶν) τὸν θεὸν σώσοντα τόν γ' οὗτοῦ γόνον : cf. Thuc. IV. 5. It must be remembered that it ought not to be said that νομίζειν, or δοκεῖν, is understood, but rather that it is represented by ὡς.

2. Verbs of *conceiving*, *knowing*, *believing*, *knowing from memory*, *holding*, *concluding*, or *the contraries*, take an accus. of the knowledge, &c. or thing known, &c. : ἐπίσταμαι, γινώσκω, οἶδα, νομίζω, ἠγούμαι, ἀπορῶ, ἀμχανῶ &c.

*Accus. of equivalent notion*, of that wherein the knowledge, &c. consists :

<sup>a</sup> Stallb. ad Phædr. 109 D. Elms. Heracl. 693.

Plat. Crat. p. 409 C τὸ πῦρ ἀπορῶ : Æsch. Ag. 1177 τέρμ' ἀμνηχανῶ : Plat. Men. p. 93 A ἀρετὴν ἐπίσταντο : Id. Gorg. p. 484 B ἄσφα οὐκ ἐπίσταμαι (*recollect*) : Id. Leg. p. 908 C νομίζων θεούς : cf. Eur. Suppl. 732. So Id. Hec. 800 ἡγείσθαι θεούς : cf. Arist. Eq. 32. Plat. Parm. p. 134 E γιγνώσκουσι τὰ ἀνθρώπινα πράγματα : Id. Prot. p. 337 D εἰδέναι τὴν φύσιν τῶν πραγμάτων : Æsch. Pers. 242 εἰσεῖ λόγον : Id. Choeph. 101 ἐχθος νομίζομεν : Soph. CE. R. 1525 αἰνίσματα ᾗδῃ : Demosth. p. 69, 3 ἀμνημονεῖ τοὺς λόγους : Plat. Crat. p. 409 D ἃ ἀπορῶ : Id. Euth. p. 301 B τοῦτο ἀπορήσαι : Eur. Ion 548 ταὐτ' ἀμνηχανῶ : Plat. Hipp. p. 285 C ἃ ἐπίστασαι : Id. Rep. p. 285 A ὁμοῖα νομίσαντες : Id. Apol. p. 24 E τοῦτο αὐτὸ οἶδε : Id. Euth. p. 2 B οὐκ ἐκείνο καταγνώσομαι, *I will not believe this*.

*Obs.* 1. In the usual construction of νομίζω, γιγνώσκω &c. the accus. of the knowledge, or opinion, &c. is resolved either into a substantival sentence with ὅτι, &c. (see *Substantival Sentences*) ; as, νομίζω ὅτι οἱ θεοὶ εἰσὶ = νομίζω θεούς : or the accus. and infin. ; as, νομίζω εἶναι θεούς.

*Obs.* 2. Νομίζω in Hdt. is used with a dat.—(See §. 591. *Obs.*)

*Obs.* 3. We find an accusative after some of these verbs which may be classed with the constructions mentioned in §. 549. *Obs.* 1. ; as, Eur. Hipp. 1251 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός = παῖδα εἶναι κακόν, or παῖδα κακὸν ὄντα.

§. 552. Verbs of *living, faring well or ill, suffering, being ill, being liable to, in danger, dying, perishing, &c.* take an accus. of the state or that wherein it consists.

*a. Accus. of cognate subst. :*

Hdt. IV. 112 ζῆν ἔζωον : Plat. Prot. 355 A καταβιδῶναι βίον : Id. Phæd. 114 A βιώσιν βίον : Id. Rep. p. 444 C ζῶειν ζωήν : Æsch. 22, 35 διατριβὰς διέτριβον : Hdt. III. 147 πάθος μέγα Πέρσας πεπονθότας : Il. ε, 386 πήματ' ἔπασχον : cf. Æsch. P. V. 470. Soph. CE. C. 361 παθήμαθ' ἃ ἔπαθον : Plat. Rep. p. 451 A κινδύνημα κινδυνεύειν : Demosth. p. 139, 9 κινδυνεύσαντες τοὺς ἐσχάτους κινδύνους : Plat. Alc. p. 139 E νόσον νοσεῖν : cf. Eur. Andr. 220. Andoc. p. 114, 31. Arist. Aves 31. Od. ι, 303 ἀπωλόμεθ' αἰπὺν δλεθρον : Plut. Crats. XXV. ὀξὺν θάνατον ἀποθνήσκειν : Plat. Prot. p. 324 D ἀπορία ἦν ἀπορεῖς.

*b. Accus. of cognate notion :*

Eur. Med. 248 ἀκίνδυνον βίον ζῶμεν : cf. Soph. El. 599. Plat. Rep. p. 465 D. Arist. Aves 161 ἵητε βίον : Isæus p. 36, 31 ἀσθενῶν νόσον : Plat. Rep. p. 408 E νόσους κάμνειν : Od. γ, 220 ἄλγεα πάσχομεν : Æsch. Choeph. 433 ἄλγεα πάθομεν : Soph. CE. C. 564 ἤθλησα κινδυνεύματα : Eur. Med. 581 γημίαν ὀφλίσκῃ : Æsch. Ag. 534 δίκην ὀφλῶν : Plat. Apol. p. 39 B θανάτου δίκην ὀφλῶν : Od. α, 166 ἀπόλωλε κακὸν μόρον : Il. γ, 417 κακὸν οἶτον δλέσθαι : Il. ν, 384 φθίσεσθαι.

*c. Accus. of equivalent notion :*

Isocr. 315 C βεβίωκα τὸν παρελθόντα χρόνον = χρόνον βίου : Arist. Aves 609 πέντε γενεὰς ἀνδρῶν ζῶει : Demosth. p. 520 πράγματα αἰσχίστα (= πάθη) ἐπάθομεν : Plat. Gorg. p. 495 E νοσεῖ ὀφθαλμούς = νόσον ὀφθαλμῶν : Soph. Phil. 1320 νοσεῖς ἄλγος = ἀλγῶδη νόσον : Arist. Aves 1481 ἀσπίδας φυλλόρροοι : Eur. Ion 620 ἀπαιδεῖαν (ἀπαιδεία Dind.) νοσεῖν : Id. Phen. 763 ὀφλι-σκάνεῖς ἀμαθίαν = ὀφλημα ἀμαθίας : Id. Med. 404 γέλωτα ὀφλεῖν : Andoc.

p. 18, 7 βλαβὴν ὀφλεῖν : Isæus p. 117, 7 ὀφλον τὴν δίαταν = δίκην τῆς δι-  
αίτης : Plat. Apol. p. 36 A ὀφλε χιλίας δραχμάς = ζημίαν : Demosth. p. 835,  
15 κινδυνεύειν τὴν ἐπωβελίαν = κίνδυνον : Ibid. p. 1033, 1 ψευδομαρτυρίαν :  
Eur. Hel. 76 ἀπόλασιν εἰκοὺς ἔθανες ἀν Διὸς κόρης, ἀπόλασιν is in apposition  
to θάνατον, implied in ἔθανες ; so G. T. Matt. v. 6 πεινῶντες τὴν δικαιοσύνην.

d. *Accus. cognate to the notion implied in the verb :*

Eur. Orest. 207 βίοντον ἔλκω = βίωμι ἔλκων, *protract*. So Id. Phœn. 1534 :  
Eur. Hipp. 898 ἀντλήσει βίον : Thuc. II. 44 εὐτυχεῖτε βίον : Æsch. Choeph.  
1003 νομίζων (*habitually living*) βίον : Eur. Phœn. 1535 ἔλκευς μακρόπνοον  
ζῶαν : Plat. Rep. p. 534 C ὀνειροπολοῦντα (= ἐν ὀνείρῳ βιοῦντα) βίον, so ἄγειν  
βίον, ἡμέρας &c.

Obs. Ἄγειν in its neuter sense signifies *to do any thing continuously* : thus  
Soph. Aj. 382 ἄγειν γέλωτα : νομίζειν, *to do any thing habitually*.

e. *Elliptic accus. :*

Demosth. p. 760, 14 ἴωμεν τὰ καθ' ἡμᾶς αὐτοὺς : Eur. Troad. 615 νοσεῖς  
ἔτερα : Soph. Œ. C. 595 πέπονθα δεινά : Plat. Rep. p. 318 A θεῖον πεπόν-  
θατε. cf. Phædr. p. 238 C : so ταῦτα πάσχειν, *to be similarly affected* :  
Eur. Med. 953 ἐν εὐδαιμονίῳ, so πάντα εὐδαιμονεῖν : Eur. Hec. 429 πάντα  
δυστυχῶ : Demosth. p. 1460, 23 ἐν τούτῳ εὐτυχῆσαι : Eur. Hel. 1213 τὰδ'  
εὐτυχεῖν : Thuc. I. 6 ὁμοῦτροπα διαιτῶμενων.

f. *Adverbial accus. :*

Eur. Ion 632 μέτρια ζῆν : Soph. Frag. 326 ζῆν ἄνοσον : Plat. Rep. p. 495  
C οὐδ' ἀληθῆ ζῶσι : Od. x. 472 οἰκτίστα θάνοιεν : Eur. Med. 349 πολλὰ  
διέφθορα.

§. 553. Verbs which express a man's *position*, or *condition in the world*, *serving public offices*, *slavery*, *age*, &c. take an accus. of the condition, &c. or that wherein it consists : ἄρχω, χορηγέω, τριηραρχέω, λειτουργέω, πρεσβεύω, δουλεύω, βασιλεύομαι &c.

a. *Accus. of cognate subst. :*

Arist. An. 308 ἄρχειν ἀρχήν : Demosth. p. 836 χορηγεῖ καὶ τριηραρχεῖ καὶ  
τὰς ἄλλας λειτουργίας λειτουργεῖ : Ibid. p. 92, 11 πρεσβείας πρεσβεύειν : Xen.  
Apol. 3, 12 δουλεύειν δουλείαν : Plaut. *servio servitutem* : Plat. Legg. p. 676  
B πολιτείας πεπολιτευμένοι : Ibid. p. 680 E βασιλείαν βασιλεύομενοι : Æschin.  
3, 30 ἱερᾶσθαι ἱερωσύνην : Eur. Iph. A. 1364 αἵρεθεις αἵρεσιν. So Plat.  
Rep. p. 404 A μεταβολὰς μεταβάλλοντες. So Thuc. III. 13 ἀποστήσεσθαι  
διπλὴν ἀπόστασιν.

b. *Accus. of cognate notion :* Soph. Aj. 435 ἀριστεύσας καλλιστειά.

c. *Accus. of equivalent notion :*

Soph. Œ. C. 869 βίον (= γῆρας βίου) γηράναι : Eur. Herc. F. 436 ἦβων  
σθένος = σθεναρὰν ἦβην : Eur. Electr. 131 τίνα οἶκον, τίνα πόλιν (= τίνος οἴκου  
λατρείαν) λατρεύειν.

d. *Elliptic accus. :*

Demosth. p. 62, 25 τὰ προσταττόμενα (λειτουργήματα) λειτουργῶν : Eur.  
Hel. 283 πολὶὰ παρθευέεται : Soph. Electr. 950 ἄλεκτρα γηράσκουσιν :  
Demosth. p. 440, 16 τοιαῦτα πεπρεσβευκότος : Ibid. p. 535, 12 χορηγεῖν  
Διονύσια.

e. *Adverbial accus.*: Antiph. p. 117 ἀριστα χορηγήσω: Eur. Rhes. 405 ὑπηρετεῖν ταῦτα.

Obs. Λατρεύω also has a transitive sense of *waiting on*, like θεραπεύω.

§. 554. Verbs of *eyeing, looking, having the aspect of*, &c. take an accus. of the look, &c. or that wherein it consists.

a. *Accus. of cognate notion*:

Æsch. Pers. 79 κυναὺν λεύσσω δέργμα: Id. P. V. 903 ἔρως ἀφυκτον ὄμμα προσδράκοι με. So probably Soph. OE. C. 1084 τῶνδ' ἀγώνων ἐωρήσασα (read θεωρήσασα) τοῦμὸν ὄμμα, *seeing with my own eye*. See §. 542. 3.

b. *Accus. of equivalent notion*:

Od. τ. 446 πῦρ ὀφθαλμοῖσι δεδερκώς = πυρὸς δέργμα. So the Homeric phrases: βλέπειν, δέρεσθαι ἄρην, ὄρᾶν ἀλκὴν = ὄραμα ἀλκῆς: Æsch. Sept. c. Theb. 500 βλέπων φόβον = βλέμμα φόβου: Eur. Phœn.; Id. Ion 1263 ἀνα-βλέπων φλόγα = βλέμμα φλογός. So in the comedians; βλέπειν νάπυ, ὑπό-τριμμα, ὄμφακας (*sour grapes*), αἰκίαν, ἀπιστίαν, συρμαίαν. Sometimes with the infin. used as a subst.: Arist. Vesp. 847 τιμᾶν βλέπω.

c. *Accus. cognate to notion implied in the verb*: Eur. Med. 92 ταυρουμένην (= ταυρικὸν βλέπουσαν) ὄμμα: Ibid. 187 ἀποταυροῦται δέργμα.

d. *Adverbial accus.*:

φθονερά βλέπειν: Theocr. XX. 13 λοξὰ βλέπουσα: Hom., &c. δερκόμενος δεινόν, σμερδαλέον, τακερά, so ἐλεεινὸν ὄρᾶν: Il. β. 269 ἀχρεῖον ἰδὼν: Eur. Alc. 773 τί σεμνὸν οὕτω καὶ πεφροντικὸς βλέπεις. So Arist. Vesp. 900 κλέπτων βλέπει.

§. 555. Verbs which express the notion of *flowing, springing forth, flourishing in, shining, burning, breathing*, &c. take an accus. of the stream, &c. or that wherein it consists.

a. *Accus. of cognate subst.*: Plat. Alcib.: φύσημα φυσώντων. So Il. δ, 27 ἰδρῶσ' ἰδρῶτα.

b. *Accus. of cognate notion*:

Eur. Phœn. 225 λάμπουσα σέλας = λαμπάδα: Hom. Hymn. Apol. προρέειν καλλίρροον ὕδωρ: Eur. Hipp. 1210 καχλάζων ἄφρον: Theocr. II. 134 αἰθων σέλας.

c. *Accus. of equivalent notion*:

Soph. Aj. 413 φυσῶσι μένος: Id. El. 1385 φυσῶν αἶμα: Eur. Orest. 1512 ἀνταυγεῖ φόρου = αὐγὴν φόρου: Hom. πνέοντες μένεα = πνεύματα μένεος, so ἄρεα πνεῖν: Eur. Hipp. 1246 πνέων σμικρὸν βίον: Pind. Pyth. IV. 225 πνεῖν φλόγα = πνεῦμα φλογός. So Id. πῦρ πνεῖν: Soph. Ant. 1146 πῦρ πνέοντων ἄστρον: Id. Trach. 845 τέγγει ἄχραν: Anacr. XXXVII. 2 βρούειν ῥόδα: Æsch. Pers. 622 θαλλούσης βίον = θάλλος βίου: Pind. Ol. III. 23 δένδρε' ἔθαλλεν γῇ: Theocr. XXV. 16 ποίην θαλέθουσι λειμῶνες. (So elliptic: Eur. Frag. Dan. 10 γῇ τ' ἡρινὸν θάλλουσα.) Theocr. V. 124 ρεῖτω γάλα: Ibid. 126 ρεῖτω μέλι. So Æsch. P. V. 370 ἐξαναΐξει γόλον. So Eur. Bacch. 620 στάζων ἰδρῶτα: Id. Hipp. 122 πέτρα ὕδωρ στάζουσα.

d. *Adverbial accus.*: *βλιν ἡδύ &c.*: Eur. Iph. Aul. 381 *δεινὰ φυσῶς*.

§. 556. Verbs expressing *bodily condition, position or motion, sleeping, sitting, standing, rising, falling, leaping, dancing, &c.* take an accus. of the position, &c. or that wherein it consists; as, *εὖδω, ὑπνῶ, κοιμάομαι, λαύω, ὠπτεύω, ἵω, καθίζω, ἔλω, ἦμαι, θακέω, θαδίζω, θάσσω, ἄλλομαι, πίπτω, κείμαι, ἵσταμαι, χορεύω, ὀρχέομαι, ὀρμάω &c.*

a. *Accus. of cognate subst.*:

Eur. Bacch. 925 *στάσιν ἑστάναι*: Soph. Phil. 275 *ἀνάστασιν στήναι*: Æsch. Ag. 1404 *κείσαι κοίταν*: Soph. Ant. 1045 *πέπτωκε πτώματα*. Cf. Eur. Elect. 686. Æsch. P. V. 910 *πεσεῖν πτώματα*: Arist. Aves 1395 *τὸν ἀλάδρμον ἀλάμενος*: Id. Eq. 77 *διαβεβηκὼς βῆμα*. Plat. Lach. p. 181 B. Eur. Andr. 653 *πείσματα πέπτωκε*: Id. Ion 535 *τίνα συνάντησιν συνανήσαντα*: Plat. Legg. p. 942 E *χορείας χορεύειν*: Plat. Rep. 404 B *μεταβολὰς μεταβάλλειν*.

b. *Accus. of cognate notion*:

Eur. Herc. Fur. 1061 *εὖδαι ὕπνον*: Ibid. 1034. Il. λ, 241 *κοιμήσατο χάλκειον ὕπνον*: Theocr. III. 49 *ἄκροτον ὕπνον λαύων*: Il. κ, 159 *ὕπνον ὠπτεύς*: Æsch. Ag. 983 *ἵει θρόνον=ἔδραν*: Eur. Orest. 954 *καθίζων τρίποδα*: Æsch. Ag. 190 *σάλα ἡμένων*: Eur. Rhes. 547 *ἡμένα κοίτας*: Æsch. P. V. 389 *θακοῦντι ἔδρας=θάκος*: Soph. Cē. R. 2 *ἔδρας θαδίετε*: Arist. Thesm. 889 *θάσσειν ἔδρας*: Æsch. Pers. 303 *πήδημα (=ἄλμα) ἀφήλατο*: Thuc. I. 37 *κειμένη θέσιν*: Æsch. Ag. 32 *φροῖμον (πρῶτον χρόνον) χορεύσομαι*: Hdt. VI. 129 *ὀρχήσατο σχημάτια=ὀρχους*.

c. *Accus. of equivalent notion*:

Soph. Ajax 249 *ἐξόμενον ζυγόν*: Arist. Aves 1481 *ἀσπίδας φυλλορρόει*: Eur. Orest. 871 *θάσσουν' ἄκραν*: Id. Iph. A. 141 *ἵω κρήνας*: Soph. Aj. 1021 *ἐννυχίαν τέρψιν (=ὕπνον) λαύειν*: Eur. Rhes. 740 *κοίτον (=ὕπνον ἐν κοίτῃ) λαύειν*: Eur. Suppl. 987 *ἔστηκε πέτραν*, the *πέτρα* was the *στάσις*: metaphorically, Ibid. 1018 *τελευτὰν ἦν ἔστακα*: Id. Orest. 1256 *στήθ' αἰ μὲν ἀμαξήρη τρίβον*: Id. Phœn. 319 *περιχορεύουσα ἀδονάν=ἡδὺν χρόνον*: Id. Iph. A. 1058 *γάμους (=γαμικὸν χρόνον) ἐχόρευσαν*: Eur. Troad. 750 *πεσὼν πήδημα=πίσημα*: Id. Hipp. 829 *ὀρμήσασα πήδημα*: Eur. Ion 1268 *πετραῖον ἄλμα δισκευθήσεται*.

d. *Accus. cognate to the notion implied in the verb*:

Æsch. Ag. 2 *φρούρας ἦν κοιμώμενος=ἐν κοίτῃ φρουρῶν*: so Hdt. IX. 93 *κοιμησάμενος φυλακὴν*: Arist. Nub. 540 *κόρδαχ' (χόρον), εἴλκυσεν=ἐλκύσας ἐχόρευσεν, danced slowly*: Thuc. IV. 32 *λαθόντες (=ἀποβαίνοντες λάθρα) τὴν ἀπόβασιν*: Eur. Suppl. 1047 *αἰώρημα κουφίζω=κούφως αἰωροῦμαι*: Arist. Aves 330 *ἐγκατακρούων ποδὶ (=χορεύων) χορείαν*: Soph. Cēd. Col. 85 *ἐκαμψα (=ἔζομαι) ἔδρας*.

e. *Adverbial accus.*:

Il. ο, 684 *ἀσφαλὲς θρώσκων*: Il. φ, 266 *στήναι ἐναντίβιον*: Eur. Hipp. 1079 *ἐναντίον στάντα*: Soph. Frag. 704, 2 *φαιδρὰ χορεύει*: Id. Cē. R. 1300 *μείζονα πηδήσας<sup>a</sup>*. Cf. Trach. 1001. Id. Ant. 1325 *λέχρια εἰσήλατο*.

<sup>a</sup> Cf. Herm. ad loc.

*Obs.* Χορεύω has a transitive sense of “to celebrate by dancing:” ἐχόρευον τὸν θεόν (=θεοῦ χάρον): Soph. Antig. 1152 αἱ σε . . . . χορεύουσι, τὸν ταμίαν Ἰακχόν.

### Verbs of Motion.

§. 557. 1. Neuter verbs of motion have a twofold sense—1. Motion along, to go; 2. Motion to, to arrive at; wherefore the accusative after these verbs must be considered in its relation to each of these senses.

a. Motion along.—The notion of *going* implies, as coincident with it, the notion of a space along which the motion takes place; as, βαίνειν ὁδόν. to go along a road.

b. Motion towards.—The notion of *going to, arriving at*, implies the notion of the place arrived at, as coincident with its completion, just as the notion of “beating” implies the notion of a patient beaten.

2. The use of the accusative however, with verbs of motion in this latter sense, is confined to poetry, as the more accurate usage of prose defined the direction more clearly by a preposition.

*Obs.* The notion of *arriving at* is not communicated to the verbs of motion by the accus. case, but is an independent and distinct sense of the verb itself, called out by the context with which it is joined: in which sense the verb is used, whether *motion along*, or *motion towards*, is determined by the context, as in the two following instances: Od. α. 330 κλίμακα δ' ὑψηλὴν κατεβήσατο. Here the context shews that καταβαίνειω means “to move along,” or “down along;” but in Od. β, 337 θάλαμον κατεβήσατο, we see the verb signifies “to move towards,” though the case used in both is the same, and therefore cannot determine the sense.

§. 558. 1. Verbs of *moving along*.—So βαίνειν, ἔρχεσθαι, περᾶν, ἔρπειν, πορεύεσθαι &c. ὁδόν:

Π. α, 151 ὁδὸν ἐλθεμένοι: Π. μ, 225 ἐλεύσομεθ' αὐτὰ κέλευθα: Π. ξ, 390 ἀπέσσυτο δώματος ἔκτωρ τὴν αὐτὴν ὁδὸν αὐτῖς: Od. ι, 261 αὐτὰ κέλευθα ἤλθομεν: Æsch. Ag. 81 τρίποδας ὁδοὺς στείχει (so *itque reditque viam*): Arist. Aves 42 βάδον βαδίζομεν: Π. α, 151 ὁδὸν ἔλθωμεν: Arist. Aves 4 ὁδὸν ποροφουμένω: Thuc. III. 24 ἐχώρουν ὁδόν: Plat. Rep. p. 405 διεξέδους διεξελθεῖν: Thuc. V. 10 ἔθει ὁδόν: Od. γ, 71 πόθεν πλεῖθ' ὑγρὰ κέλευθα: Π. ζ, 292 τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέριαν: Od. α, 330 κλίμακα δ' ὑψηλὴν κατεβήσατο: Od. ψ, 85 κατέβαιν' ὑπερώϊα: Od. ξ, 350 ξεστὸν ἐφ' ὀλκίον καταβῆναι, to creep down the rudder: Od. ι, 261 οἵκαδε ἰέμενοι ἄλλην ὁδόν, ἄλλα κέλευθα ἤλθομεν: Eur. Rhes. 428 περᾶν νόστον=νόστιμον ὁδόν: Æsch. S. Th. 467 κλίμακος προσαμβάσεις στείχει πρὸς ἐχθρῶν πύργον: Id. Pers. 733 μολεῖν γέφυραν: Eur. Bacch. 986 μολεῖν δρόμον: Æsch. Cho. 727 πατεῖν πύλας: Soph. Aj. 845 διφρηλατεῖν τὸν οὐρανόν. So metaphor, ἀμαξεύω τὸν βίον: Soph. CE. C. 1686 πόντιον κλύδων' ἀλώμεναι: Theocr. ἀλώμενος ὥρεα: Eur. Med. 1067 ἀλλ' εἰμι γὰρ δὴ τλημονεστάτην ὁδόν: Π. δ, 385 ἀγγελίην στείλαν: Soph. CE. C. 20 προὔσταλῃς ὁδόν: Soph. Trach. 563

ἐσπόμεν στόλον: Æsch. Pers. 448 νήσον ἦν Πὰν ἐμβατεύει. Arist. Thesm. 1067 διεφρεύουσα νῶτα αἰθέρος: so metaphorically, Hdt. VI. 119 τρέπεται τριφασίας ὁδοῦς: cf. Thuc. V. 10. Xen. Cyr. I. 6, 43 ἀγειν (στρατιάν) ἢ στενὰς ἢ πλατείας ὁδοῦς: Demosth. p. 49, 34 ἀγων καὶ φέρων τοὺς πλείοντας τὴν θάλατταν. So Soph. Phil. 1027 πλεῖν στόλον=πλοῦν: cf. Id. CE. R. 422. So Eur. Iph. T. 410 ἐπλευσαν νῆϊον δχημα (=στόλον οἱ πλοῦν): Il. λ, 140 ἀγγελίην (=ὁδὸν ἀγγελίης) ἐλθόντα: Il. ω, 235 ἐξεσίην ἐλθόντι: Demosth. p. 392 ἀπήραμεν πρεσβείαν=πλοῦν πρεσβείας: Soph. Phil. 163 στίβον ὀγμεύει: Æsch. Ag. 286 πόντον (=νῶτα πόντου) νωτίσαι: Soph. CE. R. 193 παλίσσυτον δράμημα νωτίσαι (to fly along): Id. CE. C. 1400 οἶον τέλος ὁδοῦ ἀφορμήθημεν=ὁδὸν οἶαν τελούσαν: Eur. Alc. 752 ἀμείψασθαι πύλας, to pass through: Xen. Hipp. VIII. 10 ὁ μὲν φεύγη παντοῖα χώρια: Soph. CE. R. 1134 τὸν Κιθαίρωνος τόπον ἐπλησίαζον (=πλησίως ἤλθομεν): Arist. Ach. 234 γῆν πρὸ γῆς διώκειν, to pass quickly over: Æsch. P. V. 685 γῆν πρὸ γῆς ἐλαύνομαι, so ἐλαύνειν (to run) δρόμον: Demosth. p. 393 ὁδὸν ἐπειγόμενοι: Thuc. IV. 5 ἐπείγοντο τὸν πλοῦν; so φανῆναι (sc. ἐλθόντα) ὁδόν: Soph. Trach. 58 θρώσκει (passes quickly through) δόμους: so Od. α, 409 τόδ' ἰκάνει, he is taking this journey: cf. Soph. CE. T. 1005 τοῦτ' ἀφικόμεν: Eur. Hipp. 1134 κατέχων ποδὶ γυμνάδας ἵππους (=γυμνάζων) τρύχον; so αὐτην (ὁδὸν) ἐρχεσθαι, ἀντιβίον ἐλθεῖν, and many other adverbial expressions of daily occurrence; as, τὴν ταχίστην (ὁδὸν), celerime (Xen. II. 1, 18.)—τὴν πρώτην, primum (Hdt. III. 134). Demosth. p. 28, 2.\* Ibid. p. 34, 21 τὴν ἄλλως—λέγειν, frustra dicere: Ibid. p. 73, 32 οὐδ' ἵνα τὴν ἄλλως ἀδολύσχω: Ibid. p. 34, 21 τὴν ἄλλως προήρημαι λέγειν, non frustra statui dicere—τὴν εὐθείαν, rectā—μακράν, a long way, μακροτέραν Plat.—ἄλλην καὶ ἄλλην, now one way, now another—αὐτην, ἀντιβίην, ἀντίον, πλησίον, αὐτόδιον, properly that same way, illuco: Od. θ, 449 αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἄνωγεν: Il. ψ, 116 πολλὰ δ' ἄναντα, κάταντα, πέραντά τε δόχημ' ἵ' ἤλθον. So active verbs of causing motion, Eur. Med. 1067 ἀλλ' εἰμὲ γὰρ δὴ τλημονεστάτην ὁδὸν, καὶ τοῦσδε πέμψω τλημονεστέραν ἔτι.

2. Verbs of *stepping* take an accus. of the step or its equivalent; as, βαῖνω ποδὰ=ποδὸς βάσιν (on foot):

Soph. Aj. 42 ἐπεμπίπτει (=ἐμπεσὼν βαίνει) βάσιν: Sept. c. Theb. 371 διώκων πομπίμους χνόας ποδῶν: Eur. Elect. 1173 βαίνουσιν ἐξ οἴκων πόδα: Id. Alc. 1153 νόστιμον ἔλθοις πόδα. So Id. Med. 1164 βαίνουσα: so ἀτσεῖν χέρα, βάσιν &c.: Id. Phoen. 1412 προβάς κῶλον δεξιόν: Id. Orest. 1470 Μυκηνιδ' ἀρβύλαν προβάς: Id. Heracl. 802 ἐκβάς πόδα: Id. Hec. 1071 πὰ πόδ' ἐπάξας: Ibid. 53 περὰ πόδα: Æsch. Choeph. 676 δεῦρ' ἀπεξίγην πόδας, came on foot.

### §. 559. Verbs expressing or implying *motion to*:

Il. φ, 382 ἄφορρον δ' ἄρα κύμα κατέσσυτο καλὰ ῥέεθρα: Eur. Andr. 1120 χωρεῖ δὲ πρύμναν: Æsch. P. V. 708 στεῖχε γύας: Eur. Med. 668 ἐστάλης ὀμφαλόν: Ibid. 757 ἀφίξομαι πῶλιν: Ibid. 1143 στέγας ἐσπόμεν. So Il. θ, 195 κεκλήατο (sc. ἐλθεῖν) βουλήν. So Il. ζ, 87 ἡ δὲ ξυνάγουσα γεραίς νηὶν Ἀθηναίης: Soph. CE. C. 1562 ἐξανύσαι νεκρῶν πλάκα (Dind. ἐκτανύσαι): Od. γ, 162 οἱ μὲν ἀποστρέφοντες ἔβαν νέας ἀμφιελίσσας: Il. α, 317 κνίσση δ' οὐρανὸν ἴκε: Od. α, 176 πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ: Od. β, 337 θάλαμον κατεβήσατο: Od. ι, 351 σχετίλει, πῶς κέν τις σε καὶ ὕστερον ἄλλος ἴκοιτο—: Od. ζ, 296 ἰκώμεθα δώματα πατρὸς: Soph. CE. T. 35 ἄστου Καδμείον μολῶν: Id. El. 893 ἤλθον πατρὸς ἀρχαῖον τάφον: Eur. Med. 7 Μήδεια πύργους γῆς

<sup>a</sup> Bremi ad loc.

ἐπλευσ' Ἰωλκίας : Ibid. 12 φνυγῇ—ἀφίκετο χθόνα : cf. 680. 682. 920. 1143. Id. Rhés. 289 δρυμὸν μολών. So perhaps we might explain ἰκνεῖσθαι τινα, *to belong to a person* ; as, Hdt. IX. 26 ἡμέας ἰκνέεται ; (but for a better way see §. 674.) So active verbs of *causing motion* ; as, Eur. Alc. 457 πέμψαι σε φάος, *to send you to the light* ; Il. ε, 291 βέλος δ' ἵθυεν Ἀθήνη ρίνα ; and these verbs have two accusatives, but these are not to be confounded with the double accusatives properly so called.

*Obs.* 1. All these verbs may be joined with an adverbial accusative, defining the character of the notion, and agreeing with the neuter notion of the verb ; as, Eur. Med. 1164 ἀβρὸν βαίνουσα.

*Obs.* 2. The sense of direction, *to*, contained in these verbs is usually (prose always) more definitely marked by the prepos. εἰς, ἀνά, κατὰ, ὑπέρ, ἐπί, περί, ἀμφί, μετά, πρὸς, παρά, ὑπό, ὧς, (see these prepos.) and by the local suffix δέ, as ἀστυδε ἔλθωμεν : cf. Il. ε, 224. So metaphorically Il. ε, 254 μή τι φόβονδ' ἀγόρευε, *do not urge me to flight by your words*, and so Il. κ, 268 Σκάνδειανδ' ἄρα δῶκε. See 646. 2.

*Obs.* 3. Those verbs of motion which imply some further notion, as *departure, approach, pursuit, flight*, &c. take naturally a cognate accusative of that notion ; as, Plat. Rep. p. 496 Ε τὴν ἀπαλλαγὴν ἀπαλλάσσεται : Arist. Av. 854 προσόδια προσίεναι : Eur. Herc. F. 896 κυναγετεὶ διωγμόν : Id. Hel. 21 διωγμὰ φεύγων : Plat. Symp. p. 197 D ξυνιέται ξυνόδους. And sometimes we find an adverbial acc. with the other accusatives, as πέμπω σε γῇν τότε (*thus*).

*Obs.* 4. The distinction between the different cognate accusatives given in §. 548. 2., holds good with all verbs, though, for the sake of brevity, they will not in the following pages be classed under their separate heads as before ; it being presumed that they are sufficiently illustrated in the foregoing pages, to enable the reader to determine for himself under which head they fall.

### Verbs of Action.

§. 560. Any notion of *doing* implies—

*The Agent and his operation,*

πράττω.

*The Deed or thing done.*

πράγμα or τοῦτο.

So that all verbs of *doing* may have an accusative of the coincident notion of the deed, or thing done.

*Obs.* In most verbs which express indefinite production or action, the cognate or equivalent accus. is added to give to the verb a definite sense ; as, ποιῶ τείχος, or δόμον=ποίημα ; πράττω τάφον, or εἰρήνην=πράγμα.

1. Πράττω, ἐργάζομαι, ῥέζω, σπεύδω and σπουδάζω (*to do eagerly*) πραγματεύομαι &c. :

Plat. Lach. p. 179 D πράγματα ἔπραττον, then ταῦτα, ἀριστα, πολιτικά, κοινὰ &c. (sc. πράγματα) πράττειν : Eur. Alc. 97 πράττειν τάφον : Xen. πράττειν εἰρήνην : Hes. Op. 404 χρῆμα πρήξεις : Arist. Ran. 615 ποιήσω πρᾶγμα : Hdt. VI. 2 πρήσσειν πρήγματα : Eur. Hec. 1122 τοῦργον εἰργασαί : Il. ω, 733 ἔργα ἐργάζοιο : cf. Soph. Ant. 1228. Od. ρ, 321 ἐναίσιμα ἐργάζεσθαι : Od. ω, 457 ἔργον ἔρεζον : Eur. And. 838 τόλμαν ἄν (=τολμηρὸν ἔργον δ) ἔρεξα : Soph. Phil. 1206 παλάμαν ῥέξης : Il. λ, 502 μέρμερα ῥέζων : Od. σ, 138



πολλὰ ἀτάσθαλα ἔρεξα: Eur. Ion. 448 σπυδόντες ἡδονάς: Æsch. Ag. 151 σπυδομένα θυσίαν: Eur. Supp. 161 εὐψυχίαν ἱσπευσας: Id. Iph. T. 200 σπυδεὶ ἀσπυδαστα: Id. Hel. 1629 μεγάλη σπυδεὶς κακά: Plat. Gorg. p. 481 Β ταῦτα σπυδάζει: Id. Soph. p. 259 C οὐκ ἄξια ἱσπυδακάς: Xen. Apol. VIII. 17 σπυδάζοντα τὰ ἑαυτοῦ ἡδέα. So χράομαι as expressing an action has not unfrequently an adverbial accusative; as, Thuc. II. 15 ἄξια ἐχρῶντο, *for the most important uses*: cf. Hdt. I. 210; II. 95. 106: Demosth. 49. 10: so Luke ii. 8 φυλάσσοντας φυλακάς<sup>a</sup>.

2. Verbs of *accomplishing, confirming, bringing to an end, finishing, beginning (to do), endeavouring (to do), daring, &c.*: ἀνω, ἀνώ, ἀνύτω, περάω, πράσσω, περαίνω, τελῶ, τελευτάω, τολμῶ, &c.

Arist. Aves 439 διδῶνται διαθήκην: Æsch. Ag. 1471 κρατύνεις κράτος, *confirmest thy power*: Od. γ, 490 ἦνον δδόν: Eur. Herc. Fur. 576 αὐτοὺς (sc. πόνοῦς) ἦνυσα: Æsch. Pers. 748 κέλεθον ἦνυσεν: Id. P. V. 700 χρεῖαν ἦνύσασθε: Soph. Œ. R. 1530 τέρμα βίου περάσῃ: Eur. Iph. A. 19 ἐξεπέρασε βίον: Od. ν, 83 πράσσειν κέλεθον: Od. ι, 491 πράσσειν ἄλα: Soph. Aj. 22 πῶγος περάνας: Thuc. II. 114 πράξαντες λῆψιν τῆς πόλεως=πῶγας: Soph. Trach. 79 τελευτὴν τοῦ βίου τελείν: Id. Ant. 1114 βίον τελείν: Id. El. 726 τελοῦντες ἔβδωμον δρόμον: Od. β, 280 τελευτήσαι ἔργα, so ταῦτα τελευτᾷν: Arist. Plut. 419 τόλμημα τολμάτων: Soph. Elect. 471 πείραν (=τολμάν) τολμήσειν: Eur. Ion 976 τὰ δυνατὰ τόλμησον: Id. Hec. 1123 ἔτλης τόλμαν: Id. Herc. F. 1184 τλᾶς αἶμα=αἰματηρὸν ἔργον: Æsch. Ag. 1231 τοιαῦτα τολμᾷ. Plat. Tim. 36 E ἀρχὴν ἤρξατο. So Plat. Legg. p. 797 Β καινοτομεῖν τι νέον. So Thuc. σπονδὰς σπένδεται: Hdt. VII. 148 σπεισάμενοι εἰρήνην, so τέμνειν (to make by sacrifice) ὅρκια πιστά, συνθεσίας, φιλότητα, Homer. So Hdt. VI. 63 ὅρκους ἐπῆλασαν.

3. Verbs of *serving, doing good or ill to others, &c.* take an accus. of the good or harm done; Eur. Med. 620 πάνθ' ὑπουργεῖν σοι: Id. Alc. 845 Ἀδμήτῃ ὑπουργήσαι χάριν.

4. Verbs of *sacrificing* take an accus. of the sacrifice or that wherein it consists, the offering, victim, &c.: θύω, ῥέζω &c.

Eur. Iph. A. 721 θύσας θύματα: Od. α, 291 κτῆρα κτερεῖζιν: ξ, 94 ἱερῆ-σουσ' ἱερῆιον: Hdt. VIII. 99 ἐθυμῶν θυμῆματα: Plat. Rep. p. 362 C θυσίας θύειν: Od. ξ, 446 θύσε ἄργματα θεοῖς: Æsch. Eum. 108 δείπνα ἔθυον: Eur. Iph. T. 1332 θύουσα φλόγα=θυσίαν φλογός: Æsch. Ag. 1417 ἔθυσε παῖδα: Arist. Av. 922 τὴν δεκάτην θύω=θυσίαν τῆς δεκάτης σελήνης, so εὐαγγελία, διαβατήρια (θύματα) θύειν: Od. γ, 5 ἱερὰ ῥέζον: Il. ψ, 206 ῥέζουσι ἑκατόμβας: Soph. Trach. 288 θύματα ῥέζη.

5. So verbs of *celebrating feasts, &c.*: Hdt. I. 147 ἄγουσι ὀρτήν.

§. 561. Verbs of *learning, concluding, studying, practising, being in the habit of, &c.*: μαθάνω, ἀσκῶ, μελετάω, ἐπιτηδεύω, νομίζω, to have a custom, &c.:

Soph. Trach. 450 μάθησιν ἐκμανθάνεις, so μαθάνειν τι=μάθησιν: Plat. Lach. p. 184 E στάδιον ἀσκεῖν: Id. Legg. p. 795 Β παγκράτιον ἡσκηκώς:

<sup>a</sup> So if in Soph. Antigone we read δίκαια, it may be joined with χρῆσθαι as the accusative, "treating him justly." So Il. τ, 262 οὐτ' ἐνὶ πρὸφασιν κεχρημένος, we

must supply αὐτῇ, and take πρόφασιν ἐνὶ πρὸφασιν as the accusative in apposition after the analogy of χάριν, δικήν, see §. 580.

Id. Gorg. 527 δικαιοσύνην καὶ ἄλλην ἀρετὴν (= ἄσκησιν ἀρετῆς) ἀσχοῦντας : Demosth. 799, 13 ἀσχοῦντες φθόνον : Æsch. P. V. 1066 κακότητ' ἀσκεῖν : Eur. Hel. 1149 ἔρωτας, ἀπάτας, δόλια τ' ἐξευρήματα ἀσχοῦσα : Xen. Cyr. I. 5, 7 πολεμικά ἀσκεῖν : Hdt. II. 77 μνήμην ἐπασκεῖν : Plat. Gorg. 511 C μελετᾶν τέχνας = μελέτας : Demosth. 1129, 9 μελετᾶν τὴν ἀπολογίαν : Xen. Cyr. II. 3, 1 μελετᾶν τὰς τάξεις : Plat. Apol. 28 B ἐπιτήδευμα ἐπιτηδεύσας : Thuc. VI. 54 ἐπιτήδευσαν ἀρετὴν : Hdt. II. 51 ταῦτα Ἕλληνες νενομίκασι : cf. ch. 92 : so ch. 42 φώνην νομίζουσι : ch. 64 ἐορτὴν νενομίκασι : Id. I. 142 γλῶσσαν τὴν αὐτὴν νενομίκασι.

§. 562. 1. Verbs of *eating, drinking, &c.* take an accusative of the cognate notion or its equivalent—*food or thing eaten—drink or thing drunk* : βόσκομαι, νέμομαι, δειπνέω, βιβρώσκω, ἔδω, ἐσθίω, πατέομαι, φάγω, σιτέομαι, τρώγω, πίνω, ροφέω, δαίνυμαι &c. :

Hom. Od. ι, 354 ποτὸν πίνων : Æschin. II. 13 δειπνῶν πολυτελὴ δείπνα : Xen. Cyr. I. 2, 11 ἄριστον δειπνήσαντες : Id. Symp. I. 11 τὰλλότρια δειπνεῖν : Il. χ, 94 βεβρωκὼς φάρμακα : Æsch. Theb. 1035 σάρκας πάσσονται : Od. ι, 84 εἶδαρ ἔδουσι : Il. ε, 341 σῖτον ἔδουσι : Id. δ, 345 κρέα ἔδμεναι : Il. ο, 636 βοῦν ἔδει : metaph. οἶκον, κτήματα, θυμὸν ἔδειν : Od. κ, 460 ἐσθίετε βρώμην : Od. υ, 19 ἐταίρους ἦσθιε : Il. α, 464 σπλάγχν' ἐπάσαντο : So Il. φ, 76 Δημητῆρος ἀκτῆν : Od. ι, 94 φάγοι καρπὸν : Od. δ, 33 ξεινήϊα φαγόντε : Arist. Eq. 412 κυνὸς βορὰν σιτούμενος : Theocr. XXV. 8 βόσκεισθαι βόσιν : Hdt. I. 78 νομάς νέμεσθαι : Arist. Ach. 801 τρώγοις ἂν ἐρεβίνθους : so οἶνον, αἶμα, πίνειν : Theocr. XVIII. 11 πολλὸν ἔπινες (οἶνον) : Eur. Cyc. 569 ὅστις ἂν πῖνῃ πολύν : Arist. Vesp. 814 φακὴν ροφήσομαι : Id. Ach. 278 εἰρήνης ροφήσει τρυβλίον (= εἰρήνην ἐκ τρυβλίου) : Il. ω, 802 δαίνυντο δαῖτα : So Il. ψ, 201 εἰλαπίνην δαίνυντο : Il. τ, 299 δαΐσειν γάμον = γάμον δαῖτα : Il. ι, 531 θεοὶ δαίνυνθ' ἐκατόμβας : Eur. Iph. Aul. 123 δαΐσομεν ὕμεναιους : Od. ι, 162 δαινύμενοι κρέα.

2. Verbs of *putting on, &c.* take an accusative of the *dress*, or that wherein it consists : Il. σ, 517 ἔλματα ἔσθην.

§. 563. 1. Verbs of *labouring, undertaking, toiling, playing, contending in games, enduring labour, &c.* take an accus. of the *labour, &c.* or that wherein it consists : πονέω, μοχθέω, μογέω, τλῆμι, τολμάω, καρτερέω, ἀθλεύω, ἀγωνίζομαι, ἀμιλλάομαι, παλαίω, τρέχω, παίζω &c. ;

Plat. Rep. 410 B πόνους πονήσει : cf. Æsch. Pers. 682. Eur. Hec. 779, Orest. 1613. Arist. Pax 150. Demosth. 1443, 23. Plat. Rep. 410 B γυμνάσια (= πόνους) ποιήσει : Eur. Hipp. 1369 ἐπόνησα μόχθους : Id. Iph. A. 213 ἀμιλλαν ἐπώνει : Æsch. P. V. 44 τὰ μῆδεν ὠφελούντα μὴ πόνει μάτην : Eur. Supp. 577 πονοῦσα πολλά : Id. Andr. 134 μόχθον μοχθεῖς : Xen. Ec. XVIII. 2 πόνον μοχθοῦσι : Id. Apol. II. 1, 7 τᾶλλα πάντα μοχθήσουσι : Eur. Phœn. 1666 μάταια μοχθεῖς : Eur. Hec. 815 μοχθοῦμεν μαθήματα : Od. δ, 170 ἐμόγησεν ἀέθλους : Od. π, 19 ἀλγεα μογήσῃ : Il. α, 162 πᾶλλ' ἐμόγησα : Eur. Hel. 603 πόνους τλῆναι : Id. Phœn. 1514 ἄχεα ἔτλα : Ibid. 192 δουλοσύναν τλαίην : Id. Herc. F. 1250 πολλὰ τλᾶσα : Id. Iph. T. 115 τολμῶσι πόνους : Æsch. P. V. 143 δχήσω φρουράν. So Eur. Alc. 1071 καρτερεῖν (= καρτερῶς τλῆναι) θεοῦ δόσιν : Id. Supp. 317 ἀθλήσας πόνον : Id. Orest.

1124 ἀγωνιούμεθα ἀγῶνα : cf. Alc. 647. Suppl. 427. Arist. Ach. 481, &c. Hdt. V. 22 ἀγωνίζεσθαι στάδιον (= ἀγῶνα σταδίου) : cf. Xen. Anab. IV. 8, 20. Arist. Eq. 617 πῶς τὸ πρᾶγμ' ἡγωνίσω : Demosth. 653, 25 γραφὴν ἀγωνίζεσθαι : Ibid. 194, 5 ἀγωνίζεσθαι κίνδυνον : Xen. Anab. IV. 8, 7 κάλλιστα ἀγωνιούνται, 80 ἀμιλλᾶσθαι στάδιον, δίαυλον, λόγον : Eur. Hipp. 971 ταῦτα ἀμιλλώμαι : Id. Hec. 271 ἀμιλλώμαι λόγον : Il. ψ, 733 τρίτον ἐπάλαιον : Plat. Men. 94 C ἐπάλαισαν κάλλιστα : Hdt. VIII. 102 ἀγῶνας δραμεῖν : Id. IX. 74 περὶ τοῦ παντὸς δρόμον θέοντες. So θεῖν τὸν περὶ ψυχῆς, 80 περὶ σωτηρίας &c. (sc. δρόμον), 80 τρέχω τὸν περὶ &c. : Soph. Ant. 987 ἡρόμην πόνον : Id. Trach. 80 ἄθλον ἄρας : Plat. Parm. 137 B παιδίαν παίζειν : Arist. Pac. 816 ζύμπαιζε τὴν ἐορτὴν : Xen. Cyr. VI. 1, 4 τοιαῦτα ἐπαίzen : Pind. Nem. III. 46 ἀθύρων μεγάλα ἔργα. So Arist. Ach. 90 ταῦτ' ἐφενάκιζες.

2. Verbs of *carrying*, &c. take an accusative of the *burden*, or that wherein it consists, as φέρω ἄχθος.

§. 564. Verbs of *fighting*, *contending*, *going to war*, *going on an expedition*, *being victorious*, &c. take an accus. of the *war* or *victory*, &c. or that wherein it consists : μάχομαι, πολεμέω, πολεμίζω, ἐρίζω, στρατεύω, στρατεύομαι, νικῶ &c. ; as,

Il. μ, 175 μάχην ἐμάχοντο : cf. ο, 673, σ, 533. Xen. Ages. V. 5. Plat. Theæt. 123 A τοιαῦτα μάχεται : Eur. Phoen. 1574 μαρναμένους κοινὸν ἐνυάλιον : Æsch. Theb. 545 κατηλεύσειν μάχην = κατήλου μάχην μαχεῖσθαι : Arist. Ran. 191 νεναυμάχηκε τὴν περὶ τῶν κρεῶν : Plat. Rep. 551 D πόλεμον πολεμεῖν : Il. γ, 433 πόλεμον πολεμίζω : Theocr. V. 23 ἔριν ἤρισε : Hes. Theog. 534 ἐρίζετο βουλᾶς = ἔριν βουλῆς : Il. I. 389 κάλλος (= ἔριν κάλλους) ἐρίζοι : Demosth. 515, 15 στρατείας ἐστρατευμένος : cf. Æschin. 50, 39. Isæus. 76, 10. Thuc. I. 112 τὸν ἱερὸν πόλεμον ἐστράτευσαν : Xen. Ages. VI. 3 ὅσα ἐστρατεύσατο. So Demosth. 1353 ἐξελθὼν στρατεῖαν : Od. λ, 544 νίκης ἦν νίκησα. Cf. Eur. Suppl. 1060. Il. δ, 389 πάντα (sc. ἀεθλα) ἐνικά : Eur. Troad. 650 ἃ νικᾶν : Id. Alc. 1030 τὰ μείζονα νικῶσι, 80 κρατέω : Hdt. I. 61 γνῶμην κρατήσαντος (see *Double Accus.*) : Thuc. I. 126 Ὀλύμπια νικᾶν, 80 στρεφانوῦσθαι Ὀλύμπια, 80 νικᾶν γνῶμην : Id. VII. 67 νικᾶν ναυμαχίας : Plat. Legg. 964 C ἀρετὴν νικᾶν : Hdt. I. 175 νικᾶν ψήφισμα : Æschin. 66. 8 νικήσασι μάχην.

§. 565. Verbs of *being wrong*, *impious*, *pious*, &c. take an accus. of the *impiety*, *error*, or that wherein it consists : ἀσεβέω, εὐσεβέω, ἀμαρτάνω, ἀμπακέω &c. ; as,

Plat. Legg. 910 ἀσεβήσας ἀσέβημα : Soph. Phil. 1441 εὐσεβεῖν τὰ πρὸς θεοῦς : Eur. Hipp. 320 τιν' ἡμάρτηκεν ἀμαρτίαν : Æschin. 26, 22 γυναικεία ἀμαρτήματα ἀμαρτάνειν : cf. Lys. 189, 2. Plat. Legg. 730 A. Soph. Aj. 1096 ἀμαρτάνουσιν ἔπη : Arist. Pax 657 ἡμάρτομεν ταῦτα : Od. χ, 154 τόδε ἡμβροτον : Xen. Cyr. III. 1, 22 ἀνθρώπινα ἀμαρτάνειν : Æsch. Ag. 1212 τὰδ' ἡμπακον. So Livy X. 10 noxam nocuerunt.

*Obs.* The object of these verbs is generally denoted by εἰς or περὶ. Instrum. dat. as cause of error, is also used : Plat. ῥήμασι ἀμάρτη. In Xen. Hell. I. 7, 10 ἀμαρτάνω is used with accus. of object. So Æsch. Eum. 260 ἀσεβεῖν in the transitive sense of *dishonouring*.

§. 566. 1. Verbs of *saying*, *telling*, *uttering*, *proclaiming*, &c. or

verbs which imply these notions, take an accus. of the *word, tale, &c.* or that wherein it consists: αἰνέω, ἀγγέλλω, κηρύσσω &c. ;

Soph. Phil. 1380 αἶνον αἰνέσας : Arist. Ach. 1083 ἀγγελίαν ἤγγειλε : Æsch. Choeph. 882 ἀκραντα βάζω : Id. Pers. 593 ἐλευθερα βάζειν : Hom. βάζειν πεπνυμένα, ἀνεμόλια, νήπια : Od. υ, 100 φάσθαι φήμην : Il. β, 100 φάσθαι ἔπος : Æsch. Choeph. 93 φάσκω τοῦπος : Il. σ, 17 φάτο ἀγγελίην : Il. α, 106 εἶπας ἔπος : cf. Soph. Aj. 128. Æsch. Ag. 1047 λέγουσα λόγον : Il. β, 788 ἀγορὰς ἀγορεύειν : Arist. Ach. 299 λέγε λόγον. Plat. Ion p. 538 B &c. Soph. Aj. 1153 εἶπε λόγον : Il. α, 552 εἶπας μῦθον : Demosth. p. 406, 11 ῥήματα εἶπεν : Od. θ, 555 εἰπὲ ὄνομα=ἔπος : Eur. Orest. 415 μὴ “θάνατον” εἶπης : Pind. Nem. IX. 34 ζεῖπα ἄπιστον : Eur. Iph. Aul. 448 ἀολβα εἶπεν : Demosth. p. 226, 18 δυσχερὲς εἶπεν : Æsch. Pers. 122 ἀπύων ἔπος : Eur. Suppl. 800 στεναγμὸν ἀύσατε : Od. α, 273 φράζειν μῦθον : Od. γ, 140 μῦθον μυθεῖσθην : Od. ε, 16 ὄνομα μυθήσομαι : Il. υ, 202 κερτομίας μυθήσασθαι : Il. ζ, 382 ἀληθεία μυθήσασθαι : Æsch. Suppl. 277. Eur. Med. 321 λόγους λέγε : Plat. Rep. p. 463 Ε ἐλέγομεν ῥῆμα : Ibid. p. 393 Β λέγῃ ῥῆσιν : Od. τ, 303 λέγων ἐτύμοισιν ὁμοία : Æsch. Ag. 625 οὐ ψευδῇ λέγω : Eur. Med. 316 λέγεις ἀκούσαι μαλθακά : Il. β, 182 θεὰς ὅπα φωνήσασα : Soph. El. 329 φωνεῖς φάτιν : Id. CE. C. 624 αὐδᾶν ἔπη : Demosth. p. 400, 17 ταῦτα τραγωδεῖ : Plat. Rep. p. 600 D “Ὀμηρον (=Ὀμήρου ἔπη) ῥαψωδεῖν : Id. Ion p. 633 C ἃ ῥαψωδεῖ. So Arist. Ach. 655 κωμωδήσει τὰ δίκαια : Plat. Crat. 414 C τραγωδεῖν τὰ ὀνόματα : Eur. Hipp. 585 γεγωνεῖν ὅπα : Demosth. p. 657, 3 δημηγορεῖν λόγον : Ibid. p. 441, 6 ἐκέينو δεδημηγορηκώς : Æschin. p. 83, 37 ῥῆμα φθεγξάμενοι : Æsch. P. V. 33 φθέγγε γόνους=φθογγῇ γών : φθέγγεσθαι ταπεινόν, ἀσθενές : Eur. Med. 1307 ἐφθέγγε λόγους : Id. Iph. T. 1385 βοὴν (βοῇ Dind.) ἐφθέγγατο : Arist. Ran. 247 χορείαν ἐφθεγξάμεσθα : Æschin. p. 387, 23 κηρύσσει κήρυγμα : Æsch. Agam. 1349 κηρύσσειν βοήν : Il. ρ, 701 κακὸν ἔπος ἀγγελέοντα : Demosth. p. 849 μαρτυρίαν ἐμαρτύρησεν : Hdt. III. 147 ἐντολὰς ἐνετείλατο : Æsch. Eum. 716 μαντεῖα μαντεύσει : cf. Æschin. p. 68, 41. Eur. Ion 346 ταῦτα καὶ μαντεύομαι : Ibid. 100 φήμας μαντεύεσθε : Il. τ, 420 θάνατον μαντεύεται. So Hdt. χρᾶ τὰδε : Plat. Pol. p. 493 Α ἀληθέστατα μαντεύει : Soph. Aj. 770 ἐκόμπει μῦθον : Ibid. 1230 ὑψήλ' ἐκόμπεις : Æsch. P. V. 78 ὁμοία γηρύεται : Hdt. 55 αἰνίσσεσθαι (=ἡνιγμένως λέγειν) ἔπεα : Plat. Lys. p. 214 D τοῦτο (αἰνγμα) αἰνίσκονται : Xen. Anab. IV. 4, 10 ἀληθεύουσα τοιαῦτα. So Plat. Apol. p. 19 C φλαυρίαν φλαυροῦντα : Eur. Ion 800 ὀνομάζει ὄνομα.

So accus. cognate to the notion implied in the verb : Soph. Trach. 753 σιγᾷ (=οὐ λέγει) λόγον : Æsch. P. V. 106 σιγᾶν τύχας : Eur. Ion 868. Plat. Theæt. p. 161 C τὸ δ' ἐμὸν σιγᾷ : Æschin. p. 15, 19 σιγᾶν τὴν ἑαυτοῦ συμφορὰν : Eur. Frag. σιωπᾶν τὰ δίκαια : Æsch. Ag. 920 βοάμα προσχάνης=κεκηνὼς βοᾷς : Soph. Aj. 1227 χανεῖν (=κεκηνὼς λέγειν, *to speak open-mouthed*) ῥήματα ; so ῥήγνυμι, *to speak with an effort* : Hdt. I. 85 ἔρρηξε (ἐξαπίνως ἐφώνησε) φωνήν α.

2. Verbs of *praying, vowing, promising, imprecating, swearing, cursing, threatening, reproaching, ordering, &c.* take an accus. of

\* So possibly in Soph. Ant. 858 οἶκον depends on the notion of λέγων implied in, or rather paraphrased by, ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας.

the *prayer*, &c. or that wherein it consists : εὐχομαι, εὐχετάω, λίσσομαι, ἀρώμαι &c. ;

Eur. Iph. T. 629 εὐχὴν ἡῤῥω : cf. Plat. Alc. p. 148 C. Legg. p. 909 E θυσίας εὐχεσθαι : Id. Alc. p. 141 A κακὰ εὐχεσθαι : Il. γ, 274 μεγάλ' εὐχετο : so Il. θ, 347 μεγάλα εὐχετόωντο : Il. ν, 219 ἀπειλαὶ τὰς ἀπειλῶν : Arist. Ach. 228 τί τοῦτο ἀπειλεῖ τοῦτος : Eur. Med. 153 τόδε λίσσου : Ibid. 607 ἀρὰς ἀρωμένη : cf. Phoen. 67. Od. β, 135 ἀρήσεται Ἑριννύς : Æsch. Theb. 633 ἀράται τύχας : Eur. Rhes. 505 πολλὰ κακὰ ἥρατο : Hom. πολλὰ ἥρατο : Eur. Orest. 673 ἱκετεύω τάδε : Plat. Legg. p. 800 βλασφημεῖν βλασφημίαν : Il. β, 255 ἀλκὴν μοι ὀνειδίσας : Od. σ, 379 γαστέρα ὀνειδίζων : Æsch. Choeph. 917 τοῖτ' ὀνειδίσαι : Soph. Cē. C. 754 ὀνειδος ὀνειδισα : cf. Id. Phil. 523. Eur. Andr. 978 ὀνειδίζειν τὰς θεοὺς ἐμοί : Id. Orest. 4 οὐκ ὀνειδίζω τύχας : Soph. Aj. 243 δεινὰς κακὰ ῥήματα : Plat. Legg. p. 706 D αὐτῷ λοιδορεῖ τὸν Ἀγαμέμνονα : Il. ε, 528 πολλὰ κελεύων : Plat. Conv. p. 183 A ὅρκους δμνῦναι : Il. τ, 133 ὅμοσεν ὅρκον, so ὅμνυμι πάσας τὰς θεοὺς = ὅρκον : Thuc. V. 24 ὅρκον ὅμνουν : Arist. Ran. 140 ὅρκον ὅμοσεν : Il. ξ, 271 ὁμοσσον ἀάστον Στυγὸς ὕδωρ. So Hdt. VI. 74 ἐξορκοῦν Στυγὸς ὕδωρ : Id. IV. 172 δμνύουσι τοὺς παρὰ σφίσι ἀνδρας δικαιοτάτους : Eur. Orest. 1517 τὴν ἐμὴν ψυχὴν κατόμοσ', ἣν ἂν εὐορκοῖμ' ἐγώ : Id. Hipp. 713 ὅμνυμι σεμνὴν Ἀρτεμιν. So frequently without the verb which is readily supplied by the mind : Soph. Antig. 758 οὔ, τὸν Ὀλυμπον, hence μά, οὐ μά, ναὶ μά, μή, νῆ Δία, ναὶ μά Δία, &c.

Obs. 1. The instrumental dative is sometimes used after verbs of swearing : Arist. Nub. 248 τῷ γὰρ ὅμνυτ' ; ἡ σιδαρείουν.

3. Verbs of *singing, shouting, groaning, sounding*, &c. take an accus. of the *song*, or that wherein it consists :

Æsch. Ag. 1191 ὕμνοισι ὕμνον : Arist. Nub. 970 κάμψειεν καμπήν : Ibid. 1155 βοάσσομαι βοάν. So Æsch. Ag. 1349 κηρύσσειν βοήν : Eur. Med. 543 ὕμνησαι μέλος : Plat. Legg. p. 870 E νόμον ὕμνείν : Id. p. 822 C φήμην ὕμνοῦντων : Eur. Iph. T. 183 μούσαν τὰν ὕμνεί : Id. Herc. F. 687 παῖδ' ὕμνοισι : Id. Troad. 385 ὕμνησει κακὰ : Æsch. Ag. 990 ὕμνωδεὶ θρήνον : Id. Choeph. 385 ἐφ' ὕμνησαι ὀλολυγμόν : Il. ζ, 570 ἱμερόεν κιθάρει : Æsch. P. V. 574 ὀτοβεῖ νόμον : Id. Ag. 1445 μέλψασα γόνον : Eur. Med. 148 ἰαχὰν οἶαν μέλπει : Id. Cycl. 70 πῶδ' ὀν μέλπω ; Id. Ion 881 κιθάρας ἐν κ' ὀν μέλπων : Soph. Aj. 338 θωῶσσε βοάν : Eur. Hipp. 168 αὐτεον Ἀρτεμιν, the αὐτὴ was "Ἀρτεμις." So Æsch. Ag. 48 κλάζοντες Ἀρη. So Soph. Ant. 110 ὄν (sc. Ἀργόθεν φῶτα) Πολυνείκης κλάζων, the cry was as it were, "Argos for ever : " Arist. Av. 60 βοῶν τὸν δεσπότην, the βοή was "ὦ Δεσπότη : " Æsch. Pers. 13 βαῦζει ἄνδρα, the shout was "ἀνὴρ : " Soph. Aj. 73 Αἶαντα φωνῶ, the φωνή was "Αἶας : " Æsch. Eum. 189 λευσμόν τε καὶ μύζουσιν οἰκτισμόν πολλόν, they groan forth "death by stoning," ("λέετε ἡμᾶς") and many cries of "pity," ("οἰκτίετε : ") Id. 828 ἐπαύσας πατρὸς αὐδάν, the αὐδή was "πατήρ." So Æsch. Choeph. 655 τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ, (the cry was "ἐκπέρα, ἐκπέρα ἐκπέρα : ") Soph. Ant. 133 νίκην ἀλαλάζει : Æsch. Eum. 510 ἔπος θροοῦμενος : Id. Ag. 1141 θροεῖς νόμον : Soph. Aj. 785 θροεῖ ἔπη : Id. Ant. 1287 θροεῖς λόγον : Eur. Orest. 1248 θροεῖς αὐδάν : Soph. Cē. C. 1245 θάνατον θροεῖ : Æsch. Choeph. 35 ἀμβόαμα ἔλακε : Od. μ, 85 δεινὸν λελακυῖα : Æsch. P. V. 406 στονόεν λέλακε : Id. Supp. 789 τῷζε ὀμφάν : Id. Pers. 280 τῷζε βοάν : Arist. Eq. 490 κραγὸν κεκραῖεται : Æsch. Frag. 265 κέκραγα μέλος : Il. π, 88 ὀξέα κεκληγῶς : Il. σ, 280 μακρὰ μεμυκῶς : Il. β,

314 ἐλεεινὰ τετριγώτας : Eur. Alc. 760 ἄμουσ' ὕλακτων : Soph. Trach. 867 κωκυτὸν ἤχει : Eur. Rhés. 308 ἐκτύπει φόβον : Il. ρ, 593 μεγάλη' ἔκτυπε : Od. δ, 454 ἀζηχὲς μερακυῖαν : Æsch. Theb. 867 ὕμνον ἱαχεῖν : Soph. Trach. 642 ἀχὼν καναχάν : Il. ζ, 468 σμερδαλέα ἰάχων : Pind. Nem. IV. 26 κελάδησε ὕμνον : Eur. El. 716 φθόγγον κελάδει : Id. Hel. 370 βοάν : Pind. Ol. II. 3 κόσμον ἡδυμελῇ κελადῆσομεν : Æsch. Ag. 920 προσχάνης (= κεχηγῶς βοῆς) βόαμα.

4. Verbs of *crying, mourning, groaning forth, lamentation, &c.* take an accus. of the *cry, groan, &c.* or that wherein it consists ;

Il. ω, 722 αἰοιδὴν ἐθρήνεον : Soph. Aj. 317 ἐξώμωξεν οἰμωγὰς : Arist. Av. 213 θρηνεῖν ὕμνους : Æsch. Theb. 78 θρέομαι ἄχῃ : Eur. Orest. 1385 στένω ἄρματιον μέλος : Æsch. Ag. 711 πολυθρήνον ὕμνον στένει : Id. P. V. 433 στένουσιν ἄλγος οἰκτρὸν : Eur. Herc. F. 753 στενάζων φροῖμον φόνον : Id. Phœn. 334 στενάζων ἀράς : Eur. Med. 1184 δεινὸν στενάξατο : Soph. Trach. 51 γουμένην δδύρματα : Æsch. Ag. 1074 ταῦτα ἀνωτότυσας : Arist. Vesp. 555 οἰκτροχοοῦντες φωνήν : Soph. Cē. R. πολλά δακρύσαντα : Eur. Andr. 1201 διάδοχα δακρῶ : Od. ξ, 174 ἄλαστον δδύρομαι : Il. ω, 328 πόλλ' ὀλοφύραμενοι : Il. ψ, 12 ὦμωξεν δ' ἐλεεινά : Il. σ, 37 κωκύσασα ὀξύ : Soph. Phil. 695 ἀποκλαῖω στόνον. So cognate to notion in verb : Æsch. Theb. 855 ἐρέσσετε, *raise, (like the noise of oars,) πύτλον.* So Id. Ag. 1146 ἰὼ, ἰὼ (= στένω) λιγείας μόρον ἀηδόνος.

Obs. Almost all these verbs have the transitive sense of *crying for, lamenting, &c.* and take an accus. of the patient or object ; as, δακρῶ σε : στενάζω σε &c. So also τύπτομαι, κόπτομαι, τίλλομαι (*to mourn for*) τῖνα.

§. 567. Verbs of *setting forth, confessing, agreeing, admitting, yielding, denying, &c.* take an accus. of the *confession, &c.* or that wherein it consists ;

Eur. Orest. 1581 ἄρνει—λυπράν γε τὴν ἄρνησιν : Hdt. VI. 88 συντίθεται προδοσίην : Soph. Phil. 980 ὁμολογῶ τάδε : Plat. Crit. p. 52 A ὁμολογηκῶς ὁμολογίαν : Id. Conv. p. 195 B πολλὰ ἄλλα ὁμολογῶν : Id. Alc. p. 151 B δέχομαι καὶ τοῦτο : Id. Legg. p. 781 A τοῦτο εἰξάντος : Soph. Cē. C. 172 εἰκοντάς δ' αἰεὶ : Æsch. Ag. 1380 τάδ' οὐκ ἀρνήσομαι : Soph. Phil. 118 οὐκ ἂν ἀρνοίμην τὸ δρᾶν : Eur. Ion 1026 ἀρνήσῃ φόνους.

§. 568. Verbs of *deciding, prosecuting, defending, determining, decreeing, accusing, laying to the charge of, blaming, &c.* take an accus. of the *decision, suit, blame, &c.* or that wherein it consists :

Demosth. p. 1280, 23 δίκην δικάζονται : Hdt. V. 25 ἐδίκασαν δίκας. Cf. Arist. Vesp. 414. Plat. Legg. p. 877 D τὴν δίκην κρίνῃ : Æsch. Eum. 682 πρώτας δίκας κρίνοντες : Demosth. p. 632, 24 δικάζειν ψήφισμα. So Soph. Aj. 449 ἐψήφισαν δίκην : Demosth. p. 327, 22 κρίνασαν τὰ πράγματα : Id. p. 744 νομοθετεῖν τὰ αὐτοῖς συμφέροντα : Id. p. 1468 κρίνασης τὸν ἀγῶνα : Id. p. 575, 18 ἐψήφισαντο τὴν βοήθειαν : Id. p. 988, 22 ἔγκλημα διώκουσιν : Id. p. 1270, 3 δίκην διώκειν : Antiph. p. 115, 24 γράφας διώκων : Id. p. 310 γράφην φεύγειν : Id. p. 1184 φεύγει δίκην : Isæus p. 37, 16 παρανομίαν κατηγοροῦσι : Demosth. p. 366, 21 κατηγορεῖν εὐθύνας : Thuc. III. 42 προσκατηγοροῦντες ἐπίδειξιν : Plat. Gorg. p. 491 ταῦτα κατηγορεῖς : Id. Legg. p. 636 C Κρητῶν τὸν περὶ τὸν Γανυμήδη μῦθον κατηγοροῦμεν : Arist. Vesp. 489 πρᾶγμα κατηγορή : Ibid. 106 τιμῶν τὴν μακράν : Id. Plut. 10 μέμψιν μέμφε-

σθαι, or μέμψεσθαι τι=μίμψιν : Hdt. VI. 88 μεμψόμενος τὴν ἑαυτῶν ἐξέλασιν : Eur. Med. 215 μή μοι τι μέμψησθε : Arist. Pac. 643 ἅπτα διαβάλοι : Soph. Phil. 327 ἐγκαλεῖν χόλον=ἐγκλημα χόλου, *the fault of your anger*<sup>a</sup> : Cē. R. 702 ἐγκαλεῖν νεῖκος.

### Verbs of Production, or Effect.

§. 569. The notion of producing implies—

*The agent and his operation,—ποιέω.*

*The effect, production, or thing produced,—ποίημα (τεῖχος).*

Hence all verbs of producing, or which imply production, have an accus. of this effect. This is not generally the cognate subst., but the cognate or equivalent notion, defining the particular nature of the production.

1. Verbs of *making, forming, building, founding, contriving, plotting, inventing, preparing, &c.* : ποιεῶ, τεύχω, δέμω, πλέκω, πύσσω, ράπτω, ἐλαύνω, (*to work by beating, or to build in a line*) τειχέω, τειχιζῶ, πλινθεύω, σκευάζω, οἰκίζω, ἀρτύω, τεκταίνω, κτίζω, ξέω, ξύω, ἐτοιμάζω, πονέω, μηχανάομαι, ὁδοποιῶ &c. :

Il. v. 147 τεῖχος (=ποίημα) ἐποιοῦν : Il. θ. 195 τεύχων θώρηκα : Od. δ. 174 δώματ' ἔτευξε : Metaphorically τεύχειν δόλους, βοήν, ἄλγος &c. : Od. ζ. 9 ἐδείματο οἶκους (δόμον) : Il. ψ. 192 θάλαμον δέμον, 80 τεῖχος, πύργον &c. : Eur. Ion 826 ἐπλεκε πλοκάς : Metaph. πλέκων λόγους &c. : Od. α. 439 πτύσασα χιτῶνα : Hdt. VI. 1 ὑπόδημα ἔραψας : Metaph. κακόν, θάνατον, δόλον, &c. : Il. μ. 296 ἐλαύνειν ἀσπίδα : ἐλαύνειν τεῖχος, σταύρους : Il. ι. ἔγγον : Pind. αἰλακας : Arist. Ach. 995 ὄρχον : Hdt. IX. 7 τεῖχος τὸ ἐτείχεον : Il. η. 449 τεῖχος ἐτειχίσαντο : Thuc. VI. 75. Hdt. VI. 100 ἐσκευάζοντο προδοσίαν : Plat. Crat. p. 424 E ὅταν ἀνδρεῖκελον σκευάζωσιν. So middle : Demosth. p. 319, 3 κατηγορίαν συνεσκευασμένον : 80 πέμπειν πομπήν, *to set forward the procession*, 80 πέμπειν ἐορτήν, Παναθήναια. So Hdt. V. 64 στόλον στείλαντες. So Pind. πλόον στέλλειν, cf. Soph. Aj. 1045 : Hdt. III. 52 πλοῖον στέλλειν : Od. ξ. 648 ἐννέα νῆας ἔστειλα : Pass. Hdt. VII. 62 ἐσταλμένος σκευήν : Il. ω. 190 ὅπλισον ἦτα : Il. α. 86 ὀπλίσσατε δόρπον : Plat. Rep. p. 453 B οἰκίσαι πόλιν : Il. λ. 438 δόλον ἤρτυε : Il. ο. 303 ἀρτυνέουσιν ἕδνα : Od. δ. 771 γάμον ἀρτύνει, 80 βουλὴν, ψεύδεα &c. : Il. ε. 62 τεκτήνατο νῆας : Metaph. μήτιν : Od. λ. 262 Θήβης ἔδος ἔκτισαν : Æsch. P. V. 814 κτίσαι ἀποικίας : Soph. Ant. 1101 κτίζειν τάφον : Od. φ. 44 οὐδὲν ἔξεν : Il. ξ. 179 ἑανὸν ἔψυσε : Eur. Alc. 364 δῶμ' ἐτοίμαζε : Il. ψ. 245 τύμβον πονέεσθαι : Xen. Cyr. I. 6, 19 μηχανὰς ἐμηχάνω : Ibid. I. 6, 10 μηχανᾶσθαι πόρον : Il. θ. 117 τάδε τεῖχεα μηχανόωντο : Æschin. p. 13, 24 μηχανᾶσθαι τὴν ἀπολογίαν : 80 ποιεῖν, *to write or compose*. So Demosth. πρεσβεύειν εἰρήνην, *to bring about a peace by an embassy*. Xen. Anab. IV. 8, 6 τὴν ὁδὸν ὠδοποιοῦν : cf. Ibid. V. 1, 7. Plat. Phædr. p. 230 D φάρμακον εὐρηκέναι : Demosth. p. 187, 27 εὐρίσκειν λόγον : Eur. Andr. 28 πολλὰς ἀν' εὐρύας μηχανὰς : Æsch. P. V. 58 εὐρεῖν πόρους.

*Obs.* Οἰκίζω has two transitive senses : *to settle*, as οἰκίζειν τινά and *to occupy by a settlement*, as οἰκίζειν τὴν γῆν ; 80 also κτίζειν τὴν γῆν.

<sup>a</sup> Herm. ad loc.

2. Verbs of *creating, begetting, putting forth, bringing forth, exhibiting, shewing, &c.*: γεννάω, τεκνῶ, φιλύω, φύω, τίκτω, σπείρω, *to beget, φάινω, δείκνυμι &c.*;

Æsch. Supp. 47 ἐγέννασε Ἐπαφον, *so γεννῶν τρίχας, ὀδόντας, to put forth hair*; and Metaph. οὐν, δόξας &c.: Eur. Phœn. 19 τεκνώσεις παῖδα: Id. Andr. 1235 τίκειν τέκνα: Od. τ, 264. Æschin. 289 C τέκνα τίκτων: Theocr. XXVII. 31. Eur. Her. 994 πόλλ' ἔτικτον: Metaph. τίκειν ὕβριν, φόβον &c.: Soph. Ant. 645 ἀνωφέλητα φιλύει τέκνα: Plat. Rep. p. 407 D ἔκγονα φυτεύειν: Soph. Trach. 31 ἐφύσαμεν παῖδας: Pl. α, 235 φύλλα φύσει, *will put forth*; *so πύγωνα, γλώσσαν*; and Metaph. φρένας &c.: Soph. Aj. 760 ἀνθρώπου φύσιν βλαστῶν: Æsch. Ag. 23 φάος πιφαύσκων: Soph. Elect. 24 σημεῖα φαίνεις: Id. Phil. 297 ἔφη' ἄφαντον φῶς: Plat. Pol. p. 514 B θαύματα δείκνυσαν = θαυμαστὰ δείγματα: Id. Legg. p. 764 B παράδειγμα δείκνυντα: Id. Symp. p. 179 D φάσματα δείξαντες: Soph. Aj. 1293 ὅς σ' ἔσπειρε.

Obs. Δείκνυμι has also an active sense analogously to γράφω, of *informing against*. See *Double Accusative*.

3. Verbs of *writing, painting, engraving, spinning, working, &c.*: γράφω, ἐντέμνω, ἐγκολάπτω, ἐγγλύφω, ὑφαίνω, πλάσσω, ποικίλλω, τεχνῶ &c.:

Pl. ζ, 169 σήματα γράφας: Thuc. V. 29 ἔγραψεν ἐπιστολήν: Plat. Phædr. p. 278 C συγγράμματα ἔγραφεν: Ibid. p. 258 C λόγους ἔγραφον: Id. Legg. p. 948 D ἄρησιν γράψαντα: Hdt. III. 24 ἐξομοιοῦντες τὸ εἶδος: Id. IV. 88 ζῶα γραψάμενος: Ibid. 87 ἐντέμνων γράμματα: Id. I. 187 ἐνεκόλαψε γράμματα: Id. II. 4 ζῶα ἐγγλύψαι: Id. IV. 98 ἀπάφας ἄμματα: Eur. Ion 1417 ὕφην ὑφασμα: Od. β, 96, &c. ἰστόν (= ὑφασμα) ὑφαίνει: Plat. Charm. p. 161 E ἱματίον ὑφαίνειν: *so* Metaph. μῆτιν &c., ὑφαίνειν: Plat. Tim. p. 73 C σχήματα πλάσας ἐν χρύσῳ: Menand. Fr. πλάσματα πλάττειν: Metaph. λόγους &c. πλάσσειν: Pl. σ, 590 χόρον ποικίλλεν: Eur. Iph. T. 223 εἰκὼ Τιτάνων ποικίλλουσα: Od. η, 110 ἰστόν τεχνῆσαι: Metaph. Soph. Phil. 80 τεχνῶσθαι κακά: Pl. γ, 212 ὑφαινον μύθους.

§. 570. Verbs of *pouring, scattering, &c.* take an accus. of the *stream, &c.* or that wherein it consists: χέω, σπένδω, ἐγκανάζω, ὕω, δεύω, *to pour*; ἀσπράττω, στάζω, ἀρύω &c.: *as*,

Arist. Nub. 1280 ὕειν ὕδωρ: Id. Ach. 1033 σταλαγμὸν ἐνστάλαξον: Hdt. VII. Od. κ, 518 χοῆν χεῖσθαι: cf. Soph. Œ. C. 477 ἔχεαν χοάς: Æsch. Pers. 220 χέασθαι χοάς: Pl. ε, 15 χέει ὕδωρ: Pl. π, 3 χεῖν δάκρυα: Æsch. Supp. 1007 πῶμα χέουσιν: Soph. El. 84 χέοντες λούτρα: Metaph. χεῖν ἀχλύν, φύλλα, κάλλος &c.: Eur. Electr. 511 σπονδὰς ἔσπεισα: Id. Or. 1322 σπείσασα χοάς: Arist. Eq. 105 ἐγκάναξον σπονδῆν: Pind. Olymp. VII. 50 ὕσε χρυσόν: Soph. Aj. 376 ἐρεμνὸν αἶμ' ἔδευσα: Æsch. P. V. 356 ἥσπραπτεν σέλας: Pl. τ, 38 νέκταρ στάξε: Æsch. Choeph. 1057 στάζουσιν αἶμα: Eur. Iph. A. 1467 στάζειν δάκρυ: Id. Bacch. 620 στάζων ἰδρώτα: Eur. Hipp. 526 στάζεις πόθον: Id. Alc. 1015 ἐλειψάμην σπονδὰς: Hdt. IV. 17 σῖτον σπείρειν: Od. ν, 352 ἥρα ἐσκεδάσε, *so αἶμα, ἀχλύν &c.*

Obs. Σπείρω has a further transitive sense, as σπείρειν τὴν γῆν; and σκεδάννυμι also signifies *to divide, separate, as σκεδάσαι τὸν λαόν*.







Arist. Ran. 977 οίκιας οἰκεῖν : Eur. Phœn. 1231 οἶκον οἰκήσω : Æsch. Eum. 654 δώματ' οἰκήσει : Eur. Iph. T. 699 οἰκεῖ δόμους : Id. Andr. 243 οἰκοῦμεν πόλιν : Id. Hel. 1096 οἰκεῖς ἀστέρων ποικίλματα = ποικίλους ἀστέρων οἴκους : Id. Iph. A. 1508 ἔτερον αἰῶνα καὶ μοῖραν (= ἑτέρους οἴκους) οἰκήσομεν : Id. El. 925 ἀλγίστα οἰκεῖς : Od. ρ, 419 οἶκον ἔναιον : Il. ρ, 308 οἰκία ναιετάσκει : Il. ο, 190 ναιέμεν ἄλα : Eur. Ion 1198 ἄτρεστα ναιέουσι : Il. υ, 8 ἄλσεα νέμονται, so Ἰθάκην νέμεσθαι : Il. υ, 185 νέμμαι τέμενος : Il. β, 751 ἔργα (fields) ἐνέμοντο : Il. ψ, 742 ἐξ μέτρα χάνδανε : Hdt. I. 51 χωρέων ἀμφορέας ἐξακοσίους : Id. IV. 61 χωρέουσι τὰ κρέα : Æsch. Ag. 1051 φωνὴν κεκτημένη : Plat. Theæt. 175 C κεκτημένος χρυσίον : Eur. Phœn. 555 χρήματα κέκτηνται : Id. Bacch. 514 δμῳιδας κεκτήσομαι : so ἔχειν τι, or τινά, considered as a possession. So Æsch. Supp. 253 καρπούται χθόνα : Soph. CE. C. 1357 στολὰς φορεῖν : Id. Elect. 420 σκῆπτρον οὐφόρει : Id. Ant. 705 ἦθος φόρει : Arist. Eq. 757 θούριον λῆμα φορεῖν : Hdt. III. 12 ἀσθενίας φόρεουσι τὰς κεφαλὰς.

2. Verbs of obtaining, acquiring, finding, gaining, taking, catching, buying, taking to oneself, choosing, gathering, reaping, &c. take an accusative of the acquisition or thing acquired, gained, &c.: κτάομαι, κερδαίνω, ἀπολαύω, πλεονεκτέω, ἐμπολάω, αἰρομαι, ἄρνυμαι, δελεάζω, δρέπω, δράσσομαι, ἀρπάζω, πρίαμαι, ζωγρέω, εὐρίσκω, κυρῶ, and τυγχάνω (sometimes), αἰρέω &c. :

Il. ι, 400 τὰ (κτῆματα) ἐκτήσατο : Od. ω, 192 ἐκτήσω ἄκοιτιν : Eur. Med. 1047 κτᾶσθαι κακά : Id. Hel. 903 τὰ κτητὰ κτᾶσθαι : Soph. CE. R. 889 κέρδος κερδαίνει : Id. CE. C. 72 κερδάγη μέγα : Id. Trach. 231 χρηστὰ κερδαίνειν ἔπη : Thuc. VI. 61 πλεονεκτεῖν ταῦτα : Demosth. 1434 πλεονεκτεῖν ἄλλα : Od. ο, 455 βίοτον πολὺν ἐμπολόωντο : Soph. Trach. 93 κέρδος ἐμπολά : Eur. Med. 716 εὖρημα οἶον εὐρηκας : cf. Ibid. 553. Æsch. P. V. 267 αὐτὸς εὐρόμην πόνους : Hdt. I. 195 πολλὸν χρυσίον εὐρούσα : Soph. Aj. 1023 πάντα ταῦτα εὐρόμην (acquired) : Arist. Thesm. 1008 ταυτὶ τὰ βέλτιστ' ἀπολέλαιν Εὐριπίδου. So Hom. κῖδος ἀρέσθαι. So of a person considered as a gain : Soph. CE. C. 461 σωτήρ' ἀρεῖσθε : Id. CE. R. 1225 πένθος ἀρεῖσθε : Id. Aj. 75 δειλίαν ἀρεῖς : Eur. Alc. 55 ἄρνυμαι γέρας : Id. Iph. A. 995 ταῦτα τεύξομαι : Soph. CE. C. 1106 αἰτεῖς ἃ τεύξει : Eur. Phœn. 490 ἃ μὴ κυρήσας : Id. Hec. 698 κυρῶ νιν : Id. Bacch. 754 ἥρπαζον τέκνα = ἀρπαγὴν. So Od. ο, 174 ἥρπαξε χῆνα : Eur. Hipp. 1427 πένθη καρπούμεν, so καρποῦσθαι τὴν γῆν = καρποὺς τῆς γῆς : Id. Iph. Aul. 1299 ἄνθεα δρέπειν : so Id. Hipp. 210 πῶμ' ἀρυσάμεν : Soph. Aj. 55 ἔκειρε φόνον, a harvest of blood : Il. σ, 241 τὰς αὐτοὶ καμόμεσθα = ἐκτησάμεθα κάμνοντες : St. Matt. vi. 19 θησαυρίζετε θησαυρούς.

### Accusative of Time.

§. 577. As verbs of motion imply a coincident notion of a space over which the motion takes place (see §. 558.), so all verbs imply a notion of time over which the action extends, coincident and coextensive with it ; whence all verbs may have an accusative case of this coincident notion of time, if it be required definitely to express it : χρόνον, τὸν χρόνον, during this time ; different from χρόνῳ, σὺν χρόνῳ, with time, as the instrument ; νύκτα, ἡμέραν (poet. ἡμαρ) :

Od. κ, 142 ἔνθα τότ' ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας κείμεθα : II. β, 292 ἕνα μῆνα μένων : II. κ, 312 οὐδ' ἐθέλουσιν νύκτα φυλάσσεσθαι : Hdt. VI. 127 ἡ δὲ Σύβαρις ἡκαύσε τοῦτον τὸν χρόνον μάλιστα : Id. IV. 181 τὸν ὄρθρον. (So τοὺς ὄρθρους Arist. Lysistr. 966.) : Xen. Anab. IV. 5, 24 καταλαμβάνει τὴν θυγατέρα τοῦ κωμάρχου ἐννάτην ἡμέραν γεγαμημένην : Id. Cyr. VI. 3, 11 καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον : Eur. Alc. 784 τὴν αὔριον μέλλουσιν εἰ βιώσεται : Demosth. p. 116, 23 ἴσχυσαν δὲ τι καὶ Θηβαῖοι τοὺς τελευταίους τοὺς χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην. Accus. of time and place together : Soph. OE. R. 1134 ἦμος τὸν Κιθαῖρῶνος τόπον — ἐπλησίαζον τῷδε τᾷνδρι τρεῖς ὅλους—μῆνας. The accus. of place marks that the shepherds were wandering *over*, not merely *in*, Cithæron : Arist. Ach. 141 τοῦτον ἔπινον τὸν χρόνον. So even with substantives, by an ellipse of εἶναι : Eur. Orest. 72 παρθένε (οὔσα) μακρὸν δὴ μῆκος χρόνον.

Obs. 1. When the time is in the genitive it is considered as the cause or antecedent condition of the action (§. 523.) τοῦτο ἐγένετο ταύτης τῆς ἡμέρας, *on this day* ; ταύτην τὴν ἡμέραν, *during this day* ; so νυκτός, *at night* ; νύκτα, *during the night*. Sometimes we find the point of time in the accus., but this only in general notions of time, such as *seasonably*, *lastly*, where the accus. stands for the cognate substantive ; as, Arist. Ach. 23 ἦκοντες ὠρίαν=ἄωρον ἤξιν : Hdt. II. 2 τὴν ὥρην (= ὠραίον, neut. accus.) ἐπαγινέειν σφίσι αἶγας ; so τὸ τέλος, τὸ τελευταῖον, καιρὸν, οὐδένα καιρὸν : II. ο, 510 βέλτερον ἢ ἀπολίσθαι ἕνα χρόνον (*at once*), ἡε βιώναι.

Obs. 2. Hence arise many adverbial expressions ; as, ἦμος, τῆμος, epic ; (= ἦμαρ and τῆμαρ), ἐννῆμαρ, παντῆμαρ, νύκτωρ, πάννυχτα, σήμερον, αὔριον, τῆτες, ὄναρ καὶ ὕπαρ, ἀκμήν, ἀρχήν, τὴν ἀρχήν (*properly at first*), ὀμνῖο, πέρας, τὸ πέρας, τέλος, τὸ τελευταῖον, νέον, ἔναγχος, *nuper*, πρότερον, τὸ πρῶτον, τὸ πρίν (τὸ πάρος II. κ, 309.), τὸ αὐτίκα, τανῦν—τὸ πάλαι (Hdt. VII. 129.), τὰ πρό (Thuc. I. 3.), τάρχαῖον (Æsch. Suppl. 341.).—καιρὸν, *commodum* (poet.).—πρῶτον, τὸ παλαιόν, τὸ λοιπόν, τὸ ἑωθινόν (Hdt. III. 104 θερμότατος δὲ ἔστι ὁ ἥλιος τοῦτοις τοῖσι ἀνθρώποισι τὸ ἑωθινόν), τὸ μεσημβρινόν (Theocr. I. 15.), δειλινόν, ὕστερον, πανύστατον, ἐξάπινα, δηρόν, (poet., δηρόν χρόνον,—εἰνάνυχες, εἰνάτες—ἔτος εἰς ἔτος Soph. Ant. 340. So παλαιόν χρόνον, both of point and of duration of time ; τὴν ὥραιν (sc. ὥρην) Hdt. IV. 28. Eur. Alc. 809 ἡ φάος τὸδε οὕτω χρόνον παλαιὸν εἰσεδέρκετο : Iph. Aul. 419 χρόνον παλαιὸν δωμάτων ἐκδημος ὦν.

Obs. 3. This notion of duration of time is also expressed by the prepositions διὰ, ὑπὸ, ἀνά, κατὰ &c.—(See *Prepos.*)

### Accusative of Quantity.

§. 578. Expressions of *space, distance, time, value, &c.* which are defined by the mention of their parts, have an accusative of these parts or measures, as being equivalent to the cognate notions of *space, distance, value, &c.* which would be in the accusative ; as,

II. ψ, 529 λείπετο δουρὸς ἐρῶν=λείμμα, *the distance of a spear's cast*. So ἐπορεύσατο δύο σταδίου=ἐπορεύσατο τὴν ὁδὸν δυοῖν σταδίων : Hdt. I. 31 σταδίου δὲ πέντε καὶ τεσσεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱόν : Id. VI. 119 ἀπέχειν δέκα καὶ διηκοσίους σταδίου : Ibid. 135 Μελιτιάδης ἀπέπλεε—Πάρον—πολιορκήσας τε ἕξ καὶ εἴκοσι ἡμέρας : Xen. M. S. III. 6, 1 οὐδέπω εἰκοσὶν ἔτη γεγονώς, *like viginti annos natus*.—So δύνασθαι, *to be of the value of* : Hdt. III. 89 τὸ δὲ Βαβυλώνιον τάλαντον δύναται Εὐβοΐδας ἐβδομήκοντα μνᾶς : Xen. Anab. I. 5, 6 ὁ σίγλος δύναται ἐπτά ὀβολούς. So ἔλκειν, *to*

*weigh* : Hdt. I. 50 ἔλκοντα τρίτον ἡμιτάλαντον—and even with the cognate notion expressed : Ibid. ἔλκουσαν σταθμὸν τάλαντα δέκα.

*Obs.* 1. This definition of quantity is often more nearly defined by *παρά* ; and to define an uncertain quantity, *εἰς, ἐπὶ, ἀμφί, περί, κατά, πρὸς*.

*Obs.* 2. Here also must be classed the adverbial accusatives : πολλά, *sæpe*, τὰ πολλά, *plerumque*, ὡς τὰ πολλά, πολύ (πολλόν), μέγα, μεγάλη, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσούτο, ὅσον, πάντα, τὸ ἐπίπαν, *in all* (Hdt. VI. 46), ἄδην, *enough*, ἄχνην, *the least*, Arist. Vesp. 92.

*Particular uses of the Equivalent Accusative as a means of defining the verbal notion. Modal Accusative.*

§. 579. 1. It is clear from the foregoing examples, that the particular object or point wherein any feeling, quality, or action consists, is put in the accus., as being substituted for the cognate notion of the verb. This is especially the case with verbs expressing qualities or feelings : καλλιστεύει τὰ ὄμματα = καλλός, as the eyes were the beauty.

So Od. α, 208 ἔοικε αὐτῷ ὄμματα, the likeness consisted in the eyes : II. γ, 210 ὑπέειχεν ὤμους. So Hdt. II. 111 κάμνειν τοὺς ὀφθαλμούς : Id. III. 33 τὰς φρένας ὑγαιίνειν : Xen. M. S. I. 6, 6 ἀλγίνει τοὺς πόδας : Ibid. IV. 1, 2 οἱ τὰ σώματα—τὰς ψυχὰς εὖ πεφυκότες : Plat. Rep. p. 453 B διαφέρει γυνὴ ἀνδρὸς τὴν φύσιν : Ibid. p. 462 D ὁ ἀνθρώπος τὸν δάκτυλον ἀλγεί.

2. Hence it is also used with adjectives (positive, comparative, or superlative) expressing quality, &c. ; as, καλός, κακός, ἀγαθός, σοφός, φρόνιμος, χρήσιμος, χρηστός, δίκαιος, ἱκελος &c. Ἀγαθὸς τέχνην τινα :

Od. α, 164 ἐλαφρότερος πόδας εἶναι : II. ε, 801 Τυδεὺς μικρὸς μὲν ἔην δέμας : Od. α, 371 θεοὶ ἐναλίγκιος αὐδὴν : Od. ε, 211 οὐ μὲν θὴν κείνης γε χερσίων εὐχομαι εἶναι, οὐ δέμας, οὐδὲ ψυήν ἐπεὶ οὐπω οὐδὲ ἔοικε θνητὰς ἀθανάτων δέμας καὶ εἶδος ἐρίειν : Ibid. 217 σείο περίφρων Πηλεΐδῃ εἶδος ἀκιδνοτέρῃ μέγεθος τ' εἴσαντα ιδέσθαι : II. ο, 642 ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων παντοίας ἀρετάς, ἡμὲν πόδας, ἡδὲ μάχεσθαι καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτεύκτο. So πρώτος : Æsch. Pers. 443 ἐν πρώτοις πίστιν, among the chief for faith : II. β, 478 ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραυνῷ, Ἀρεὶ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι : Æsch. Pers. 27 δεινοὶ μάχην : Eur. Hec. 269 ἡ Τυνδαρίς—εἶδος εὐπρεπεστάτῃ : Hdt. III. 4 Φάνης καὶ γνώμην ἱκανός, καὶ τὰ πολέμια ἀλκιμος ἦν : Xen. Cyr. II. 3, 7 ἀνέστη Φεραῦλας τὸ σῶμα οὐκ ἀφυῆς καὶ τὴν ψυχὴν οὐκ ἀγενεὶ ἀνδρὶ εἰκώς : Ibid. VIII. 4, 18 δεινὸς ταύτην τὴν τέχνην. So σοφός τὰ τοιαῦτα : Arist. Nub. 1186 φιλόδημος τὴν φύσιν : θαυμαστός τὸ μέγεθος, τὸ κάλλος Plat. So Hdt. I. 19 Ἀσσησίης ἐπὶ κλησιν. So Æsch. Theb. 363 καινοπήμονες εὐνὰν αἰχμάλωτον, τὴν πῃμα was the εὐνὰ. To this head is to be referred Æschin. 75, 20 γενέσθε δέ μοι τὴν διάνοιαν, or γενέσθαι μοι may = προσέχετε, see 548, Obs. 3.

*Obs.* 1. It is perhaps hardly necessary to point out the once common error of explaining these accusatives by a supposed ellipse of *κατά*—though they are sometimes more accurately defined by the prepositions *εἰς* (looking towards), *πρὸς* (with reference to), *κατά* (according to) : II. γ, 158 εἰς ὧπα ἔοικεν : Eur. Orest. 541 μακάριος—πλὴν ἐς θυγατέρας, σοφὸς πρὸς τι : Soph. OE. R. 1087 κατὰ γνώμην ἴδρις. So sometimes we find the local or instrumental dative for the accus. : σώμασιν ἀδύνατοι—κακίστους τοῖς ἥθεσι.

3. So also with exclamations which express wretchedness; as, οἷμοι (= δυστυχής) τὰ πάθεα, *wretched that I am in my sufferings*.

4. Hence arises an adverbial accusative, with the verb εἶμι &c. (expressed or implied), denoting some particular sort of *being*, (size, or place, or relation,) which was implied in the notion of *being* as it presented itself to the mind, and without which the verb εἶναι would not have the definite meaning required; such as εὖρος, ὕψος, μέγεθος, βάθος, μήκος, πλῆθος, ἀριθμόν, γένος, ὄνομα—μέρος, τὸ σὸν μέρος, τὸ αὐτοῦ μέρος—τὸ δ' ἀληθές—γνώμην ἐμὴν :

Hdt. VI. 83 Κλέανδρος γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκαδίας : Plat. Euthyph. 2 A ἔστι δὲ τὸν δήμον Πιθεύς : Hdt. VII. 109 λίμνη ἐοῦσα τυγχάνει ὥσει τριήκοντα σταδίων—τὴν περίοδον : Id. VI. 36 ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσονήσος εἰσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μήκος : Xen. Anab. II. 5, 1 μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὖρος τεττάρων πλεθρων : Ibid. IV. 2, 2 οἱ μὲν ἐπορεύοντο τὸ πλῆθος ὡς δισχιλίοι : Arist. Pax 232 καὶ γὰρ ἐξίεναι, γνώμην ἐμὴν, μέλλει.

Obs. 2. Sometimes the modal dative is used; as, πλήθει πολλάς.

5. So we find two adverbial accusatives together: Hdt. I. 178 μέγαθος ἐοῦσα ἕκαστον μέτωπον—one of size, the other of place.

6. Here also belong some neuter accusatives denoting some particular case or way in which any verbal notion operates, and which from their frequent usage have generally a pure adverbial sense; as, ἐναντίον, τούναντίον, τάναντία, τάλλα, λοιπόν, *de reliquo*, τὸ δ' ὅλον, *omnino*, πότερον, πότερα, θάτερα, ἀμφοτέρων poet., ἀμφοτέρα prose, δοιά epic, οὐδέτερα, τό, τοῦτο (ταῦτα) μὲν—τοῦτο (ταῦτα) δέ, ταῦτ' ἄρα, ὃ, ὅτι, οἷον, ἄτε, οὐδέν (μηδέν) τι, πολλά, πάντα (τὰ πολλὰ πάντα Hdt. I. 203), τὸ κατὰ (εἰς, ἐπὶ) τι (τινα) :

II. γ, 179 ἀμφοτέρων, βασιλεὺς τ' ἀγαθὸς, κρατερός τ' αἰχμητής : II. δ, 145 βασιλῆϊ δὲ κείται ἄγαλμα, ἀμφοτέρων, κόσμος θ' ἵππων ἐλατηρί τε κῦδος : II. η, 418 τοὶ δ' ὠπλίζοντο μάλ' ὄκα, ἀμφοτέρων νέκυάς τ' ἀγέμεν, ἔτεροι δὲ μεθ' ὕλην : Od. β, 46 ὃ μοι κακὸν ἔμπεσεν οἴκῳ, δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα κ.τ.λ. : Plat. Gorg. 524 C εἴ τις μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρα. Ἀμφοτέρα, ἔτερα : Id. Apol. 22 E μήτε τι σοφὸς ὢν τὴν ἐκείνων σοφίαν, μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφοτέρα [sc. σοφίαν καὶ ἀμαθίαν] : Id. Euthyph. 9 D ὃ δ' ἂν οἱ μὲν φιλῶσιν, οἱ δὲμισῶσιν, οὐδέτερα ἢ ἀμφοτέρα : Id. Phaed. 68 C. Soph. Œ. R. 1197 ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου : Id. Phil. 66 τούτων γὰρ οὐδέν μ' ἀलगυνεῖς (ἀलगυνεῖ Dind.).—Τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπὶ σε, τὸ εἰς ἐμέ, τὸ ἐμόν, τὸ σόν, *quantum ad me* : Soph. Ant. 889 τοῦπὶ τήνδε τὴν κόρην : Plat. Phileb. 17 C τὸ κατ' ἐκείνην τὴν τέχνην. So Xen. Anab. I. 6, 9 τὸ κατὰ τούτον εἶναι, and also ὁμοία, ἐπιτηδές : so τὸ πρὸς ἡλίου δυσμῶν &c. So G. T., as Acts xxiv. 25 τὸ νῦν ἔχον.

7. Some substantives, standing in the equivalent accus., have assumed from long usage a purely adverbial sense; as, κράτος, *strongly*.

Æsch. Suppl. 763 *χρή φυλάσσεσθαι κράτος* (= *κρατερὰν φυλακὴν*) : *τάχος*—*τάχος ἔλθειν* (= *ταχίστην ὁδόν*) : *μέγεθος* : Hdt. II. 44 *λάμποντες μέγαθος* = *μεγάλην λαμπάδα* : Soph. Ant. 446 *μήκος* = *μακρὸν λόγον* : Demosth. 367 *τὸ μέρος* : Plat. Crit. 45 *τὸ τούτου μέρος*. So *καιρὸν* : Soph. Aj. 34 *καιρὸν δ' ἐφήκεις*. But generally this is more definitely expressed by *κατὰ, ἀνά, εἰς &c.*

### Accusative in Apposition.

§. 580. 1. The accusative (frequently with a genitive depending on it) is put in apposition to the patient of the verb, or the cognate or equivalent notion, with which it agrees; as, Il. λ, 27 *δοτε Κρονίων ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων* : Pind. Ol. I. 57 *ἔλεν ἄταν, ἂν οἱ πατὴρ ὑπερκρέμασε, καρτερὸν αὐτῷ λίθων* : Eur. Med. 192 *ἄνους εὔροντο—βίον τερπνὸς ἀκοάς* : Ib. 597 *θέλων φύσαι παῖδας ἔρυμα δόμασιν* : Plat. Rep. 468 A *δόντα αὐτὸν δωρεάν* : Eur. Orest. 727 *εἰσορῶ φίλτατον βροτῶν,—ἡδείαν ὄψιν* : cf. Hec. 1074. Æsch. Choeph. 578 *ἄκρατον αἷμα πίεται, τρίτην πόσιν* : (cf. Eur. Andr. 466.) Ibid. 97. Arist. Eq. 9 *ξυναυλίαν κλαύσωμεν Οὐλύμπον νόμον* : Il. τ, 302 *ἐπὶ δὲ στενάχοντο γυναῖκες Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη* : Xen. Econ. XI. 3 *τὸ δοκοῦν εἶναι ἔγκλημα, πένης καλοῦμαι*.

Obs. 1. This construction is illustrated by Eur. Ion 1288 *ἀλλ' ἐγενόμεσθα, πατὴρ οὐσίαν λέγω* : where *λέγω* marks definitely that there is a particular οὐσία implied in the verb *ἐγενόμεσθα*.

2. And even when there is no accus. of the cognate notion or its equivalent, an accusative stands in apposition to the verbal action contained in the sentence before or after it, and which would stand, if expressed, in the cognate accusative or its equivalent; as, Pind. Olym. IX. 79 *ἔπωνυμίαν χάριν νίκας ἀγερῶχον κελადησόμεσθα, (ῥυμνον) βροντάν* : Il. ω, 735 *ρίψει ἀπὸ πύργου, λυγρὸν δλεῖρον=ὀλεθρίαν ρίψιν* : Eur. Hipp. 815 *ὃ βαιῶς θανούσ' ἀνοσίφ τε συμφορᾷ, σᾶς χειρὸς πάλαισμα μελέας*, sc. *θάνατον, πάλαισμα* : Id. Orest. 498 *πληγῆς θυγατρὸς τῆς ἐμῆς—(πληγὴν) αἰσχιστον ἔργον* : cf. Id. Iph. A. 234. Id. Orest. 1105 *Ἐλέην κτάνωμεν, Μενέλεω λύπην πικράν* : Æsch. Choeph. 199 *εἶχε συμπενθεῖν ἐμοί, ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός* : cf. Plat. Gorg. 507 E. Eur. Alc. 7 *καὶ με θητεύειν (δουλείαν) τῶνδ' ἄποι' ἡράγκασεν* : Id. Andr. 290 *Κύπρις εἶλε λόγοις δολίοις—πικράν σύγχυσιν Φρυγῶν πολεῖ* : Id. Electr. 1261 *Ἀλιρρόθιον ὄτ' ἔκταν' ὠμόφρων Ἄρης, μῆνιν θυγατρὸς ἀνοσίων νυμφευμάτων*. So *δίκην* and *τρόπον*, Æsch. Ag. 2 *κοιμῶμενος στέγαις Ἀτρεΐδων ἀγκαθεν κυνὸς δίκην* : Id. 48 *μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη, τρόπον αἰγυπτιῶν*; or it sometimes agrees with an indefinite notion of action implied in the definite verb of action in the sentence; as, Xen. Cyr. VIII. 5, 32 *τὰ μὲν γὰρ παρελθόντα (πράγματα), Κύρον ηὔξήσατε, ἢ your former actions*. So especially we find many accusatives which from long usage have the force of prepositions or adverbs; as, *χάριν, gratia*; *χάριν ἐμήν, σήν, mea, tua gratia* (poet. also *χρεός* for *χάριν* Eur. Hec. 892.); *δωρεάν, gratis*; *δωτήνην*, (Hdt. VI. 89 *δωτήνην γὰρ ἐν τῷ νόμῳ οὐκ ἐξῆν δοῦναι, gratis dare per legem non licebat*;) *προῖκα, μάτην, incassum*; *μοῖραν*; *ἀρχήν, omnino*; *πέρας, lastly*; *γνώμην ἐμήν* Arist. Vesp. 983; perhaps also *ἐνεκα*. Hdt. VII. 61 *εἶχον τυίρας—λεπίδος σιδηρῆς ὄψιν* : Id.

a In Soph. Trach. 1062 *γυνὴ δὲ θῆλυς οὔσα κοῦκ ἀνδρὸς φύσιν*, it seems best to take *φύσιν* adverbially like *δίκην, τρόπον* (see below 2.), with the verb in the following line *μόνη με δὴ καθέλει*, but a woman, like a woman as she is, destroyed

me, and not after the nature of a man, as οὔσα οὐκ ἀνδρὸς φύσιν does not seem capable of being construed not being of the nature of a man, on any known principle of construction.

VIII. 117 οὐδένα κόσμον ἐμπιπλάμενοι : Π. ρ, 366 δέμας πυρός : Arist. Vesp. 338 τοῦ δ' ἔφεξιν—ταῦτα δρᾶν σε βούλεται. So especially in similes and illustrations: δέμας poet., *instar, ad instar* ; Plat. Phædr. 250 E τετράποδος νόμον, *in morem* ; so II. τ, 262 πρόφασιν εὐνῆς.

Obs. 2. It would seem as if the difficult accusative, Matt. iv. 15 ὁδὸν θαλάσσης must be referred to this head.

3. And when a verbal notion is resolved into a periphrasis for poetical effect, an accusative is used to define and illustrate the notion so resolved, standing seemingly independently, but in reality in apposition to the verbal notion in the speaker's mind, and implied in the sense : Æsch. Ag. 224 ἔτλα δ' οὖν θυτὴρ θυγατρὸς γενέσθαι—(ἐθυγατρόθνε) γυναικοποιῶν πολέμων ἀρωγάν=θυσίαν : Id. Theb. 289 μέριμναι ζωπυροῦσι τάρβος, τὸν ἀμφιτειχὴν λεών : Eur. Phœn. 211 Ζεφύρου πνοιαῖς ἱππεύσαντος (=πνέοντος) κάλλιστον κελάδημα : Id. Orest. 902 τιθείσα λευκὸν θυγατρίδι παρηΐδαν (=τύπτουσα παρηΐδας) αἵματηρὸν ἄταν : Soph. Œ. R. 722 οὐτ' ἤνυσεν φονέα γενέσθαι πατρός, οὔτε Λαῖον, τὸ δεινὸν οὐφοβεῖτο, πρὸς παιδὸς θανεῖν. Here perhaps may be referred II. θ, 186 ἦν μάλα πολλήν, the notion of κομίζειν being paraphrased in v. 188.

Obs. 3. In some cases a nomin. appears to take the place of the accus., but in reality it refers not to the whole sentence, but to the subject of the sentence : Eur. Heracl. 70 ἰκέται ὄντες βιαζόμεσθα καὶ στέφη μαιίνεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία, sc. *we* ἰκέται ὄντες, *being so shamefully treated*, are ὄνειδος and ἀτιμία.

4. So the expressions τὸ δὲ μέγιστον, τό γε μέγιστον, καὶ τὸ μέγιστον, τὸ δὲ δεινότατον, καὶ τὸ δεινόν., καὶ τὸ ἔσχατον, τό γε ἔσχ., τὸ κεφάλαιον, τὸ τελευταῖον, which are so frequently used in the Attic writers\*. Also when a proverbial expression is introduced, Soph. Œ. Col. 139 φωνὴ γὰρ ὁρῶ, τὸ φατιζόμενον : cf. Thuc. VII. 87 s. fin. τὸ λεγόμενον and Phæd. 66 C. The article is but rarely omitted : Thuc. I. 142 μέγιστον δὲ τῇ τῶν χρημάτων σπάνει κωλύονται. When a greater emphasis is to be laid on one of these expressions, it assumes the form of a sentence, and the really primary sentence is made to depend on it ; as, Plat. Phæd. 66 D τὸ δὲ ἔσχατον πάντων ὅτι θόρυβον παρέχει καὶ ταραχήν.

Obs. 4. There is a sort of apposition in such verbal sentences as ποιέμενος χώραν λείαν. (See §. 375. 5. 548. Obs. 3.)

Obs. 5. The seemingly anomalous uses of the neuter pronouns *ὃ, wherefore, ταῦτα, αὐτὰ ταῦτα, therefore*, are to be referred to this class of accusatives. This idiomatic accusative arose from the action which carries out the intention being viewed as the intention itself—as we say, “ *the very thing I meant to do*,” when wishing to signify that the action has fulfilled our intentions : Plat. Prot. 310 C καὶ αὐτὰ ταῦτα, νῦν ἤκω παρὰ σε. So G. T. 2 Pet. i. 5 καὶ αὐτὸ τοῦτο σπουδὴν πᾶσαν παρεπενέγκαντες.

### Emphatic (or so called Absolute) Accusative. Accusative after Adjectives.

§. 581. 1. Somewhat analogous to the accus. in apposition is the accus. which (standing generally at the beginning of a sentence to mark the notion principally to be kept in view throughout) has been called the accusative absolute, and wrongly explained a supposed ellipse of *κατά* : but this accus. either depends on some word carried on by the speaker's mind from the preceding sentence ; as, Od. α, 274 μνηστῆρας μὲν ἐπὶ

\* So also τυχόν *perhaps*, τὰ μάλιστα, τὸ κατ' ἀρχάς for τὴν πρώτην, &c. See 558. 1.



σφέτερα σκίδνασθαι ἄνωχθι, μητέρα δ', εἰ οἱ θυμὸς ἐφορμάται γαμέεσθαι, ἀψ ἴτω κ. τ. λ., where μητέρα depends on ἄνωχθι: or a verbal notion expressed by a periphrasis (see §. 700. *Obs.* 1.), as G. T. Rom. viii. 3 τὸ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένει ὁ Θεὸς τὸν ἑαυτοῦ νῖον πέμψας κ. τ. λ.=κατάρθωσε or some such word: or some following verb, as, Arist. Nub. 1148 καὶ μοι τὸν νῖον, εἰ μεμάθηκε τὸν λόγον ἐκεῖνον, εἴφ', ὃν ἄρτιως εἰσήγαγες: where νῖον is the patient of εἰπέ in the sense of "speak of:" (cf. §. 898. 2.) or it is an accus. of time or quantity placed for emphasis at the beginning of the sentence; as, Xen. Cyr. VIII. 5, 32 τὰ μὲν γὰρ παρελθόντα ὑμεῖς μὲν Κύρον νύξήσατε στράτευμα δόντες: or there is a change of construction in the sentence, as Hdt. II. 67 τῶν δὲ διαφθαρεσιῶν νεῶν τοὺς ἄνδρας, οἳ τὲ Καρχηδόνιοι καὶ Τυρσηνοὶ ἔλαχον αὐτῶν τοὺς πολλοὺς, καὶ τοὺς ἐξαγαγόντες κατέλευσαν: Thuc. VIII. 15 τὰ τε χίλια τάλαντα, ὧν διὰ πάντος τοῦ πολέμου ἐγλίχοντο μὴ ἀψασθαι, εὐθύς ἔλυσαν τὰς ἐπικειμένας ζημίας τῷ εἰπόντι ἢ ἐπιψηφίσαντι ὑπὸ τῆς παρουσίας ἐκπλήξεως, καὶ ἐψηφίσαντο κινεῖν. τάλαντα depends upon κινεῖν, though the construction is broken.—See §. 700. *Obs.* 1.

2. Sometimes the accus. depends on a verb in the speaker's mind, which is readily supplied by the nature of the passage, and is omitted for the sake of emphasis. So Soph. Ant. 441 σὲ δὴ, σὲ τὴν νεύουσιν ἐς πέδον κάρη, φῆς ἡ καταρνεῖ μὴ δεδρακέναι τάδε, where the fact of the passage being an address suggests λέγω. Cf. Soph. Ant. 857. Æsch. P. V. 766. Eur. Her. 202. Arist. Nub. 84. So οὐ μὰ τὸν Ὀλύμπου: so Æsch. Ag. 1146 ἰὼ, ἰὼ=στένω.

3. The accusative stands also after adjectives derived from or compounded with transitive verbs, and expressing the verbal notion; as, Æsch. Ag. 1090 πολλὰ ξυνίστορα κακά: Ibid. 103 ἐλπις ἀμύνει τὴν θυμοβόρον φρένα λύπην: Id. P. V. 905 ἄπορα πόριμος: Xen. Cyr. III. 3, 9 ἐπιστήμονες τὰ προσήκοντα: Soph. Ant. 788 φύξιμός σε: Id. Trach. 554 λυτήριον λύπημα: Eur. Med. 686 τρίβων τὰ τοιαῦτα: Id. Rhes. 625. Id. Hipp. 1029 φυγὰς χθόνα: Plat. Charm. p. 158 C ἔξαρκος εἶναι τὰ ἐρωτώμενα: Id. Alc. p. 141 D ἀνήκοον εἶναι ἔνια.

4. σχῆμα καθ' ὅλον καὶ μέρος. We sometimes find an accusative, without any verb of its own, followed by two other accusatives of its parts, each with its proper verb, on the joint notion of which it depends. So Thuc. II. 95 Σιτάκης ἐστράτευσεν ἐπὶ Περδίκκην—δύο ὑποσχέσεις, τὴν μὲν βουλόμενος ἀναπράξαι τὴν δ' αὐτὸς ἀποδοῦναι: ὑποσχέσεις depends on the two verbs following—Soph. Ant. 21 οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει;

5. After verbs expressed by periphrasis (see §. 360. *Obs.* 3.) the proper accusative may of course be used.—See §. 548. *Obs.* 3.

### *Accusative of the patient—Double Accusative.*

§. 582. 1. Those verbs which, besides the notion of state or feeling, act, effect, motion, implied in the verb, imply further the operation of any of these on some person or thing, as the patient or object affected thereby, have an accusative of that patient or object as implied in the verb, and making up the notion of the whole verbal operation, as all such notions of action imply the notion of the patient, see §. 544. Thus verbs of *striking, wounding, cutting, &c.*; as, τύπτω σε, δέρω αὐτόν. Verbs of *hurting, insulting, benefiting,*

*deceiving, pleasing, &c.*; as, βλάπτω σε. Verbs of *depriving, taking from, stripping, killing, &c.*; as, στέρωμαι σε: it will be needless to enumerate all the verbs which imply a patient, as they will readily occur to the mind, or be recognised when met with.

*Obs. 1.* We must however be careful to distinguish between the accus. of the *effect*, δέμω δόμον, or *act*, θύω βοῦν=θυσίαν, διδάσκω γράμματα, and the real patient of a verbal notion, κτείνω σε, διδάσκω σε.

2. These verbs imply therefore two notions—the *act*, &c. and the *patient*, as making up the whole verbal notion; and hence such verbs may have a double accusative case, if it be necessary to define clearly both the act, &c. and the patient; as, διδάσκω σε καλά. (See §. 545. 1.)

3. But as this is not always necessary (with some verbs indeed never), it happens that the use of the double accusative case is mostly confined to certain verbs whose sense generally requires a definition of the act and the patient to convey a clear notion to the mind of the hearer, or to express the meaning of the speaker.

1. Verbs of *saying something of, or doing something to* another person; as, ἐργάζεσθαι, ποιεῖν, πράττειν &c.—λέγειν, εἰπεῖν &c.—κακά, ἀγαθά &c.: an accus. of the thing said or done, and of the patient.

2. Verbs of *asking, praying, &c.*; as, αἰτεῖν, αἰτεῖσθαι, ἀπαιτεῖν, ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἰστορεῖν &c.: accus. of the question asked and the patient.

3. Verbs of *teaching, reminding, &c.*; as, διδάσκειν, παιδεύειν, ἀναμνησκειν &c.: accus. of the instruction and the patient.

4. Verbs of *dividing into parts*; as, δαίειν, τέμνειν &c.: accus. of the divisions and the patient.

5. Verbs of *concealing from*; as, κρύπτειν: accus. of the concealment, or that wherein it consists, and the patient.

6. Verbs of *advising, persuading, challenging, compelling*; as, πείθειν, ἐποτρύνειν, ἐπαίρειν, προκαλεῖσθαι, ἀναγκάζειν: accus. of the advice, &c. or that wherein it consists, and the patient.

7. Verbs of *depriving, taking away from, stripping, putting on, &c.*; as, ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλᾶν, ἐκδύειν, &c.: accus. of the deprivation, &c. or that wherein it consists, and the patient.

*Obs. 2.* This double accus. with some of these verbs, as ἀφαιρῶ, may arise from there being a twofold sense in the verb, thus ἀφαιρεῖν τι, *to take away from some one, or to their loss*; and *to deprive some one of something*.

8. Analogously to these verbs, those also of *taking away some impurity, &c.* as καθαίρω, λούω, νίπτομαι, &c. are used with a double

accus. case; one of the cleansing, &c. or that wherein it consists, viz. the impurity &c., and the patient; so also *παύω*.

4. It is not meant either that the verbs implying these notions always have a double accus. case, but only that generally or frequently in good writers they are so constructed, as both the notions more or less frequently require to be defined; or that no verbs except those implying these notions ever have a double accusative. This construction is found with other verbs in good writers, when they may wish to define the exact nature of the verbal operation, as will be seen from the subjoined list, though it mostly happens that this is not required, the verb being already sufficiently definite in this respect; and in later writers several verbs are found with a double accus. which are not so used in good writers; and many verbs are found with the two accus. (of the act, &c. and the patient) separately, though not together, the objective sentence being sufficiently complete by the use of one of them only.

*Obs. 3.* Where the patient of any of these verbs is in the dative case, it arises from the notion of the benefit or harm resulting to him being the prominent feature in the thought; as, Hes. Opp. 42 *κρύψαντες βίον ἀνθρώποισι*, for *their benefit*: *ἀνθρώπους* would simply be, *concealing it from men*: when the act or the equivalent is in the dative instead of the accus., it is represented as the instrument of the action.

*Obs. 4.* It may seem at first sight strange that certain classes of verbs which might be expected to be either all transitive or all neuter, are some transitive and others neuter; such for instance as *φιλέω*, *φθονέω*: both express properly states of mind, and yet one has a double accusative, the other has a dative. The fact is that when the state of the subject is viewed, rather than the actual operation of that state on the patient or object, the dative is used, when *vice versa* the accusative; thus in *φθονέω σοι* the evil temper of the subject is considered; in *φιλέω σε* the feeling is viewed in its operation on the beloved.

### *Verbs which have a Double Accusative.*

(Those with an Asterisk prefixed are of common occurrence.)

§. 583. 1. \**ἄγω*: Xen. Cyr. I. 6, 19 *ἀγειν στενὰς ὁδοὺς στρατιάν*. See also Arist. Pax 125.

Pass. Soph. Antig. 878 *ἀγομαι ὁδόν*. Very commonly acc. of person only. Acc. of cognate notion only: Hell. IV. 4, 13 *ἦγε τὴν ἐπὶ Μέγαρα*. So *ἀνάγω*: Il. ζ. 292 *τὴν ὁδὸν ἣν Ἑλένην πὲρ ἀνῆγαγεν*. So Soph. CE. C. 96 *ἐξήγαγέ με τήνδε τὴν ὁδόν*: Arist. Pax 1093 *ὁδὸν ἡγεμονεύον*.

2. \**ἄδικέω*: Demosth. p. 118, 19 *ἀδικεῖν ἀδίκημα ἐκείνον*: Thuc. III. 56 *ἠδίκησαν πολλὰ ἡμᾶς*: Pass. Eur. Med. 221 *οὐδὲν (ἀδίκημα) ἠδικημένος*: Id. Andr. 350 *πόσας δ' ἂν εὐνὰς (τὴν ἀδίκημα) θυγατέρ' ἠδικημένην*.

Acc. of injustice, or unjust act alone; as, Plat. Rep. p. 344 *ἀδικίαν ἠδικηκότα*: so *οὐδὲν, τοιαῦτα, πλείστα, μέγιστα* &c. *ἀδικεῖν*: Eur. El. 920 *ἠδίκεις λέχη*. Acc. of person only; as, Eur. Med. 692 *ἀδικεῖ μ' Ἰάσων*.

3. Αἰδέομαι (*to reverence*): Eur. Med. 326 αἰδέσει οὐδὲν λιτάς.

Generally with acc. of patient only: Id. Hipp. 1258 αἰδούμενος θεούς.

4. Αἰκίζω, αἰκίζομαι: Il. χ, 256 αἰκιδῶ ἔκπαγλόν σε: Xen. Anab. III. 1, 12 ἡμᾶς τὰ αἰσχυρὰ αἰκισόμενος.

Acc. of person only: Il. ω, 22 Ἔκτορα αἰκίζειν. Thing as patient: Ibid. 54 γαῖαν αἰκίζει.

5. Αἰνέω: Æsch. Ag. 1482 αἰνεῖς δαίμονα κακὸν αἶνον.

Acc. of cognate notion alone: Soph. Phil. 1380 αἶνον αἰνέσας: Ibid. 1398 ἀ δ' ἤρεσας: Æsch. Choeph. 78 δίκαια καὶ μὴ δίκαια αἰνέσαι. Acc. of person: Ibid. 1009 αὐτὸν αἰνῶ. Thing as patient: Æsch. Eum. 975 αἰνῶ μύθους.

6. Αἰρέω, *I prosecute*: Isæ. p. 64, 19 εἶλε δύο δίκας Εὐπολιν.

Acc. of thing only: Plat. Legg. p. 784 D ἔλη τὴν δίκην. Acc. of person only: Æschin. p. 75, 41 αἰρεῖτε τὸν δῆμον, *accuse the people*.

7. Αἰρέω. *I take*: Eur. Hec. 443 αἰσχυρὰ Τροίαν εἶλε.

8. Αἶρω: Eur. Hipp. 1361 αἶρετε πρόσφορά με.

The patient of the verb is either a person, as Eur. Bacch. 942 αἶρειν νιν, or a thing, αἶρω χεῖρα &c.

9. \*Αἰτέω: Od. β, 387 ἦτεε νῆα αὐτόν, the *navs* being the request; so Arist. Av. 190 αἰτούμεθα δίοδον Βοιωτούς.

Also acc. of the request only: Il. ε, 358 ἦτεε ἵππους: Æsch. Pers. 216 αἰτοῦ τάδε; and acc. of person only: Soph. Ant. 1199 αἰτήσαντες ἐνοδίαν θεόν: so ἀπαίτέω, Eur. Phœn. 601 ἀπαίτῶ σκηπτρά σε. Acc. of request only: Ibid. 81 πατρὶ' ἀπαίτει σκηπτρα. Of person only: Id. Orest. 1586 ἀπαίτει θεούς.

Obs. Αἰτεῖν τινός τι Eur. Very commonly αἰτεῖν, αἰτεῖσθαι παρὰ τινός τι.

10. \*Αἰτιάομαι: Arist. Ach. 514 αἰτιώμεθα ταῦτα (αἰτιάματα) τοὺς Λάκωνας: cf. Demosth. p. 250, 23.

Acc. of accusation only: Demosth. p. 1404, 23 αἰτιάσασθαι ταῦτα.—(See §. 568.) Acc. of person only: Il. λ, 78 ἠτιόωντο Κρονίωνα: Eur. Med. 605 μηδὲν' ἄλλον αἰτιῶ. Thing substituted for person: Eur. Orest. 276 αἰτιάσθε θέσφατα: Demosth. p. 314. 20 αἰτιάσαιτο ἂν πενίαν.

11. Ἀλγύνω: Soph. Phil. 66 ἀλγυνεῖς οὐδὲν με<sup>a</sup>: Pass. Soph. Phil. 1022 τοῦτο δ' αἶτ' ἀλγύνομαι.

Acc. of sorrow only: Soph. Œ. R. 446 ἀλγύναις πλέον. Acc. of person: Eur. Hipp. 798 ἀλγυνούσι σε. Of thing considered as patient: Id. Med. 398 ἀλγυνεῖ κίαρ.

12. Ἀλείφω: Od. ζ, 227 ἀλειψεν λίπα πάντα (τὸν χροά).

Acc. of cognate notion only: Thuc. IV. 68 λίπα ἀλείψασθαι. Acc. of patient alone: Plat. Lys. p. 217 D τὰς τρίχας ἀλείψει. So G. T. Heb. i. 9 χρίω.

<sup>a</sup> Herm. ad loc.

13. 'Αμείβομαι : Hdt. III. 52 ἀμείβεσθαι οὐδὲν πατέρα : cf. Id. VII. 135, and Od. ρ, 393. Soph. Cē. C. 991.

Acc. of answer : Eur. Suppl. 478 σφριγῶντ' ἀμείψῃ μῦθον. Acc. of person alone : Od. ι, 272 μ' αὖτις ἀμείβετο.

Obs. The words used in the answer are frequently used in the dative : ἀμείβεσθαι ἐπίεσσι &c.

14. 'Αμέρδω : Hom. Hymn. Cer. 312 ἡμερσεν τιμὴν 'Ολύμπια δώματ' ἔχοντας.

Acc. of thing lost : Eur. Hec. 1028 ἀμέρσας βίον. Acc. of person : Il. π, 53 ἀμέρσαι τὸν ὁμοῖον.

Obs. The thing lost is generally in the gen. : ἀμέρδω βίου, ὀφθαλμῶν, αἰῶνος.

15. 'Αμπίσχω : Arist. Ran. 1063 τοὺς βασιλεύοντας ῥάκια ἀμπίσχω.

16. 'Αναγκάζω : Soph. Phil. 1366 ἀναγκάζεις τάδε ἐμέ : cf. Id. Electr. 256. Pass. Plat. Phædr. 254 A δεινὰ ἀναγκαζομένω.

Acc. of thing alone : Eur. Iph. T. 595 ἀναγκάζει τάδε. Acc. of person only : Eur. Hec. 364 μ' ἀναγκάσει. So προσαναγκάζω Plat. Symp. p. 181.

17. 'Αναδέω : Arist. Plut. 765 ἀναδήσας σε εὐαγγέλια.

18. 'Αναμιμνήσκω : Xen. Anab. III. 2, 11 ἀναμνήσω κινδύνους ὑμᾶς.

19. 'Ανιάω : Soph. Ant. 550 ἀνιᾶς ταῦτ' ἐμέ : Pass. Soph. Phil. 906 τοῦτ' ἀνιῶμαι.

Acc. of person only : Od. β, 115 ἀνίσει νῆας 'Αχαιῶν.

20. 'Απατάω : Thuc. V. 9 ἀπατήσας δ' (κλέμματα) τὸν πολέμιον : Pass. Soph. Cē. R. 594 τοσοῦτον ἡπατημένος.

Acc. of deceit only : Soph. Phil. 929 οἷ' ἡπάτηκας. So Il. γ, 399 ταῦτα ἡπεροπεύειν. Acc. of person only : Soph. Trach. 500 Κρονίδαν ἀπάτασεν. So ἔξαπατάω Demosth. p. 105, 62.

21. 'Απαυράω : Il. ζ, 17 ἀπηύρα θυμὸν ἔμφω : Il. ψ, 291 ἀπηύρα ἵππους Αἰνείαν.

Acc. of thing taken only : Il. ι, 107 ἀπούρας κούρην. The person is sometimes put in the gen. : Od. σ, 272 τῆς δβλον ἀπηύρα. Also dative incomm. : Il. ρ, 236 πολέσσιν θυμὸν ἀπηύρα.

22. 'Αποδείρω : Hdt. V. 25 τοῦ τὸν πατέρα—ἀπέδειρε πᾶσαν τὴν ἀνθρωπότην.

23. 'Αποκτείνω : Plat. Apol. p. 39 C ἀπεκτόνατε οἶαν τιμωρίαν (=θάνατον) ἐμέ.

Elsewhere with acc. of person only. ἀπολιχμῶ : Il. φ, 122 οἷ σ' ὠτειλὴν αἶμ' ἀπολιχμήσονται.

24. 'Αποσπᾶω : Soph. Cē. C. 866 ἀποσπᾶσας ὄμμ' ἐμέ.

Generally acc. of thing only, or person considered as thing : ἀποσπᾶν τι οἱ τινα.

25. Ἀπολιχμάω : Π. φ, 123 ἀπολιχμῶνται αἱμά σε.

26. Ἀποφεύγω : Demosth. p. 1041, 8 ἀπέφυγον δίκας αὐτούς : Id. p. 1021, 2, &c.

Acc. of suit only : Ant. p. 115, 32 ἀποφεύγεσθαι τὴν γραφήν. Of prosecutor only : Andoc. p. 16, 17 ἀποφεύγομαι αὐτόν.

27. Ἀπύω : Od. ι, 399 ἤπνευεν μεγάλα τοὺς Κύκλωπας.

Acc. of thing said only : Eur. Supp. 800 στεναγμὸν ἀπύσατε : Π. ξ, 399 τόσσον ἤπνυι : Æsch. Pers. 122 τοῦτ' ἔπος ἀπύων.—(See §. 566. 1.) Acc. of patient only : Æsch. Theb. 130 σε ἀπύουσαι : Soph. Aj. 887.

28. Ἀπωθέομαι : Thuc. I. 32 ἀπεωσάμεθα τὴν γενομένην ναυμαχίαν Κορινθίους.

(See Κρατέω.)

29. Ἀρμόζω : Plat. Lach. p. 188 D ἡρμοσμένος καλλίστην ἁρμονίαν λύραν : cf. Arist. Eq. 995 : Plat. Pol. p. 591 D τὴν ἁρμονίαν ἁρμολόμενος.

30. Ἀσπάζομαι : Plat. Lys. p. 133, 22 ἀσπασάμενοι τὰ ὕστατα τοὺς αὐτῶν : cf. Eur. Ion 1363.

Commonly acc. of person only ; as, Od. χ, 498 ἡσπάζοντο Ὀδυσῆα : or of a thing substituted for person ; as, Eur. Ion 587 τὴν συμφορὰν ἀσπάζομαι.

31. Ἀτιμάζω : Soph. Ant. 544 μήτοι μ' ἀτιμάσῃς τὸ μὴ θανεῖν (= ἀτιμίαν) : cf. Id. CE. R. 339. Pass. Eur. Iph. Aul. 943 ἀνάξι' ἡτιμασμένη.

Commonly acc. of patient only : Od. ψ, 116 ἀτιμάζει με : or thing considered as patient, Eur. Hipp. 611 ὄρκους ἀτιμάσῃς.

32. Αὔδαίω : Π. ε, 170 ἔπος μιν ἤδα.

Acc. of person only : Od. ε, 28 Ἑρμείαν ἤδα. Generally with acc. of thing spoken only.—(See §. 566. 1.)

33. Αὔξάνω, αὔξω : Æsch. Pers. 756 αὔξάνειν οὐδὲν ὄλβον : Pass. Plat. Rep. p. 328 D τοσοῦτον αὔξεται : G. T. Col. ii. 19.

Generally with acc. of person only. Acc. of increase only : Eur. Iph. T. 413 φιλόπλουτον δμιλλαν (αὔξημα) αὔξοντες μελάβροισι.

34. \*Ἀφαιρέομαι (ἐξαιρέομαι) : Π. α, 182 ἀφαιρεῖται Χρυσήϊδα ἐμέ : cf. Xen. Cyr. IV. 6, 4. Pass. Hdt. III. 65 ἀπαιρεθὲν τὴν ἀρχήν : so Id. 137 ἐξαιρεθέντες τὸν Δημοκῆδεα καὶ τὸν γαυλὸν ἀπαιρεθέντες : so ἀφελεῖν Æsch. Eum. 360 : ἐξαίνυτο Π. ε, 155.

Acc. of person only : ἦν σε ἀφέλωμαι. Acc. of thing only : Π. ε, 316 ἐκ θυμὸν ἔλοιτο. So Arist. Ach. 164 τὰ σκόροδα πορθούμενος. With a gen. of person : Xen. Hell. III. 1, 7 ἀφαιρεσόμενος τὸ ὕδωρ αὐτῶν. With dative, see §. 602. 1.

35. \*Βάλλω : Il. ι, 58 βάσεις πεπνυμένα βασιλῆας : Od. γ, 127. Eur. Rhes. 719. Æsch. Theb. 553.

Acc. of thing said only : Hom. ἀνεμόλια, νήπια βάσεις : Eur. Hipp. 119 μάταια βάσει : Æsch. Choeph. 869, &c.

36. Βάλλω (*to hit*) : Od. ρ, 483 ἔβαλες κατὰ τὸν ἀλήτην : Il. δ, 480 ἔβαλε πρῶτον (βλήμα) αὐτόν : Il. π, 511 βάλεν δ' (ἔλκος) μίν : so Attic attraction of accus. ; Plato Rep. 408 A τραύματος οὐ ἔβαλέν μιν.

Acc. of throw only : Eur. Suppl. 330 βλήματα βαλεῖν. Commonly with acc. of person only ; as, Il. λ, 410 ἔβαλε ἄλλον : or thing considered as patient ; as, Il. ζ, 17 ἔβαλε στήθος.

37. Βάπτω : Arist. Ach. 112 βάψω βάμμα σε.

Acc. of dye only : Plat. Rep. p. 429 E χρώματα βάπτει. Commonly with acc. of patient only : Od. ι, 392 πέλεκυν βάπτει.

38. Βιάζομαι (*to take away by force*) : Il. φ, 451 βιήσατο μίσθον νῶϊ : Pass. Xen. Anab. VII. 6, 40 βιασθεῖσαι τοῦτο.

Generally acc. of patient only.

39. Βλάπτω : Plat. Legg. p. 920 C βλάπτει σμικρότατα τοὺς χρημένους : Pass. Ibid. p. 696 B μέγιστα ἂν βλάπτειτο.

40. Βοάω (*to call on*) : Eur. Med. 205 βοᾷ λιγυρὰ ἄχρα προδόταν : cf. Id. Troad. 335.

Acc. of cry only, see §. 566. 3.

41. Γαμέω : Hdt. III. 88 ἐγάμει τοὺς πρώτους γάμους Κύρον θυγατέρας : cf. Eur. Troad. 357. Arist. Av. 1725.

Acc. of marriage only : Æsch. P. V. 766 γαμεί γάμον. Commonly acc. of person only ; as, Od. ο, 241 ἔγημα γυναῖκα : Il. ι, 388 κούρην οὐ γαμέω Ἀγαμέμνονος.

42. Γελάω, *to laugh at* : Theocr. XX. 14 ἐγέλαξε σεσαρὸς καὶ σοβαρόν με.

Generally dat. of person.

43. Γεύω : Eur. Cyc. 149 γεύσω ἄκρατον μέθυ σε.

44. Γοάω : Soph. Trach. 51 γοωμένην οδύρματα τὴν ἐξοδον.

Generally acc. of patient only.

45. Γράφω, γράφομαι (*I prosecute*) : Plat. Euth. p. 2' E γέγραπται γραφήν σε : Demosth. p. 1296, 5 γράψασθαι αὐτοὺς ζημίαν : cf. Arist. Av. 1052.

Acc. of suit only : Plat. Legg. p. 928 E γράφεσθαι τὴν γραφήν, (with a gen. of the accusation of the crime.) Acc. of person only : Ibid. γράφεσθαι πατέρας.

46. Γυμνάζω: Eur. Hipp. 112 γυμνάσω τὰ πρόσφορα ἵππους,

Pass. Æsch. P. V. 594 δρόμους γυμνάζεταιται. Generally acc. of person only.

47. Δαίρω (δέρω): Arist. Nub. 441 δαίρειν ἄσκον (= δέρμα) σῶμα.

Acc. of skin only: Od. κ, 19 ἄσκον δείρας. Acc. of patient only: Ibid. 533 μῆλα δείραντας: Pass. G. T. Luke xii. 47 δαρήσεται ὀλίγας.

48. Δαίω (to divide): Hdt. VII. 121 δασάμενος τρεῖς μοῖρας τὸν στρατόν: Thuc. III. 21. So Plat. Legg. p. 695 C ἐπὶ τὰ μέρη τεμόμενος: Arist. Eq. 768 λέπαδνα κατατετμηθείην.

Generally only acc. of patient; as, δαίω γῆν.

49. Δεξιόμαι, to greet: Xen. Cyr. III. 2, 7 δεξιωσάμενοι πολλὰ τὸν Κύρον.

Acc. of act. only: Eur. Rhes. 419 πυκνὴν ἄμυστιν δεξιούμενοι. Of person only: Xen. Cyr. VIII. 7, 2 πάντας δεξιωσάμενος. With dat.: Æsch. Ag. 852 θεοῖσι πρῶτα δεξιώσομαι.

50. Δέομαι: Thuc. V. 37 ἐδέοντο Πάνακτον (= δέημα) τοὺς Βοιωτοὺς: like αἰτέω.

More commonly with acc. of the thing requested, and gen. of person; as, Plat. Apol. p. 18 A τοῦτο ὑμῶν δέομαι. And the Infin. frequently stands for the request: Id. Rep. 338 A ἐδέοντο ὑμῶν μὴ ἄλλως ποιεῖν. Acc. of request only: Thuc. I. 32 ξύμφορα (sc. δέηματα) δέονται: Isæus p. 78, 34 δέησιν δέομαι: Æsch. p. 328, 43 δέησιν ἐδεήθη: Arist. Ach. 1058 δέημα δ δέεταιί μου.

51. Δέχομαι, to greet: Eur. Iph. A. 1182 δεξόμεθα δέξιν ἥν σε δέξασθαι χρεών.

52. Δέω: Hdt. V. 72 κατέδησαν τὴν (δέσιν) ἐπὶ θανάτῳ τοὺς ἄλλους: cf. Id. III. 119. Pass. Eur. Hipp. 1237 δεσμὸν δεθείς.

Commonly acc. of patient only; as, Il. α, 406 τόν—οὐδ' ἔδησαν. Frequently a dat. of the bond, with ἐν: Od. μ, 161 ἀλλά με δεσμῷ δῆσας' ἐν ἀργαλέῳ.

53. Δηλέω: Hdt. IV. 115 δηλησάμενος γῆν πολλά.

54. Διαβάλλω: Arist. Eq. 63 τοὺς ἔνδον ψεύδη διαβάλλει.

Generally with acc. of patient only.

55. Δαιρέω: Hdt. IV. 148 αὐτοὺς ἐξ μοῖρας διεῖλεν. So Thuc. VI. 42 τρία μέρη νεύαντες: Plat. Legg. 760 B ἡ χώρα πᾶσα—ἴσα μόρια νεύεσθαι.

56. Διατρίβω, to put off: Od. β, 204 διατρίβῃ δν γάμον (= τριβήν) Ἀχαιοὺς.

Acc. of delay only: Od. ν, 341 διατρίβω γάμον: cf. β, 265.



57. \*Διδάσκω : Π. ψ, 307 ἐδίδαξαν σε ἵπποσύνας : cf. Od. ξ, 234, θ, 481. Æsch. Eum. 571. Eur. Hipp. 421. Arist. Ach. 656. Hdt. VI. 138. Midd. Soph. Ant. 356 ἐδιδάξατο ὄργας : cf. Eur. Andr. 740.

Acc. of instruction only : Eur. Hipp. 917 τέχνας μυρίας διδάσκετε. Acc. of person only : Id. Andr. 740 διδάξω γαμβρούς. So Hdt. II. 51 ὅστις τὰ Καθεύρων ἔργα μεμύηται.

58. Δικάζω, *to judge* : Æsch. Suppl. 230 δικάζει ὑστάτας δίκας τὰμπλακήματα.

Generally acc. of suit.—(See §. 586.)

59. Διοικέω : Plat. Crit. p. 51 Ε διοικῶμεν τὰλλα τὴν πόλιν : cf. Id. Prot. p. 318 Ε. Pass. Plat. Rep. p. 462 C ἀριστα διοικεῖται.

Acc. of thing only : Demosth. p. 332, 23 τοιαῦτα διοικεῖν. Acc. of patient only : Plat. Phædr. p. 240 Ε πάντα τὸν κόσμον διοικεῖ.

60. Διώκω, *to pursue* : Π. ρ, 75 διώκων ἀκίχητα (διώγματα) ἵππους Αἰακῶδο.

Acc. of pursuit only : Π. ε, 223 κραυπνὰ διώκειν. More commonly with acc. of person only ; as, Π. ε, 672 Διὸς υἱὸν διώκοι. *To pursue at law* : Demosth. p. 1368, 8 ἐδίωκε γραφὴν Στέφανον. Acc. of suit only : Ant. p. 115, 24 γραφὰς διώξας : cf. Plat. Euthyd. p. 4 A.

61. \*Ἀρῶ : Eur. Suppl. 1176 Ἀργείων χθόνα δέδρακας ἐσθλά : cf. Id. Iph. A. 371. Soph. Aj. 1384. Plat. Rep. p. 308 B, &c.

More commonly with acc. of act, or thing done only.—(See §. 560. 1.) But very commonly εὖ, κακῶς, ὁρᾶν τινά.

62. Δυστομέω : Soph. OE. C. 985 δυστομεῖν ταῦτα ἐμέ.

63. Ἐγκωμιάζω : Plat. Legg. p. 753 Ε ἐγκωμιάζουσι τοιαῦτα δικαιοσύνην.

Generally acc. of patient only : Plat. Phædr. p. 258 A ἐαντὸν ἐγκωμιάζων : Id. Rep. p. 568 B τὴν τυραννίδα ἐγκωμιάζει.

64. Ἐθίζω : Plat. Meno p. 70 B εἴθικεν ἔθος ἡμᾶς. Pass. Eur. Fr. Aut. I. 8 ἔθι ἐθισθέντες : Isocr. p. 343 C εἰθισμαι τρόπον (= ἔθος).

Acc. of habit alone : Plat. Rep. p. 469 B τοῦτο ἐθίζειν. Acc. of patient only : Ibid. p. 934 C ἐθίζειν τὴν ψυχὴν.

65. Εἶδω, *to look on* : Eur. Or. 1020 ἰδοῦσα πρόσοψίν σε. So Æsch. P. V. 902 προσδέρκεσθαι ὄμμα με.

Generally acc. of sight only, either person or thing.

66. Εἶργω : Arist. Vesp. 334 εἶργων ταῦτά σε.

Generally acc. of patient only.

67. Ἐκδύω : Od. ξ, 341 ἐξέδυσαν εἵματα με : cf. Ag. 1269. Midd. II. γ, 114 τεύχεά τ' ἐξεδύοντο.

68. Ἐκλέγω : Æschin. p. 69. 29. ἐξέλεγον τὰ τέλη τοὺς παραπλέοντας. Acc. of exaction only : Demosth. p. 49 ἐξέλεξε χρήματα.

69. Ἐλαύνω : Arist. Nub. 29 ἐλαύνεις πολλοὺς δρόμους ἐμέ.

70. Ἐλάω (to strike) : Od. φ, 219 οὐλην τὴν ποτέ με σὺς ἤλασε : cf. II. ψ, 75, &c.

Most commonly with acc. of patient : Od. δ, 507 ἤλασε πέτρην.

71. Ἐλέγχω : Plat. Lys. p. 222 D ἐξελέγξει τοῦτο ἡμᾶς. So Pass. Plat. Euth. p. 295 A τὰτα ἐξελέγχομαι.

Acc. of thing only ; as, Plat. Tim. p. 54 B τοῦτο ἐλέγξαντι. Acc. of person only ; as, Id. Gorg. p. 470 C ἐλέγξει σε.

72. Ἐναρίζω (to spoil) : II. ρ, 187 ἐνάριξα τὰ (ἔντεα) Πατρόκλοιο βίην : cf. II. χ, 32, &c.

More commonly with acc. of person only, in the sense of "to kill."

73. Ἐξετάζω : Xen. Cyr. VI. 2, 35 ἐξετάζετε τὰ δέοντα τοὺς ὑφ' ὑμῖν.

74. Ἐξορκώ : Hdt. VI. 74 τοὺς προεστεῶτας ἐξορκοῦν Στυγὸς ὕδωρ = ὄρκον.

75. Ἐπαινέω : Soph. Aj. 1381 ἐπαινέσαι πάντα σε.

Acc. of praise alone : Soph. CE. C. 1006 ἐπαινῶν πολλά. Of patient : Id. El. 1044 ἐπαινέσεις ἐμέ. Thing as patient : Ibid. 1047 τᾶμ' ἐπαινεῖν ἐπη.

76. Ἐπευφήμέω : Æsch. ap. Plat. Rep. p. 383 B ἐπευφήμησεν παιᾶνα τύχας.

77. Ἐπισπέρχω (to exhort) : Thuc. IV. 12 ἐπέσπερχε τοιαῦτα ἄλλους.

Acc. of song of triumph only : Eur. Iph. A. 1468. Iph. Taur. 1403. So Plat. Euthyd. p. 301 εὐφήμει τοῦτο. Acc. of person : Id. Epin. p. 992 D εὐφημεῖν πάντας θεούς.

78. \*Ἐπω (to speak of) : Eur. Med. 61 εἰπεῖν τὸδε δευπότης : Arist. Ach. 649.

Acc. of person only : II. α, 90 Ἀγαμέμνονα εἶπης ; but generally with acc. of thing said only.—(See §. 566. 1.) So εἰπεῖν εὐ, κακῶς τινά very usually.

79. \*Ἐργάζομαι : Soph. Aj. 109 ἐργάσει κακὸν τὸν δύστηνον : Eur. Hec. 264. Plat. Crito p. 96, &c.

Commonly with acc. of act only ; as, II. ω, 733 ἔργα ἐργάζοιο.—(See §. 560. 1.)

80. Ἔρδω : Π. γ, 351 ἔοργε κακά με : cf. Π. β, 12, &c. and Æsch. Pers. 236. Hdt. I. 137.

Commonly with acc. of act only.—(See §. 560. 1.)

81. Ἔρομαι : Od. η, 237 τὸ μὲν σε εἰρήσομαι : cf. Od. τ, 46. γ, 243. Arist. Nub. 344. Eur. Andr. 603, &c.

Acc. of question only : Eur. Ion 341 κείν' οὐκ ἤρόμην. Acc. of person only : Id. Troad. 945 σὸ σ', ἀλλ' ἐμαντήν ἐρήσομαι : Dem. 309. 3. Sometimes gen. of person : Id. Herc. Fur. 177 Διὸς κεραυνὸν ἤρόμην.

82. Ἔρω (to say of) : Eur. Alc. 954 ἐρεῖ τάδε με.

Acc. of person only : Eur. Hel. 824 ἐρεῖ με. Commonly with acc. of thing said.—(See §. 560. 1.)

83. Ἐρωτῶ : Od. ι, 364 ἐρωτᾷς ὄνομά με : cf. Od. δ, 347, &c. Eur. Iph. Aul. 1129. Plat. Phil. p. 18 A.

Acc. of question only : Plat. Gorg. p. 466 B ἐρώτημα ἐρωτᾷς : Thuc. I. 5 τὰς πύσσει (= ἐρωτήσεις) ἐρωτῶντες : Eur. Iph. Taur. 501 οὐ τοῦτ' ἐρωτῶ. So Soph. Œ. R. 604 πεύθου τὰ χρησθέντα. Acc. of person only : Od. ε, 97 εἰρώτας με.

84. Ἐστιῶ (to feast) : Isæ. p. 46, 10 ἐστιῶν θεσμοφόρια τὰς γυναικάς.

Acc. of feast only : Eur. Herc. Fur. 483 ἐστιῶ γάμους. Of person only : Id. Alc. 768 ἐστιῶ ξένον.

85. \*Εὐεργετέω : Plat. Apol. p. 36 C εὐεργετεῖν εὐεργεσίαν ἑκαστον.

Acc. of benefit only : Plat. Pol. p. 615 B εὐεργεσίας εὐεργηκότες. Acc. of patient only : Id. Crat. p. 428 A εὐεργέτει Σωκράτη.

86. Εὐλογέω : Arist. Ach. 372 εὐλογῇ δίκαια αὐτούς : Pass. Soph. Œ. C. 720 πλείστ' εὐλογοῦμενον.

Commonly acc. of person only : Eur. Ion 137 τὸν βόσκοντα εὐλογῶ.

87. Εὐφραίνω : Xen. Apol. II. 4, 6 εὐφραίνων πλείστα τοὺς εὖ πράττοντας : cf. Id. Cyr. IV. 2, 19.

Generally with acc. of person only ; as, Soph. Aj 469 Ἀτρεΐδας ἂν εὐφράναιμι.

88. Εὐωχέω : Plat. Gorg. p. 522 A εὐώχουν ἡδέα ὑμᾶς : Midd. Xen. Cyr. I. 3, 6 εὐωχοῦ κρέα.

Generally with acc. of person only ; as, Eur. Cycl. 345 εὐωχῆτέ με.

89. Ἐφικνέομαι (to strike) : Hdt. VII. 35 ἐπικέσθαι πληγὰς Ἑλλήσποντον.

90. Ἐχθαίρω : Soph. Elect. 1035 ἐχθαίρω ἔχθος σε..

Acc. of hatred alone : Soph. Phil. 59 ἔχθος ἐχθήρας. Generally with acc. of patient only.

91. \*Ἔω (*to put on*): Od. ξ, 396 ἔσας εἵματα με: cf. Od. ο, 337, &c.: Midd. Od. τ, 72 εἶμαι εἵματα: Od. ω, 249 ἀεικέα ἔσσαι. So II. ξ, 181 ζώσατο ζώνην: Hdt. VII. 69 ζειράς ὑπεζωσμένοι.

Acc. of garment only: Od. π, 457 εἵματα ἔσσε περὶ χροῖ. Generally double acc., so ἀμφιέννυμι: Xen. Cyr. I. 3, 17 ἡμφίεσε τὸν ἑαυτοῦ χιτῶνα ἐκείνον: Arist. Eq. 891 αὐτὸν προσαμφιῶ τόδ'. So Hdt. I. 80 στολάδα ἐσταλμένον.

92. Ζηλώω: Soph. Aj. 552 τοῦτό σε ζηλοῦν ἔχω.

93. Ζημιόω: Xen. Cyr. III. 1, 17 ζημιώσης πλείω σαντόν: Pass. Plat. Legg. p. 843 E ζημίαν ζημιούσθαι: Hdt. VII. 39 ψυχὴν (Gaisf. ψυχῇ) ζημιώσεται: Thuc. III. 40 μεγάλα ζημιώσεται.

Generally with acc. of person only, and instrumental dat. of punishment.

94. Θάπτω: Hdt. II. 41 θάπτουσι τοὺς βοῦς τρόπον τόνδε.

95. Θεραπεύω: Plat. Euth. p. 13 D θεραπεύουσι ἡν (θεραπείαν) τοὺς δεσπότας: cf. Id. Rep. p. 426 C. Pass. Plat. Menex. p. 249 C θεραπείαν θεραπευόμενος: cf. Ant. 126, 18.

Generally with acc. of patient only.

96. Θυνίξω (*to feast*): Hdt. I. 129 ἐθοίνισε τό (δεῖπνον) μιν: Pass. Eur. Phil. Fr. VII. θυνάται σάρκας.

Generally with acc. of person only.

97. Ἰκετεύω: Od. λ, 529 ἰκέτευε πολλὰ με: cf. Eur. Hel. 939.

98. Ἰστορέω: ἀνιστορέω; Eur. Phoen. 624 ἱστορεῖς τόδε με: cf. Id. Andr. 1123. Soph. Trach. 404. So ἐξιστορέω: Eur. Hec. 236.

Acc. of question, or thing asked only: Soph. OE. R. 1144 τοῦπος ἱστορεῖς. Person, about whom the question is asked, put for the question: Ibid. 1150 δὲ ἱστορεῖ. Acc. of person to whom the question is put; as, Eur. Ion 1547 ἱστορήσω Φοῖβον.

99. Καθαίρω: II. π, 667 κάθηρον αἶμα Σαρπηδόνα: Pass. Plat. Legg. p. 868 C καθαίρεσθαι καθαρούς: Ibid. καθάρσεις.

Acc. of impurity only: Id. Soph. 227 C ὅσα καθαίρει. Generally acc. of patient: Plat. Rep. p. 403 D καθαίρων χρυσόν.

100. Κακουργέω: Xen. Cyr. VI. 3, 11 κακουργῇ τι τοὺς ἐναντίους. So κακῶ.

101. Καλέω, κικλήσκω (*to name*): II. σ, 487 ἦν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν. So II. ε, 300 καλέουσιν κοτύλην (= ἐπὶ κλησιν) μιν: cf. Od. θ, 550. Xen. OE. VII. 3. So Hdt. IV. 181 ἐπὶ κλησιν αὐτὴ καλέεται. So ἀνακαλέω Plat. Rep. p. 471 D: προσενέπω Aesch. Ag. 162: κλάζω Ibid. 174.

102. **Κατασβέννυμι** (*to make to cease*): Soph. Aj. 1149 *κατασβέσειε βοήν τὸ σὸν στόμα*.

Generally with acc. of patient only.

103. **Καίρω**: Eur. Troad. 1173 *ἔκειρεν βόστρυχόν σε*: Pass. Hdt. III. 8 *κούρην κείρεσθαι*: Eur. Hec. 910 *ἀποκέκασαι στεφάναν*: Arist. Vesp. 1313 *σκευάρια διακεκαρμένῳ*.

Generally single acc. of thing cut; as, Eur. Hel. 1124 *καίραντες ἔθειραν*: Soph. Aj. 55 *ἔκειρε φόνον*.

104. **Κελεύω**: Π. υ, 87 *κελεύεις ταῦτά με*: Od. θ, 153.

Acc. of command only: Π. ε, 528 *πολλὰ κελεύων*. — (See §. 566. 2.)  
Generally with acc. of person only.

105. **Κερδαίνω** (*make a gain of*): Eur. Hec. 518.

106. **Κερτομέω**: Eur. Hel. 1229 *κερτομεῖς τί με*.

Generally acc. of person only: Eur. Bacch. 1292 *ἐκερτόμει θεόν*.

107. **Κηρύσσω**: Soph. Trach. 97 *τοῦτο καρῶξαι τὸν Ἀλκμήνας υἱόν*.

108. **Κινέω**: Aristot. Anim. I. 5 *κινεῖν κίνησιν ζῶον*.

So Lucret. *Movetur motus*. So Plat. Rep. p. 529 *φέρεται φοράς*.

109. **Κολάζω**: Soph. Aj. 1108 *κόλαζε ἔπη ἐκέινους*: cf. CE. R. 1147.  
Elsewhere with acc. of patient only.

110. **Κρατέω** (*to conquer*): Eur. Epig. II. 1 *ἐκράτησαν ὀκτὼ νίκας Σურηκοσίους*.

Acc. of conquest only: Eur. Hipp. 1016 *κρατεῖν ἀγῶνας*: cf. Demosth. p. 320, ult. Eur. Med. 120 *πολλὰ κρατοῦντες*: Æsch. P. V. 957 *νέον κρατεῖτε*: Thuc. IV. 18 *τὰ νῦν προχωρήσαντα κρατῆσαι*. Generally acc. of patient only; as, Eur. Alc. 493 *κρατήσας δεσπότην*. So Pass. Hdt. III. 106 *τοῦτο ἐσσοῦνται*.

111. **Κρίνω** (*to try*): Eur. Hec. 645 *κρίνει ἦν (ἔριν) τρισσὰς παῖδας*: cf. Demosth. p. 781, 6. Midd. Eur. Med. 609 *κρινοῦμαι πλείονα*.

Acc. of suit alone; Eur. Heracl. 180 *δίκην κρίνειεν*: cf. Æsch. Eum. 652.  
Acc. of person alone: Eur. Troad. 924 *ἔκρινε τρισσὸν ζεύγος*.

112. **Κρύπτω** (*to hide from*): Æsch. P. V. 628 *κρύψης τοῦτό με*: cf. Soph. Electr. 957, &c. Plat. Lys. p. 891, 1. Pass. *κρύπτομαι τοῦτο*.

Generally with acc. of concealment only, or that wherein it consisted; as, Eur. Bacch. 653 *κρύψεις σὺ κρύψιν*. Single acc. of person: Xen. Cyr. VII. 3, 4 *σε κρύψω*: Plat. Theæt. p. 130.

113. **Κτυπέω** (*to strike*): Eur. Orest. 1451 *κτύπησε πλαγὰν κῶτα*.

Generally acc. of patient only.

114. Κωλύω : Soph. Phil. 1242 ἐπικωλύσων τάδε με.

Generally acc. of person only.

115. Λανθάνω : Pind. Ol. I. 64 λαθέμεν τι θεόν.

Generally acc. of person only.

116. \*Λέγω (*to speak of*): Hdt. VIII. 61 ἔλεγε κακὰ τοὺς Κορινθίους.

*To say*, with acc. of thing said only.—(See §. 566. 1.) Frequently with acc. of person, and εἶ or κακῶς.

117. Λίσσομαι : Od. β, 210 λίσσομαι ταῦτα ὑμᾶς.

Acc. of prayer only.—(See §. 566. 2.) Of person only : Il. α, 174 σε λίσσομαι.

118. Λούω : Soph. Ant. 1201 τὸν μὲν—λούσαντες ἄγνὸν λουτρόν : Il. σ, 345 λούσειαν βρότον (that wherein the λούσις consisted) Πάτροκλον.

Acc. of washing only, or that wherein it consists ; Il. ξ, 7 βρότον λούσῃ. Generally with acc. of person only.

119. Λοχεύω : Eur. Ion 921 ἐλοχεύσατο λοχεύματά σε.

Generally with acc. of person only ; as, Eur. Ion 948 τίς λοχεύει σε ;

120. Λυμαίνομαι : Arist. Aves 100 λυμαίνεται τοιαῦτα ἐμέ.

Acc. of act only : Hdt. III. 16 τὰλλα πάντα λυμαίνεσθαι : cf. Eur. Bacch. 632, with dat. of person. Acc. of person only : Soph. OE. C. 855 σε λυμαίνεται.

121. Λυπέω : Eur. Cycl. 337 λυπεῖν μηδὲν αὐτόν : cf. Plat. Apol. p. 41 E. Pass. Id. Gorg. p. 494, &c. A λυποῖτο λύπας &c.

Generally with acc. of patient only.

122. Λωβάομαι : Il. ν, 623 λωβήσασθε ἦν (λώβην) ἐμέ : cf. Hdt. III. 154.

Acc. of insult only : Il. α, 232 ὕστατα λωβήσαιο. Generally acc. of person only.

123. Μαστιγώω : Æsch. p. 9, 12 ἐμαστίγουν πληγὰς Πιττάλακον.

Generally acc. of patient only.

124. Μέλπω (*to sing*) : Eur. Alc. 448 μέλψουσι πολλά σε.

Generally with acc. of song only.—(See §. 566. 3.) Eur. Troad. 148 ἐξάρχετο (= ἐξάρχετο μέλπων) μόλπῃν θεούς.

125. Μεταλλάω : Od. τ, 115 μετάλλα τὰ ἄλλα ἐμέ.

Acc. of question only : Od. π, 467 ταῦτα μεταλλάῃσαι. Acc. of person only : Od. τ, 190 Ἰδομενῆα μέταλλα.

126. Μέτειμι : Eur. Bacch. 345 μέτειμι δίκην τόνδε : cf. Ibid. 516. Æsch. Eum. 231. So μετήλθον Eur. Orest. 423.

Generally with acc. of person only.

127. Μήδομαι (to plot against) : Il. ψ, 176 μήδετο ἔργα (Ἑκτορα) : cf. Il. κ, 52 κακὰ μήσαι' Ἀχαιοὺς.

Generally with acc. of thing plotted.—(See §. 551. 1.)

128. Μητίομαι : Od. σ, 27 μητισταίμην κακὰ δν.

Generally acc. of act only.

129. Μιμέομαι : Arist. Plut. 302 sqq. κίρκην — μιμήσομαι πάντας τρόπους : cf. Nub. 430.

130. Μορμολύττομαι : Plat. Crit. p. 46 C μορμολύττηται πλείω ἡμᾶς.

Acc. of *bugbear* only : Plat. Ax. p. 364 B τοὺς μορμολύττοντας τὸν θάνατον.

131. Νίζω : Od. ζ, 224 νίζετο ἄλμην χροῶ.

132. Νικῶ : Eur. Troad. ἀ νικᾶν πόσιν : Æsch. 80. 37 μάχην βαρβάρους νικήσας.

133. Νοσφίζω : Pind. Nem. VI. 106 ἐνόσφισεν ἀνθεά σε.

Acc. of thing taken only, (with gen. of person :) Eur. Iph. A. 1287 νοσφίσας βρέφος. Acc. of person only : Eur. Rhes. 56 ἐνόσφισάς με. (Often with gen. of thing.)

134. Νουθετέω : Eur. Orest. 299 νουθετεῖν σε φίλα.

135. Ξυρέω : Hdt. V. 35 ξυρήσαντα τρίχας μιν.

(See Κείρω.)

136. Ὀδύρομαι : Soph. Aj. 693 ὀδύρεται οἷα (ὀδύρματα) παῖδα.

With acc. of person only : Od. δ, 110 ὀδύρονται αὐτόν. Acc. of lamentation only, see §. 566. 4.

137. Ὀνειδίζω : Soph. OE. C. 1002 ονειδίζεις τοιαῦτα ἐμέ.

Generally with dat. of person. Acc. of act, see §. 566. 2.

138. Ὀνήημι : Od. ψ, 24 ὀνήσει τοῦτό σε : cf. Hdt. VII. 141.

Generally with acc. of patient only.

139. Ὀνομάζω : Eur. Ion 800 ὀνομάζει ὄνομα αὐτόν : cf. Id. Hel. 1209, &c. Pass. Soph. Phil. 605 ὄνομα δ' ὠνομάζετο.

Often with acc. of person only.

140. Ὀρκῶ : Thuc. VIII. 75 ὥρκωσαν ὄρκους πάντας : Arist. Lys. 187.

Acc. of patient only : Isæ. V. 4, 17 ὀρκώσαντες ἡμᾶς : so ἐφορκῶ Hdt. VI. 74. Acc. of *oath* : Id. III. 133 : so G. T. ὀρκίζω Acts xix. 13.

141. Οὐτάζω : Π. ε, 361 οὔτασεν ὁ (ἐλκος) με : Æsch. Choeph. 640 διαντάλαν οὔτα.

Generally with acc. of patient only. So τιτρώσκω, with acc. of *wound* in Pass. Eur. Phœn. 1445 τετρωμένους σφαγὰς=τραύματα.

142. \*Παιδεύω : Plat. Hipp. Min. p. 364 παιδεύω αὐτὰ ἄλλους : cf. Æschin. 74, 37. Pass. Plat. Legg. p. 695 Α παιδευομένους τέχνην.

Acc. of thing taught only ; as, Demosth. p. 938, 10 παιδεύειν παιδείαν : Soph. Phil. 1361 παιδεύει κακά. Acc. of person only ; as, Eur. Andr. 602 γυναῖκας παιδεύετε.

143. Παίω : Soph. Ant. 1307 ἔπαισεν ἀντάλαν (πληγὴν) με : Ibid. 1272 μεγὰ βάρος ἔπαισέν με.

Acc. of *blow* only : Soph. Œ. C. 550 ἔπαισας νόσον (=πληγὴν). Acc. of patient only : Id. Ant. 1274 μ' ἔπαισεν.

144. Παρακρούομαι : Demosth. p. 1062, 39 παρακρουόμενοι πρᾶγμα δικαστὰς : cf. Id. p. 844, 1.

145. Παύω : Pind. Nem. III. 39 ἔπαυσεν ἀκμὰν φρενῶν νιν.

146. \*Πείθω : Hdt. I. 163 ἔπειθε τοῦτο τοὺς Φωκαίτας : Æsch. Ag. 1185. Soph. Œ. C. 797. Eur. Hec. 1205. Cf. Plat. Apol. p. 37 A. Xen. Hier. I. 16. Pass. Od. ν, 21 πάντα πιθέσθαι : Hdt. VIII. 81 οὐκ ἐπείθοντο τὰ ἀγγελθέντα : Thuc. II. 21 πεισθῆναι τὴν ἀναχώρησιν. So ἀναπείθω : Arist. Nub. 77 ἀναπείλω ἦν τουτονί.

Acc. of thing only : Soph. Œ. C. 1442 μὴ πείθῃς ὃ μὴ δεῖ. Generally with acc. of person ; as, Ibid. 1516 πείθεις με.

147. Περαιῶ (to do) : Soph. Aj. 21 περάνας πρᾶγος ἡμᾶς.

Generally only acc. of act.—(See §. 560. 2.)

148. Πημαίνω : Plat. Legg. p. 932 Ε πημαίνει ὅσα ἄλλον.

Generally with acc. of person only.

149. Πιπίσκω (to give to drink) : Pind. Isth. V. 74 πίσω ὕδωρ σφέ. So ποτίζω St. Mark x. 42.

150. \*Ποιέω : Hdt. III. 59 ἐποίησαν κατὰ Αἰγινήτας : cf. Id. IX. 113, &c. : Π. χ, 395 Ἐκτορα ἀεικέα μήδετο (ποιεῖν) ἔργα.

Frequently with acc. of person only, with εὖ or κακῶς ; as, Hdt. II. 121 τοῦτον εὖ ποίεουσι.

151. Πορεύω : Eur. Alc. 444 πορεύσας λίμναν (=πόρον) γυναῖκα : Soph. Trach. 560 ἐπόρευε ποταμὸν (=πόρον) βροτούς : Midd. Plat. Menex. p. 236 D πορεύονται πορείαν.

Generally with acc. of person only ; as, Eur. Hipp. 755 ἐπόρευσας ἀνασσαν.



152. \*Πράττω, -ομαι (*to exact from*) : Hdt. III. 58 ἐπρήξαν τάλαντα αὐτούς : Pass. Thuc. VIII. 5 ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους. So πράττεσθαι : Æsch. Ag. 705 πρασσομένα ἀτίμωσιν τλοντας : cf. Demosth. p. 845, 2. So εἰσπράττειν : Demosth. p. 1227, 9 εἰσπράξει τὰ ἀναλώματα τοῦτον.

Acc. of *exaction* only : Demosth. p. 1484, 2 τὰ ὀφειλόμενα εἰσπράξας. Acc. of *patient* only : Id. p. 518, 9 τοὺς ὑπερημέρους εἰσπραττόντων. So ἀργυρολογεῖν, Id. 76. 17.

153. Προστίημι (*to pray*) : Soph. Elect. 1370 προῖστην πολλά σε.

154. Προκαλέομαι : Arist. Ach. 652 προκαλοῦνται εἰρήνην ὑμᾶς : cf. Thuc. II. 72, &c. Plat. Euth. p. 5 A.

With acc. of *proposal* only : Plat. Legg. p. 855 E α προκαλούμεθα. Acc. of *person* only : Il. η, 39 προκαλίσσεται τινα.

155. Προσπίτνω (*to entreat*) : Eur. Phœn. 293 προσπίτνω ξδρας σε.

156. Ῥέζω : Il. γ, 354 ῥέζει κακὰ ξεινοδόκον : cf. Od. β, 72.

With acc. of *act* only.—(See §. 560. 1.) With acc. of *patient*, with εὖ, καλῶς, or κακῶς ; as, Plat. Legg. p. 642 C ἡμᾶς οὐ καλῶς ἢ κακῶς ἔρεξε.

157. Σαίνω : Soph. Cē. C. 321 σαίνει φαιδρά με.

158. Σιτίζω : Xen. Symp. IV. 9 σιτίσαντες σκόροδα τοὺς ἀλεκτρυόνας : Midd. Theocr. IV. 16 πρῶκας σιτίζεται.

159. Σκυλεύω : Hes. Sc. 468 σκυλεύσαντες τεύχεα Κύκνον.

Acc. of *spoils* only : Hdt. IX. 80 ἐσκύλευον ψέλια. Acc. of *person* only : Eur. Phœn. 1426 ἐσκύλευέ νιν.

160. Στέλλω : Eur. Bacch. 827 στελῶ σε στολήν.

161. Στένω : Eur. Orest. 1368 στένω μέλος σε.

Acc. of *lament* only : Soph. Ant. 1249 πένθος στένει. Acc. of *patient* only : Id. Cē. C. 1710 σε στένει.

162. Στερέω : Plat. Legg. p. 958 E στερείτω ὅσα (ἢ γῇ φέρει) τὸν ζῶντα : Pass. Æsch. Eur. Hel. 95 βίον στερεῖς. So ἀποστερέω : Demosth. p. 839, 13 ἀποστερεῖ τὴν τιμὴν με : cf. Id. p. 54, 5c. Pass. Thuc. VI. 91 τὰς προσόδους ἀποστερήσονται. So ἀπορραίω Od. α, 403, and ἐρημόω Pind. Pyth. III. 97.

163. Στεφανώ : Arist. Ach. 647 ἐστεφάνωσάν με εὐαγγέλια.

164. Στίζω : Hdt. VII. 233 ἔστιζον στίγματα βασιλῆϊα.

165. Συλάω : Il. χ, 368 συλήσω τεύχεά σε : cf. Il. π, 500, &c.

Acc. of *spoils* only : Il. η, 78 τεύχεα συλήσας. Acc. of *person* only : κ, 343 τινὰ συλήσων. So ἀποσυλάω : Æsch. P. V. 171 τιμὰς ἀποσυλάται.

166. Ταράσσω : Soph. Cē. R. 483 ταράσσει δεινὰ (ταράγματα) με.

Acc. of *thing* only : Soph. Ant. 794 νεῖκος ταράξας, 80 πόλεμον, στάσεις. Acc. of *patient* only : Eur. Hipp. 969 ταράξῃ φρένα.

167. **τάσσω** : Æsch. Theb. 284 *τάξω τὸν μέγαν τρόπον* (=τάξιιν)  
*ἀντηρέτας* : Pass. Eur. Suppl. 657 *δεξιὸν τεταγμένους κέρας* (=τάξιιν) :  
 Plat. Legg. p. 878 D *ταπτέσθω τάξεις* : Æschin. p. 381, 7. Midd.  
 Thuc. II. 83 *ἐτάζαντο κύκλον*.

Generally with acc. of patient only.

168. **τεύχω** (*to do to*) : Soph. Phil. 1173 *τί σε τεύξω* ;

Generally acc. of act only.

169. **τίθῃμι** : Plat. Rep. p. 479 C *θήσεις καλλίονα θέσιν αὐτά*.

Generally acc. of patient only.

170. **τίκτω** : Eur. Bacch. 765-6.

171. **τιμάω** : Xen. Cyr. VII. 3, 4 *τιμήσω τᾶλλα σε* : Pass. Soph.  
 OE. R. 1223 *μέγιστα τιμώμενοι* : cf. Æsch. Choeph. 293.

Generally acc. of patient only.

172. \***τιμωρέομαι** : Eur. Cycl. 691 *ἐτιμωρησάμην φόνον σε* : cf. Id.  
 Alc. 730. Xen. Anab. VII. 1, 25.

Acc. of *wrong* only : Soph. El. 349 *πάντα τιμωρουμένης*. Acc. of patient :  
 Eur. Hec. 882 *τὸν ἐμὸν φονέα τιμωρήσομαι*. With dat. *to avenge* : Soph.  
 El. 399 *πατρὶ τιμωρούμενοι*.

173. **τίνομαι** : (See §. 585.)

174. **τίω** : Ol. α, 244 *ὄτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας*.

175. **τρέφω** : Hdt. II. 2 *τρέφειν τροφὴν παιδία* : cf. Plat. Rep.  
 p. 414 D. Eur. Elect. 509. Pass. Plat. Menex. 238 A *ἄριστα*  
*τρέφεται*.

Generally with acc. of patient only.

176. **τύπτω** : Ant. p. 127, 13 *τύπτειν τὰς πληγὰς τὸν ἄνδρα* : Pass.  
 Arist. Nub. 972 *τυπτόμενος πολλάς*. So Il. ω, 421 *ἔλκεα ὅσσ' ἐτύπη*.  
 So Arist. Eq. 5 *προστρίβεται πληγὰς τοὺς οἰκέτας*.

Generally with acc. of patient only.

177. **ὑβρίζω** : Soph. El. 613 *ὑβρισε τοιαῦτα τὴν τεκούσαν* : cf. Eur.  
 Elect. 264. Pass. , Eur. Bacch. 1296 *ὑβριν ὑβρισθεῖς*.

Acc. of *insult* only : Eur. Bacch. 247 *ὑβρεις ὑβρίζειν* : Hdt. III. 118  
*ὑβρίσας τάδε* : Soph. Aj. 954 *ἐφυβρίζει θυμὸν* = θυμοῦ ὑβριν.—(See Ellendt  
 ad voc.) Acc. of patient only : Eur. Phœn. 1638 *ὑβρίζεις πατέρα*.

178. **ὑμνέω** : Eur. Bacch. 72 *ὑμνήσω τὰ νομισθέντα Διόνυσον*.

Acc. of *song* only, see §. 566. 3. Acc. of patient : Eur. Iph. Taur. 1457  
 \**Ἀρτεμιν ὑμνήσουσι*.

179. **ὑπομνήσκω** : Thuc. VII. 64 *ὑπομμνήσκω τάδε Ἀθηναίους* :  
 Plat. Rep. p. 530 C, &c.

Acc. of thing only : Plat. Rep. p. 4, 427 E *ἀληθὴ ὑπομμνήσκεις*. Of  
 person only : Id. Phil. p. 31 C *ὑπομμνήσκε ἡμᾶς*.

180. **Φιλέω** : Od. ο, 245 φιλεῖ φιλότῃτα δν.

Generally with acc. of person only.

181. **Φοβέω** : Thuc. VI. 11 ἐκφοβοῦσι δ ἡμᾶς.

Elsewhere with acc. of person only. G. T. 1 Pet. iii. 14.

182. **Χορτάζω** : Plat. Rep. p. 372 D ἐχόρταζες ταῦτα αὐτάς : Pass. Cratin. ap. Athen. 99 E χορταζόμενοι γάλα.

Acc. of patient only : Hes. Op. 454 βόας χορτάζειν.

183. **Ψέγω** (*to find fault with*) : Plat. Phædr. p. 243 C ψέγομεν ἃ τὸν ἔρωτα.

Acc. of *fault* : Plat. Gorg. p. 483 τοὺς ψόγους ψέγουσιν : Id. Pol. p. 402 A τὰ αἰσχρὰ ψέγοι. Acc. of person blamed : Id. Prot. p. 346 C σε ψέγω.

184. **Ψεύδω** : Eur. Protes. Fr. 6 ψεύδουσι πολλὰ βροτούς : Soph. Œ. C. 1145 ἐψενσάμην οὐδέν σε : Pass. Æsch. Choeph. 748 πολλὰ ψενσθεῖσα.

Acc. of *falsehood* only : Plat. Legg. p. 663 ψεύδος ἔψεύσατο : Id. Hipp. Min. p. 366 B πολλὰ ψεύδονται. Acc. of person only : Soph. Œ. C. 627 ψεύσουσί με.

185. **\*Ὀφελέω** : Eur. Alc. 876 ὠφελεῖς οὐδὲν τὰν νέρθεν : cf. Plat. Phil. p. 58 C, &c. Pass. Id. Rep. p. 346 C ὠφελίαν ὠφελούνται.

Acc. of *benefit* alone : Plat. Gorg. p. 520 B οὐδὲν ὠφελήκασιν. Acc. of patient only : Id. Legg. p. 763 D ὠφελῇ τὴν πόλιν.

*Obs. 1.* Besides these, many verbs expressing the notions given in §. 582, are found with a double accus. in later writers ; as, Achill. Tat. I. 25 ῥαπίζει με πλεγήν : and several verbs which in good writers are found with an accus. of the patient only, are, in later writers, found with an accus. of the cognate notion <sup>a</sup>.

*Obs. 2.* Several verbs, though they are not found with both accusatives of the cognate notion and the patient together, yet are found with each separately ; as, καλύπτω σέ, and καλύπτω πτύγμα Il. ε, 315.—(See Lexicons.)

*Obs. 3.* We must not consider as an instance of double accus. the case of verbs compounded with a preposition, where one of the accusatives depends on the preposition ; as, προσαυδᾶν τί τινα ; so Il. ε, 329 αἶψα δὲ Τυδείδην μέθετε κρατερώνυχας ἵππους ; nor yet those constructions where the substantive in the accus. forms with the verb a periphrasis for a verbal notion, as ποιέσθαι λείαν ταῦτα.

*Obs. 3.* In the passive voice the patient is of course absorbed in the verb, so that one accusative only is left, that of the act or the equivalent notion substituted for it, see ψεύδω, ὠφελέω above, and §. 545. 3. ; so in G. T. 2 Thess. ii. 15 παραδόσεις ἄς ἐδιδάχθητε.

*Obs. 5.* So in G. T. ἀγαπάω : John xvii. 26 ; Eph. ii. 4 βαπτίζομαι : Mark x. 38 φωτίζω : Luke x. 46 ἀγγαρεύω.

<sup>a</sup> Lobeck de Fig. Etym. Opusc. 501, sqq.

*Use of Accusative to define the part—Σχήμα καθ' ὅλον καὶ μέρος.*

(See also 467, Obs. 6.)

§. 584. 1. We must not confuse with the real double accus. case the two accusatives of the patient and the part, which are frequently found with all pure transitive verbs; the part being put in apposition to the patient. of which it is only a more accurate expression; Il. ε, 292 γλῶσσαν πρυμνὴν τάμε : Il. λ, 240 τὸν δ' ἄορα πλῆξ' αὐχένα, λῦσε δὲ γυῖα : Ibid. 250 κρατερὸν ῥά ἐ πένθος ὀφθαλμοὺς ἐκάλυψε, κασιγνήτοιο πεσόντος : Il. π, 465 τὸν βάλε νείαιραν κατὰ γαστέρα : Ibid. 468 ὃ δὲ Πήδαςσιν οὐτάσεν ἵππον ἔγχει δεξιὸν ὦμον : Il. ρ, 83 Ἔκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἀμφιμελαίνας : Il. ζ, 355 σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν : Il. γ, 438 μὴ με, γύναι, χαλεποῖσιν ὀνειδεσι θυμὸν ἔνιπτε : Od. α, 64 ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων : Od. κ, 161 τὸν (ἐλάφον) δ' ἐγὼ ἐκβαίνοντα κατ' ἀκυσσιν μέσα νῶτα πλῆξα : Il. ψ, 47 ἐμὲ ἔξετ' ἄχος κραδίην : Il. υ, 44 Τρώας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἔκαστον : Il. υ, 406 ὥς ἄρα τόνγ' ἐρυγόντα λίπ' ὅστέα θυμὸς ἀγήνωρ : Soph. C. C. 113 καὶ σὺ μ' ἐξ ὀδοῦ πόδα κρύψον; (but see 360, 2) : Id. Phil. 1301 μέλες με χεῖρα : Arist. Ach. 1029 ὑπαλείψον με τῷφθαλμῷ : Eur. Phœn. 42 πῶλοι δὲ ν.ν.—τένοντα; ἐξεφοῖμισσον : Hdt. IV. 71 κατακεκρωμένον—τὴν νηδύν : nor again where the distributive words ἕκαστος &c. were put in apposition to the whole; see below, Obs. 3., and §. 478.

Obs. 1. Sometimes we find the part substituted for the patient, this being put in the dat. commodi; as, Il. ε, 493 δάκε δὲ φρένας Ἔκτορι μῦθος.

Obs. 2. This idiom being once established in the language, the accusative of the part. was used where the dative would have been the more natural construction; Il. δ, 24 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, unless Ἥρη be the right reading; or perhaps it falls under §. 477. 1.

Obs. 3. We sometimes find two accusatives which fall under the σχῆμα καθ' ὅλον καὶ μέρος; Il. υ, 44 Τρώας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἔκαστον.

2. This acc. continues also in passive verbs, though the former patient has now become the subject of the verb, as it defines the exact operation of the affection or state signified by the passive verb : Hdt. VI. 38 πληγῆς τὴν κεφαλὴν πελέκει : Id. VII. 69 Ἀράβιοι δὲ Ξερῆς ὑπέζωμένοι ἔσαν—Λιβύοι δὲ παρδαλίας τε καὶ λεοντέας ἐναμμένοι : Ibid. 90 τὰς μὲν κεφαλὰς εἰλίχατο μίτρησι οἱ βασιλῆες αὐτῶν : Xen. Anab. IV. 5, 12 ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἷτε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμούς, οἷτε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσηπότες : Eur. Helen. 1192 λύτη σὰς διέφθαρσαι φρένας : Id. Med. 8 Μήδεια—ἔρωτι θυμὸν ἐκπλαγείσ' ἴασσας (ἐκπλήττειν θυμὸν ἔρωτι) : Demosth. p. 247, 11 ἑώρων τὸν Φίλιππον—τὸν ὀφθαλμὸν ἐκκεκομμένον. So Eur. Hec. 1035 τυφλοῦμαι φέγγος : Arist. Ach. 18 ἐδήχθη τὰς ὀφρὺς : Eur. Phœn. 267 ὀπλισμένους χεῖρα : Æsch. P. V. 362 τυπείς ἐξεβροστήθη σθένος : Eur. Hipp. 199 λελυμαι μελέων σύνδεσμα.

3. And after this analogy this acc. is used with neuter verbs; as, Eur. Iph. Taur. 308 στάζων γένειον : Id. Alc. 849 μογοῦντα πλεῦρα : Soph. C. R. 742 χροάζων κἄρα : Od. ε, 455 ᾗδε δὲ χρῶα πάντα.

Obs. 4. It was the fashion once to suppose in these constructions an ellipse of κατὰ, which was merely a roundabout way of saying that the real nature of the construction was not understood.

*Construction of τίσασθαι.*

§. 585. Τίνεω in the active voice means, to pay; τίνεω τῷδε ταῦτα, to pay back satisfaction, penalty, &c.; so Hdt. VI. 72 τίσιν ἐξέτισε : Soph.

Aj. 113 τίσαι δίκην = *τίσω* : and, the person injured being substituted for the injury done, *to pay the penalty for*, Il. ρ, 34 ἡ μάλα τίσεις γνωτὸν ἐμὸν ; or sometimes to repay the *injury* to the agent thereof, hence *to punish*, Æsch. Ag. 1430 τύμμα τύμματι τίσαι. In the middle voice, *τίνομαι ταῦτα* is properly, *to pay satisfaction to myself* = *to take satisfaction for* : Eur. Or. 322 αἵματος τινύμεναι δίκην : then if the equivalent notion of the injury done, or of the agent, is substituted, it takes the sense of *punishing*, τινύμεναι φόνον ; if of the injury received, or of the patient, that of *avenging* ; thence it adopts two independent senses of *punishing* and *avenging* : Eur. Elect. 599 φονέα τισαίμην πατρός : Id. Troad. 1034 τίσαι δάμαρτα : and then from these two senses it has a double accus.—of the person punished, and of the satisfaction, (Eur. Med. 261 ἀντιτίσασθαι δίκην πόσιν), or of the act substituted for the satisfaction ; as, Od. ο, 236 ἐτίσαστο ἔργον ἀεὶ κὲς ἀντίθεον Νηληϊά ; so also τιμωρέομαι.

#### DATIVE.

§. 586. 1. As the Genitive expresses the antecedent, the Accusative the coincident notions, so the Dative expresses the notions *consequent* on the verbal notion.

a. Those notions which, in the order of things and of conception, are actually consequent on the notion of the verb, as receiving is consequent on giving.

β. The accidents, accessories, circumstances, instruments, which are not conceived of as necessary causes or conditions, nor yet as coincident parts of the verbal notion, but which follow thereon in the speaker's mind, as notions of minor importance, as being afterthoughts and additions to the essential parts of the objective sentence.

2. Hence it follows, that many uses of the dative depend on the place occupied by the notion in the speaker's mind. The same notion may be in the genitive, accusative, or dative, as it is conceived of as the cause, or the cognate notion, or the accident or instrument of the verbal notion. Thus *τέρπεσθαι τοῦδε*, *to derive pleasure from this* (cause) ; *τέρπεσθαι τοῦτο* (sc. χάρμα), *to be pleased in this* (cognate notion) ; *τέρπεσθαι τούτῳ*, *to feel pleasure produced by this* (instrument).

3. The dative therefore will be treated of under the following heads :—

- a. 1. Transmissive Dative.
2. Dativus Comodi.
3. Dative of Reference.
4. Dativus Incomodi.

β. 5. Circumstantial or Modal Dative.

6. Local Dative.

7. Temporal Dative.

8. Instrumental Dative.

a. *Transmissive Dative.*

§. 587. 1. Those notions which express or imply the *transmission* or *communication of any thing, word, good or evil, pleasure or pain, &c.* which some person receives, or is conceived of as receiving, have a dative of that person; the notion of receiving being consequent upon giving, as giving is antecedent to receiving: *δέχομαι τόδε σοῦ: δίδωμι τοῦτό σοι.*

2. It is clear from what has been said on the accusative, that the thing transmitted, the *gift, aid, benefit, pleasure, pain, harm, &c.* is in the accusative of the cognate or equivalent notion.

§. 588. 1. Verbs of *giving, granting, indulging, offering, paying, &c.* or verbs which imply these notions: *διδόναι, δωρεῖσθαι, τίνειν, χαρίζεσθαι, δπάζειν, παρέχειν, νομίζειν, to pay customarily; δίδοναι τί τινι, δωρεῖσθαι &c. τι τινί:*

Xen. Hell. III. 1, 8 *χαρίσασθαι ταῖς παλλακίσιν αὐτοῦ:* Il. ρ, 547 *ἶριν θνατοῖσι τανύσση Ζεὺς:* Hdt. II. 50 *νομίζουσι ἥρωσι οὐδέν.* So Arist. Av. 192 *θύσωσιν θεοῖς:* Il. η, 314 *βοῦν ἱέρευσεν—Κρονίωνι:* so *ἐπιψηφίζω τινί= γήφον δίδοναι.* So also *καλεῖν τινί ὄνομα,* Plato.

Obs. 1. *δωρεῖσθαι* also signifies *to present—τόνδε τῷδε.* (cf. §. 573. Obs. 1.)

Obs. 2. So after substantives: Soph. Trach. 668 *τῶν σὼν Ἑρακλεί δωρημάτων:* Arist. Nub. 305 (Chor.) *οὐρανίους θεοῖς δωρήματα:* Thuc. V. 35 *τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδοσιν:* Plat. Apol. p. 30 D *τὴν τοῦ θεοῦ δόσιν ὑμῖν.* This is very rarely found in the orators.

2. So words which denote that something is *allowed, allotted, decreed to any one, awaits any one:* *ἔστι μοι—ἔξεστί μοι; γίνεται μοι πεπρωμένον, εἰμαρμένον, μοῖρά μοι ἔστί:* Æsch. Ag. 1149 *ἐμοὶ δὲ μέμνει σχισμός* (but see §. 600. 3.): so Eum. 497 *προσμενῆ τοκεῦσιν:* Xen. Cyr. VIII. 2, 6 *διαμένει ἡ πολυδωρὰ τοῖς βασιλεῦσιν:* Xen. τοῖς ἀνθρώποις ἀπόκειται: so G. T. as Luke xviii. 31 *τὰ γεγραμμένα τῷ Υἱῷ τοῦ ἀνθρώπου.*

3. So verbs of *giving a share to, sharing with, transferring to, selling, &c.:* *μεταδίδοναι, ἀπονέμειν, κοινούν, κοινούσθαι, κοινωνεῖν &c.:*

Xen. Mem. Socr. II. 7, 1 *μεταδίδοναι τοῖς φίλοις:* Plat. Legg. p. 906 D *αὐτοῖς τῶν ἀδικημάτων τις ἀπονέμῃ:* Ibid. p. 805 D *μὴ μετεχουσῶν ἀνδράσι γυναικῶν:* Arist. Pax 1254 *πῶλῃ βαδίζων αὐτὰ τοῖς Αἰγυπτίοις.*

§. 589. 1. Verbs of *saying, conversing with, showing, or conveying by words, praying, swearing to, promising, pledging, &c.* or which imply these notions : εἰπεῖν, λέγειν, χρᾶν, διαλέγεσθαι, λαλεῖν, ληρεῖν, εὔχεσθαι, ἀπεύχ., κατεύχ., προσεύχ., ἀρᾶσθαι, καταρᾶσθαι, &c. *τινί* :

Il. γ, 296 εὔχοντο θεοῖς : Hdt. I. 55 οἱ χρᾶ τὰδε : Soph. Aj. 509 θεοῖς ἀρᾶται : Eur. Alc. 714 ἀρᾶ γονεύσιν ; Id. Hipp. 219 κυσὶ θωύξαι : Il. β, 433 τοῖς ἄρα μύθων ἤρχε (sc. λέγειν). So Æsch. Ag. 1570 δαίμονι ὅρκους θεμένα. So Arist. Nub. 1008 ὁπότεν πλάτανος πτελέει ψιθυρίζῃ. So G. T. as John xv. 22 ἐλάλησα αὐτοῖς.

2. So after certain verbs which imply the notion of *praying or wishing*, we find a dative of the person to whom the prayer or wish is transmitted :

Il. ο, 369 πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες (but 371 χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα) : Od. ι, 294 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας : Il. κ. 16 ἔλκετο χαίτας ὑψόθ' ἑόντι Διὶ : so Eur. Ion 1467 ἀναβλέπων ἡλίου λαμπάσιν.

Obs. In prose this relation is more commonly signified by ἐπὶ, πρὸς, εἰς, with accus.

3. So verbs of *conveying reproach, blame, counsel, orders, &c.* to any one : ὀνειδίζειν, λοιδορεῖσθαι, μέμφεσθαι, ἐπιτιμᾶν, ἐγκαλεῖν, ἐπικαλεῖν, ἐπιπλήσσειν, κελεύειν, προστάσσειν, ἐπιτέλλεσθαι poet., ἐντέλλεσθαι, ἐπιστέλλειν, παραινεῖν, παρεγγυᾶν &c. :

Hdt. III. 142 τὰ τῷ πέλας ἐπιπλήσω : Isocr. p. 5 C ἅλλοις ἐπιτιμῶν. And analogously κατα'ελάν τινι : Hdt. III. 37 πολλὰ τῷγάμιν κατεγέλασε ; Ibid. 38 οὐ γὰρ ἂν ἱροῖσιν τε καὶ νομαίοισι ἐπεχείρησε καταγ'ελάν : cf. 155. IV. 79. VII. 9. (but with the more usual construction with gen., V. 68.) : Thuc. IV. 61 οὐ τοῖς ἄρχεσιν βουλομένοις μέμφομαι. ἀλλὰ τοῖς ὑπακούουσιν ἐτοιμότεροις ὁδόν : Il. α, 295 ἅλλοισιν δὴ ταῦτ' ἐπιτέλλεο : Il. β, 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν κηρύσσειν ἀγορήνδε κερηκομώντας Ἀχαιοὺς : Æsch. Ag. 28 εὐφημοῦντα τῇδε λαμπάδι : Eur. Alc. 701 ὀνειδ'ῶ φίλοις. So Il. κ, 58 σημαίνει φυλάκεσσι.

Obs. 1. So in Pindar δτρύνειν : Pyth. IV. 40 ἡ μὲν μιν ὤτρυνον θαμὸ λυσιπῶνους θεραπεύοντεςσιν φυλάξαι<sup>a</sup>. So Homer : ἐποτρύνειν ἐτάρουσιν, ἱππεύουσιν : they generally have an accus. in the sense of *urging*.

Obs. 2. Μέμφεσθαι, *to blame*, without the notion of transmission of blame, has an accus. So βασκαίνειν : so ἐπιπλήττειν, *to blame* : Il. ψ, 580. Plat. Protag. p. 327 A ἐπιπλήττει τὸν μὴ καλῶς αὐλοῦντα.

Obs. 3. The dative with κελεύειν, in Attic prose, is very doubtful, except in the sense of *admonishing*. The accus. and infin. is the common Attic construction.

Obs. 4. Even after substantives, such as παρακλήσεις, we find the dat., especially in Plato. So Symp. p. 182 D ἡ παρακλήσεις τῷ ἐρῶντι παρὰ πάντων θανααστή. So also Æsch. Theb. 898 διαλλακτήρι ἀμερφία. So Æsch. P. V. 445 μέμψιν ἀνθρώποις ἔχων.

4. So verbs which express that some thought has *occurred to, or entered into the mind* : Hdt. I. 86 τῷ δὲ Κροίσῳ ἐσελθεῖν, *it occurred to Croesus*.

<sup>a</sup> Dissen ad loc.

§. 590. 1. So verbs of *mingling oneself with, uniting oneself to, joining, holding converse with, clinging to, or causing others so to do*; &c., as, ὁμιλεῖν, μίγνυσθαι, καταλλάττεσθαι, *to be reconciled*; διαλλάττεσθαι, ξυναλλάττεσθαι, καταλύειν, ξενοῦσθαι; εἰς λόγους ἔλθειν τινί:

Hdt. III. 131 ὁ δὲ Δημοκλήδης—Πολυκράτει ὁμίλησε: Id. VI. 21 πόλιες γὰρ αὐταὶ μάλιστα—ἀλλήλοισι ἐξενώθησαν: Thuc. VIII. 48 τῷ Ἀλκιβιάδῃ τινὲς εἰς λόγους ἦλθον. So ὁμίλει τοῖς ἀγαθοῖς ἀνθρώποις: Eur. Phœn. 673 ξυνήψε γὰρ φίλα νιν: Thuc. II. 16 μετείχον τῇ οἰκῇ, *clung to their mode of dwelling*<sup>a</sup>: so G. T. as 2 Cor. vi. 14 μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις.

2. So adjectives, &c. expressing these notions—φίλος, κοινός, συγγενής, and many words compounded with σύν and μετά,—μίγδα, σύμμιγα—κοινωνία:

Il. θ. 437 μίγδ' ἄλλοισι θεοῖσι: Hdt. VI. 58 σύμμιγα τῇσι γυναιξὶ κόπτονται τε τὰ μέτωπα, καὶ κ. τ. λ.: Plat. Soph. p. 252 D ἀλλήλοισι ἐπικοινωνία: Ibid. p. 257 A ἔχει κοινωνίαν ἀλλήλοισι ἢ τῶν γενῶν φύσις: Ibid. p. 260 E τὴν κοινωνίαν αὐτῶν τῷ μὴ ὄντι κατῖδωμεν.

Obs. 1. This relation is also expressed by σύν and μετά: so also ὁμιλεῖν ἐν, μετά, παρά τινι: so πρὸς and εἰς with the accus., ὁμιλεῖν, κοινοῦν εἰς τινα: and still oftener, κοινοῦσθαι εἰς τινα; καταλλάττεσθαι πρὸς τινα Xen. So Demosth. p. 71, 21 οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις (rebus publicis) αἱ πρὸς τοὺς τυράννους ὁμίλια.

Obs. 2. Hence the familiar interrogative phrase τί ἔστι (not ἐστὶ) μοί τινι; *what have I to do with?* the first dative depending on τί ἔστι, the second on τί-ἔστι-μοι; (G. T. as Matt. viii. 29 τί ἡμῖν καὶ σοι;) the later prose writers add κοινόν. So also the phrase πρᾶγμα μοι καὶ τινι ἔστι: Hdt. V. 33 σοὶ δὲ καὶ τοῦτοισι τοῖσι πράγμασι τί ἔστι: Arist. Eq. 1028 τί γάρ ἐστ' Ἐρεχθεὶ καὶ κολοιοῖς καὶ κυνί: Demosth. p. 320 μηδὲν εἶναι σοὶ καὶ Φιλίππῳ πρᾶγμα. So τί δέ μοι (or σοι), *quid ad me attinet?* once in Homer, Il. φ. 360 τί ἐμοὶ ἔριδος καὶ ἀρωγῆς; and even in Hes. Theog. 35 ἀλλὰ τί μοι ταῦτα περὶ δρῶν ἢ περὶ πέτρην; often in Aristoph.

Obs. 3. On κοινός with gen., see §. 519.

§. 591. Verbs of *communicating or applying, giving up oneself to, adopting*, &c.: χράσμαι, τρέπομαι, τίθεται, &c.:

Eur. Med. 347 κείνους δὲ κλαίω ξυμφερῶ κεκρημένους: Ibid. 240 σὺ μάλιστα χρῆσται ξυνευνέτῃ: Hdt. III. 17 χρᾶσθαι τῷ ὕδατι: so χρᾶσθαι τῷ θεῷ, *to apply to, or consult the god*. So θέσθαι ταύτῃ τῇ ψήφῳ, γνώμῃ, or ταύτῃ θέσθαι.

Obs. 1. In the construction of νομίζειν with the dat., such as Hdt. IV. 117 γλώσση νομίζειν: Ibid. 63 ὅσι: Thuc. III. 82 εὐσεβεῖα νομίζειν: Id. II. 38 ἀγῶσι νομίζοντες, there seems to be a notion, supplied by the mind, of χρῆσθαι, or some such word, to which νομίζειν added the notion of “*habitually*,” “*being accustomed*,” and thence was substituted for it.

<sup>a</sup> There is no difficulty in allowing to μετέχω the sense which μετά with dative gives to it (see §. 642. b., and cf. μεταοικῆσαι Ἀγναις Pind. Pyth. ix. 83), and this is the sense required by the context, and gets rid of the unscholarlike solution that μετέχω in its partitive sense has a dative instead of a genitive.



*Obs.* 2. For the accus. with *χράομαι* see §. 560. 1.: in G. T. 1 Cor. vii. 31 οἱ χρώμενοι τῷ κόσμῳ τοῦτο al. κόσμον; which is a construction unknown to classic Greek.

§. 592. 1. So verbs of *going towards, meeting, approaching, falling on, causing to approach to, sending, pouring, &c.*, when the notion of the relative position of the parties is not so much thought of, as the transmissive act of causing oneself or others to approach some person or thing; ἀντᾶν, ἀντιᾶν, ἀντιάζειν, ἀπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐμπελάζεσθαι, ἐγγίζειν, &c. πέμπειν :

Il. μ. 374 ἐπειγομένοισι δ' ἴκοντο : Thuc. I. 13 Σαμίους ἦλθεν : Eur. Med. 91 πηλαζε μητρί : Id. Orest. 1433 νήματα θ' ἵετο πέδῳ : Il. ε. 709 λίμνη κεκλιμένος Κηφισίδι : Æsch. Choeph. 87 τύμβῳ χεοῦσα : Il. η. 218 προκαλέσαστο χάρμῃ : so παρῑναί τινι : so πέμπειν τί τινι : so G. T. as Mark xiv. 53 συνέρχονται αὐτῷ : John xi. 33 τοὺς συνελθόντας αὐτῇ : so Act. xxi. 31 ἀνέβη φάσις τῷ χιλιάρχῳ. So perhaps also the construction peculiar to G. T. Matt. xx. 18 κατακρινούσιν Αὐτὸν θανάτῳ, as in late Greek καταδικάζειν τινὰ θανάτῳ.

*Obs.* πέμπειν is also used with the acc. as a verb of motion ; Eur. Alc. 456 πέμψαι σε φάος.

2. So adverbs, ἐγγύς, πηλας, ἀγχοῦ, follow this analogy when they express not so much the position of the objects in relation to something else, (see §. 526.) as their approach to something else.

§. 593. 1. Verbs of *giving oneself up to the guidance of, following, obeying, yielding, giving way to, trusting, &c.*; as, ἐπεσθαι, ἀκολουθεῖν, δηγδεῖν poet., ὁμαρτεῖν poet., διαδέχεσθαι—πείθεσθαι—ὑπακούειν, ἀπειθεῖν, εἵκειν &c. :

Od. ι. 108 sq. οἷ ῥα (sc. Κύκλωπες) θεοῖσι πεποιθότες ἀθανάτοισιν οὔτε φυτεύουσιν χερσὶν φυτὸν, οὔτ' ἀρόωσιν : Hdt. III. 88 Ἀράβιοι δὲ οὐδαμᾶ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι : Id. VI. 86, 5 Λευτυχίδης—, ὥς (quum) οἱ οὐδὲ οὕτω ἐσήκουον οἱ Ἀθηναῖοι, ἀπαλλάσσετο : Ibid. 14 ἐναυμάχων ἀνηκουστήσαντες τοῖσι στρατηγόισι : Xen. Cyr. I. 1, 2 πάσας τοῖνυν τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὁρᾶν μᾶλλον ἐβελούσας πείθεσθαι τοῖς νομῆσιν ἢ τοῖς ἀνθρώποις τοῖς ἀρχουσι : Ibid. VIII. 6, 18 τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι : Plat. Rep. p. 400 D εὐλογία ἄρα καὶ εὐαρμοστία καὶ εὐσηχημοσύνη καὶ εὐρυθμία εὐθηλα ἀκολουθεῖ. So Soph. Aj. 671 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει, ἐξίσταται δὲ νυκτὸς αἰάνης κύκλος τῇ λευκοπῶλῳ ἡμέρᾳ. So Eur. Hec. 1054 ἀποστήσομαι θυμῷ ζέοντι Θρηκί : Id. Phœn. 40 τυράννοις ἐκποδᾶν μεθίστασο.

2. So also adjectives, adverbs, and sometimes substantives, expressing these notions ; as, ἀκόλουθος, -ως, ἀκολουθητικός, ἐπομένως, διάδοχος, διαδοχή, ἐξῆς, ἐφεξῆς, ὁπαδός :

Eur. Andr. 803 κακὸν κακῷ διάδοχον : Xen. Cyr. I. 4, 17 ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ ἔρχεται ἐκ πόλεως : Demosth. p. 45 extr. (στρατεύεσθαι) ἐκ διαδοχῆς ἀλλήλοις : Plat. Cratyl. p. 399 D δοκεῖ τοῦτοις ἐξῆς εἶναι : Arist. Lys. 633 ἐξῆς Ἀριστογείτονι.

*Obs.* 1. Some of the words under this and the following head sometimes

have a genitive: the *following* or *obeying* presented themselves to the mind rather as arising from and depending on some relation as a cause, than as a mere accident of the motion or action of which they are modifications.

*Obs. 2.* With verbs of "*following*," *ἔπεισθαι*, *ἁμαρτεῖν*, *ὀπηδεῖν*, *ἀκολουθεῖν*, this dative is sometimes more clearly defined by *σύν*, *μετά*, *ἅμα*, expressing two persons being together; or, *ὀπισθεν*, *ἐπί*, expressing the position of the person following; *Od. η.* 165 (Ζεὺς) *δοσθ' ἱκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ*: cf. *Hes. Theog.* 80. *Id. Op. et Di.* 230 *οὐδέποτε ἰθυδίκησι μετ' ἀνδράσι λιμὸς ὀπηδεῖ*: *Hdt. I.* 45 *ὀπισθε δὲ εἶπετό οἱ ὁ φονεύς*: *Thuc. IV.* 124 *ξὺν Χαλκιδεύσιν ἠκολούθουν*: *Xen. Cyr. V.* 2, 35 *σὺν τοῖς νικῶσιν ἔπονται*: *Ibid. V.* 5, 37 *ἐπὶ μὲν τῷ Κυαξάρῃ οἱ Μῆδοι εἶποντο*.—*Ὁμαρτεῖσθαι* with acc.: *Il. μ.* 400 *τὸν δ' Ἀῖας καὶ Τεύκρος ἁμαρτήσανθ'*. So *Pind. Nem. X.* 37 *ἔπεται δέ, Θεαίε, ματρῶων πολύγνωντον γένος*, *adscendit ad illustre genus*; after the analogy of verbs of "*going*;" so in late Epic writers; *ἔπεισθαί τινα*. We find also *ἔπεισθαι* (*ἐπί*) *τινος*.

§. 594. 1. Hence verbs of *agreeing with*, &c.: *ὁμολογεῖν*, *συναινεῖν*, *ἐπαινεῖν* &c.: *Il. σ.* 312 *Ἐκτορι μὲν γὰρ ἐπήνησαν*: so *ὁμολογεῖν*, *συναινεῖν* *τί τινι*. So *σπένδεσθαι*, *to make a treaty*.

*Obs. 1.* *Ἐπαινεῖν*, *to praise*, has naturally an accusative.

2. Hence also verbs, adjectives, and adverbs of *coincidence*, *equality*, *similarity*, &c.: *ἑοικέναι*, *εἶδεσθαι* poet., *ὁμοιοῦν*, *ὁμοιοῦσθαι*, *ὅμοιος* Attic, (*ὁμοῖος* Ionic), *ὁμοίως*, *ἴσος*, *ἴσως*, *ἐξ ἴσου*, *ἐν ἴσῳ*, *ὁμῶς* Hom. &c., and Ionic prose, *ἐμφερής*, *παραπλήσιος*, *παραπλησίως*, *ὁ αὐτός*, *idem*, *ὡσαύτως* espec. Ionic, *ἅμα*—*ἀδελφός*—and many compounds of *ὁμοῦ*, *σύν*, *μετά*: as, *ὁμόγλωσσος*, *ὁμώνυμος*, *συμφωνεῖν*, *σύμφωνος*, *ξυνφῶδός*:

*Il. π.* 716 *ἀνέρι εἰσάμενός αἰζηῷ τε κρατερῷ τε*, *Ἀσίῳ*: *Od. α.* 105 *εἰδομένη ξείνῳ*, *Ταφίῳν ἠγήτορι*, *Μέντῃ*: *Soph. Antig.* 644 *τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί*: *Hdt. VI.* 69 *ἡλθέ μοι φάσμα εἰδόμενον Ἀρίστωνι*: *Id. I.* 123 *τὰς πάθας τὰς Κύρου τῇσι ἑωυτοῦ ὁμοιούμενος, comparans*: *Id. III.* 37 *ἔστι γὰρ τοῦ Ἥφαιστος τῷγαλμα τοῖσι Φοινικηίοισι Παταϊκοῖσι ἐμπερέστατον*: *Ibid.* 48 *κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ κρατήρος τῇ ἀρπαγῇ γεγονός*: *Id. II.* 67 *ὥς δ' αὐτῶς τῇσι κυσὶ οἱ ἰχνευταὶ (Ichneumons) θάπτονται*: *Xen. Cyr. I.* 3, 4 *ἡμᾶς μὲν γὰρ ἄρτος καὶ κρέας εἰς τοῦτο (sc. τὸ ἐμπλησθῆναι) ἄγει· ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύδετε*: *Id. VII.* 1, 2 *ὀπλισμένοι δὲ πάντες ἦσαν οἱ περὶ τὸν Κύρον τοῖς αὐτοῖς τῷ Κύρῳ ὅπλοις*. (After the analogy of *ὁ αὐτός* we find *εἰς* with dat.: *Il. γ.* 238 *τῷ μοι μία γείνατο μήτηρ*: *Il. τ.* 293 *τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ*: *Plat. Legg. p.* 745 *τὸ πρὸς τῇ πόλει μέρος τῷ πρὸς τοῖς ἐσχάτοις εἰς κλήρος*;) *Demosth. p.* 34, 21 *τὸν ὁμώνυμον ἐμανῶφ*.

*Obs. 2.* So in the attributive construction after substantives; as *ὁμοιότης*, *ὁμοίωσις*, *ξυμφωνία*: *Od. γ.* 49 *ὁμηλική ἐμοὶ αὐτῷ*: *Plat. Rep. p.* 401 D *ὥσπερ αἶρα φέρονσα ἀπὸ χρηστῶν τόπων ὑγίειαν, καὶ εὐθὺς ἐκ παιδῶν λανθάνη εἰς ὁμοιότητά τε καὶ φιλίαν καὶ ξυμφωνίαν τῷ καλῷ λόγῳ ἄγουσα*: *Id. Phæd. p.* 109 A *ὁμοιότης ἑαυτῷ*. *Arist. Pax* 1065 *συνθήκας πιθήκοις*.

*Obs. 3.* *Οἶος* and *τοιούτος* are not found with a dative, though there are passages in which they seem to be: thus, *Hes. Op.* 314 *δαίμονι δ' οἶος ἔησθα τὸ ἐργάζεσθαι ἀμεινον—δαίμονι* depends on *ἀμεινον*. In many passages an attraction takes place, as in *Plat. Rep. p.* 349 D *τοιούτος ἄρα ἐστὶν ἐκάτε-*

ρος αὐτῶν, οἷσπερ ἔοικεν<sup>a</sup> : Ibid. p. 350 C ὁμολογοῦμεν, ᾧ γε ὁμοῖος ἐκότερος εἶη, τοιοῦτον καὶ ἐκότερον εἶναι, for τοιοῦτον ἐκότερον εἶναι, οἷος ᾧ ὁμοῖος εἶη. So Phæd. p. 92 B οὐ γὰρ δὴ ἁρμονία γέ σοι τοιοῦτόν ἐστιν, ᾧ ἀπεικάξεις, i. e. τοιοῦτόν ἐστιν, οἷον ᾧ ἀπεικάξεις.

Obs. 4. Ὅν gen. with ὁμοῖος see §. 507. So Demosth. 291. 17 ἄλλων εἰκότες.

Obs. 5. Instead of the construction with the dative, we sometimes find the conjunction καί, whereby the two similar or equal things are placed as it were parallel to each other. This is more usual in prose than in poetry. (So τέ in Homer : Il. ε, 442 οὔποτε φύλον ὁμοῖον ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ' ἀνθρώπων :) Hdt. I. 94 Ἀνδοὶ δὲ νόμοισι μὲν παραπλησίοισι χρέωνται καὶ Ἕλληνες : Id. IV. 58 νόμος δὲ τοῖσι Λακεδαιμονίοισι κατὰ τῶν βασιλῶν τοὺς θανάτους ἐστὶ ὡτὸς καὶ τοῖσι βαρβάροισι τοῖσι ἐν τῇ Ἀσίῃ. So ἐν ἴσῳ, ἴσα, ὁμοίως, ὡσαυτῶς, κατὰ ταῦτα καὶ &c. : Plat. Ion p. 500 D οὐχ ὁμοίως πεποιήκασι καὶ Ὅμηρος. This construction is also in Latin : *similis, et, ac, atque*. We also find, especially in Attic prose writers, the comparative particles, ὡς, ὥσπερ, with ἴσος, ὁ αὐτός : Demosth. p. 119, 33 τὸν αὐτὸν τρόπον, ὥσπερ κ. τ. λ. So also the relative is used in this way—Hdt. VI. 42 κατὰ τὰ αὐτὰ τὰ καὶ πρότερον εἶχον.

3. Words, &c. of *being suitable to, proper for, binding on, &c.* : as, πρέπειν, ἀρμόττειν, προσήκειν followed by an infin., πρεπόντως, ἀπρεπῶς, εἰκός ἐστι, εἰκότως, νόμος &c. :

Xen. Cyr. VII. 5, 37 βασιλεῖ ἡγεῖτο πρέπειν : cf. V. 3, 47. Plat. Apol. p. 36 D τί οὖν πρέπει ἀνδρὶ πένητι—; Id. Gorg. p. 479 E τοῦτο προσήκειν ἀθλίῳ εἶναι. Here also seem to belong the impersonal verbs δεῖ and χρή ; Eur. Ion 1316 τοῖσι δ' ἐνδίκους ἱερὰ καθίζειν—ἐχρῆν : Soph. Ant. 736 ἀλλ' ἄρα γὰρ ἡ μοι χρή γε τῆσδ' ἀρχεῖν χθονός : and ἀναγκαῖον &c.

Obs. 1. For προσήκειν followed by acc. see §. 674.

4. So verbs &c. of *pleasing* : ἀνδάνειν, ἀρέσκειν, ἀρέσκεσθαι, ἐξαρέσκεσθαι :

Hdt. IX. 97 μὴ ἄδοιμι, τοῖσι ταῦτα ἀρέσκεται, *iis non acceptus ero, quibus hæc placent* : Ibid. Σπαρτιάτῃσι ἀρεσκόμενος : so Id. VI. 129 ἐωυτῷ μὲν ἀρεστῶς ὀρχέετο, *sibi placens*. So Od. δ, 777 ἤραρεν ἡμῖν.

Obs. 2. This might perhaps be considered as the *dativus commodi*.

Obs. 3. Ἀρέσκειν, ἐπαρέσκειν, are also found with an accusative<sup>b</sup> : Arist. Av. 359 τὰ δ' ἄλλα μ' ἤρεσας λέγων. So ἀνδάνειν ; Theocr. XXVII. 22 νόον δ' ἐμόν οὔτις ἔαδε.

Obs. 4. So substantives ; Soph. Ant. 1171 ἀνδρὶ πρὸς τὴν ἡδονήν.

### *Dativus Commodi et Incommodi.*

§. 595. From the dative's expressing the notion of transmission it is also used when any good or evil is received by any one ; so that all verbs or verbal expressions *may* have this dative, when the action thereof is to be represented as *being for the harm, or benefit*,

<sup>a</sup> Stallb. ad loc. <sup>b</sup> Elm. Med. 12. Stallb. ad Plat. Rep. 557. Valck. Hipp. 106. 184. Wust. ad Theocr. xxvii. 22.

*guidance, instruction, sake, of any one.* But there are also certain verbs whose sense implies a *dativus commodi*, others a *dativus in-commodi*.

*Dativus Commodi.*

§. 596. 1. Verbs of *helping, favouring, being favourable, beneficial, &c.*: ἀρήγειν, ἀρύνειν, ἀλέξειν, ἀλαλκεῖν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, et simil.; as, ἀπολογεῖσθαι, λυσιτελεῖν, (λύειν τέλη poet.), ἐπαρκεῖν, χραῖσμεῖν, and many compounds of σύν, as συμφέρειν, *conducere*, συμ-πράσσειν &c.—Χραῖσμεῖν τιῷ ὄλεθρον Homer:

Eur. Or. 523 ἀμύνῃ δ', ὅσον περ δυνατός εἰμι, τῷ νόμῳ: Ibid. 924 (Ὀρέστης) ἤβηλσε τιμωρεῖν πατρί: Plat. Apol. p. 28 C εἰ τιμωρήσεις Πατρόκλῳ τῷ ἑταίρῳ τὸν φόνον. So Il. 4, 433 οἱ αὐτὸς ὑπείρεχε χεῖρας. Æsch. Pers. 839 τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ. So Eur. Med. 813 ξυλλαμβάνουσα νόμοις βροτῶν: cf. Arist. Pax 417. So Soph. Œ. C. 1435 σφῶν δ' εὐδοίῃ Ζεὺς: Il. η, 21 Ζεὺς Τρώεσσι καὶ Ἑκτορι βούλετο ρίγκν. So διαφέρειν τιῷ, *to be a person's interest.* So μέλει μοι, *whether for good or for evil.* So ποιεῖν, δρᾶν, πράττειν &c. sometimes take a dative of the person for whose benefit or hurt any thing is done.

Obs. 1. Many of these verbs, such as ἀμύνω, ἀρήγω &c., signify properly, “*to ward off;*” and with the dat. comm., “*for the benefit of some one:*” “*the benefit resulting to him*” (τινί), being considered rather than “*the retreat of the enemy,*” (τινός): Eur. Med. 1275 ἀρήξαι φόνον τέκνοις: so ἀρύνειν τινί τι, and τινός: so Æsch. Theb. 416 εἵργειν τεκούσῃ μητρί. So Il. ω, 19 ἄπαχε χροῖ. Thence from this being the prominent notion, they assumed the independent notion of “*helping,*” but retained the construction with the dat., as it was from this that the notion of helping arose.

Obs. 2. So with substantives; Eur. Iph. A. 135 σφέγιον Δαναοῖς: Æsch. Prom. 501 ἀνθρώποις ὠφελήματα: Hdt. VII. 169 ἐκ τῶν Μεγελέω τιμωρημάτων: Plat. Alc. p. 116 A τὴν ἐν τῷ πολέμῳ τοῖς φίλοις βοηθεῖαν: Id. Phileb. p. 58 C χρεῖαν τοῖς ἀνθρώποις. So τί πλέον ἐστὶ μοι; Soph. Antig. 268 οὐδὲν ἦν ἐρευνᾶσι πλέον.

Obs. 3. In those verbs which sometimes take an accusative and sometimes a dative, it would seem that where the act of the agent is rather considered, the *accusative* is used, where the benefit of the patient, the *dative*.

2. So verbs of *serving as a slave, ministering to*; the slave was considered as existing only for the benefit of his master: δουλεῖν, ὑπηρετεῖν, λατρεῖν, θετεύειν τινί: Eur. Med. 588 τῷδ' ὑπηρετεῖς λόγῳ. So G. T. Matt. ii. 11 προσεκύνησαν αὐτῷ.

3. So when the ruler or guide is supposed to act for the benefit of those under him: ἡγεῖσθαι, ἡγεμονεῖν τινί, *to be his guide*—for his benefit. So στρατηγῶν Eur. Andr. 324: Hdt. VI. 72. So στρατηλατεῖν τινί—χορηγεῖν τινί. Plat.

Obs. 4. Ὑπηρετεῖν is used with a genitive, when the relation between master and servant, with a dative, when the benefit of the master, is considered.

4. So expressions of kindly feelings or wishes towards any one ; as the adjectives φίλος, εὔνους, ὠφέλιμος &c.—*τινί*. So substantives : Thucyd. V. 5 *περὶ φιλίας τοῖς Ἀθηναίοις* : so *εἰρήνην τινί* &c. So also ἐλεεῖν is found with a dative, Plat. Phædr. 233 B : so G. T., as Heb. v. 2 *μετριοπαθεῖν τοῖς ἀγνοοῦσι*. So the forms of greeting in the Epistles. So Il. ω, 705 *εἵποτε καὶ ἴωοντι μάχης ἐκνοστήσαντι χαίρετ'*.

5. So verbs of *caring for*, &c., the benefit of the patient being considered, rather than the cause of the feeling. (See §. 496.)

Obs. 5. The assistance, or that wherein it consists, is in the accus. ; as, *βοηθεῖν δίκαιά (βοηθήματα) τινί*. So Soph. Aj. 439 *ἔργα ἀρκέσας*.

§. 597. So possessive and attributive notions take a dativus commodi or incommodi, which usage arises from the thing possessed being conceived of as being for the owner's benefit or harm. So after εἶναι and γίνεσθαι ; as, *τῷ Κύρῳ ἦν μεγάλη βασιλεία* :

So Plat. Phæd. 63 C *εὐελπίς εἰμι εἶναι τι τῷ τετελευτηκότι* : Od. ι, 112 *τοῖσιν (Κύκλωσιν) δ' οὗτ' ἀγοραὶ βουλευφόροι, οὔτε θέμιστες (sc. εἰσίν)* : Ibid. 366 *Ὀδῆς ἔμοιγ' ὄνομα (sc. ἔστι)*. So Arist. Vesp. 240 *ὥς ἔσται Λάχῃτι νυνί* : Hdt. II. 145 *ὅσα Ἡρακλεῖ εἶναι ἔτα* : Plat. Rep. p. 329 E *τοῖς γὰρ πλουσίοις πολλὰ παραμυθία φασιν εἶναι* : Thuc. II. 45 *φθόνος (sc. ἔστι) τοῖς ἴωσι πρὸς τὸ ἀντιπαλόν* : Arist. Ach. 446 *Τηλέφῳ δ' (εἶη) ἀγὼ φρονῶ*. From this usage things stand in this dative, as if they were capable of receiving good or harm : Hdt. I. 170 *Ἴς ὄνομα αὐτῷ, Ἴς καὶ τῷ ποταμῷ* : Soph. Œ. R. 735 *τίς χρόνος ἦν τοῖσδε ἐξεληλυθώς, what time had passed to these things*.

Obs. 1. So also with substantives we find the possessive dative instead of the genitive : Æsch. Sept. 420 *ματαίων ἀνδράσι φρονημάτων* : but mostly only the personal pronouns : Il. μ, 174 *Ἐκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι* : Hdt. I. 31 *οἱ δέ σφι βόες* : Id. III. 14 *ἀπέλαβε τήν οἱ πατὴρ εἶχε ἀρχήν* : Soph. Œ. C. 962 *φόνους σοι* : Xen. Cyr. V. 1, 27 *ἡ γάρ μοι ψυχὴ (Schneider wrongly, ἐμὴ ψ.)*, *ἔφη, οὐκ ὥς βουλευσοῦσα παρεσκεύασται* : Plat. Rep. p. 431 B *ἀπόβλεπε τοίνυν, ἦν δ' ἐγώ, πρὸς τὴν νέαν ἡμῖν πόλιν, this new city of ours* : Id. Theæt. p. 210 B *ἡ μαιευτικὴ ἡμῖν τέχνη*. So Eur. Hec. 1267 *ὁ Θρηξὶ μάντις* : Id. Orest. 363 *ὁ ναυτίλοισι μάντις*. So Æsch. Theb. 438 *τῶν ἀνδράσιν φρονημάτων* : Hdt. I. 92 *ἀναθήματα Κροίσῳ* : Thuc. VII. 50 *ἡ τοῖς Συρακοσίοις στάσις*. So Hdt. II. 17 *τῶν ὁδῶν τῷ Νεῖλῳ*. So G. T., as Luke vii. 12 *νιὸς μονογενὴς τῇ μητρί*.

Obs. 2. We find two datives in some passages, where we should expect a dative and a genitive. So personal pronouns are used seemingly for possessive ; as, Pind. Ol. VIII. 83 *ἐνέποι κεν Καλλιμάχῳ λιπαρὸν κόσμον Ὀλυμπία, ὃν σφι Ζεὺς γένει ὤπασεν, their race* : Ibid. II. 14 *εὐφρων ἀρουραν ἔτι πατρίαν σφίσιν κόσμον λοιπῷ γένει, i. e. serva regionem paternam futuram generi eorum*<sup>a</sup> : Eur. Heracl. 63 *βούλει πόνον μοι τῇδε προσθεῖναι χερί*. Though the real construction may be that the personal pronoun is in the dativus commodi or incommodi, while the other depends on the transmissive notion of the verb.

Obs. 3. In the *σχήμα καθ' ὅλον καὶ μέρος*, we find, most commonly in Epic, the dative used in a seemingly possessive sense, where we should expect the genitive : Il. λ, 11 (*ξ, 151*) *Ἀχαιοὶς δὲ μέγα σθένος ἔμβαλ' ἐκάσῃ καρδίῃ* : Il. θ, 129 *δίδου δὲ οἱ ἡνία χερσίν*. So G. T., as 2 Cor. xii. 7

<sup>a</sup> Dissen ad loc.

ἰδόθῃ μοι σκόλοψ τῇ σαρκί. In Π. λ, 447 τῷ δὲ μεταστρεφθέντι μεταφρένω ἐν δόρῳ πῆξεν ὧμων μεσσηγύς : the dative μεταστρεφθέντι depends on the verb, μεταφρένω is local.

§. 598. The *dativus commodi* is, as has been said above, joined with all verbs, to express that something is done, or exists, *for the use, sake, pleasure, honour, guidance, protection, safety, benefit, furtherance*, &c. of some person or thing : Π. ν, 600 σφενδόνη, ἣν ἄρα οἱ θεράπων ἔχε ποιμένοι λάων : Plat. Legg. 660 Ε πλουτεῖ ἑαυτῷ : Eur. Frag. CXI. οὐχ αὐτῷ σοφός : Dem. 269, 15 ἕκαστος οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ γεγένηται ἀλλὰ καὶ τῇ πατρίδι : so in the phrase τί, οὐδέν, πλέον ἐστί μοι. (§. 596. Obs. 2.) This is especially the case with δέχομαι : δέχεσθαι τινί τι, *to receive it at his hands ; to please him ; as a compliment to him ; for his sake, or benefit, &c.* (σχῆμα Σικελικόν) :

Π. ο, 87 Θέμιστι δὲ καλλιπαρήφ δέκτο δέπας : Π. ρ, 207 οὔτι μάχης ἐκ νοστήσαντι δέζεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλείωνος : Od. π. 40 ὥς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος : Soph. Elect. 442 αὐτῇ, *at her hands, at her request*. So Æsch. Choeph. 762 πατρὶ. So Pind. So Arist. Ran. 1229 ἐγὼ πρίωμαι τῷδ', *to serve him*. So the dative μοί, *for my sake, at my request, prithēe* : Eur. Hec. 535 δέξαι χοάς μοι τάσδε. So Hdt. VI. 86 σὺ δὴ μοι καὶ τὰ χρήματα δέξαι : Arist. Ach. 60 περὶ εἰρήνης πρυτανεύσῃ μοι : Id. Eccl. 726 ἐν ἀποβλέπωμαι καὶ λέγωσί μοι (*when I look*) ; so κλυθί μοι, *prithēe hear*. So also Xen. Hell. III. 1, 15 φαρναβάζω ἔσωζον αὐτάς : Soph. OE. R. 1402 οἱ ἔργα δράσας ὑμῖν : Eur. Hec. 459 ἀνέσχε πρόδρομος λατοί : Arist. Ran. 1134 ἐγὼ σιωπῶ τῷδ' ; *must I hold my tongue to please this fellow?* Π. α, 159 τιμὴν ἀρνύμενοι Μενελάω : Π. τ, 290 ὥς μοι (*for love of me*), δέζεται κακὸν ἐκ κακοῦ αἰεὶ : Æsch. Ag. 1149 ἐμοὶ δὲ μῖναι σχισμός (but see §. 588). —So Δικάϊον τινί, as Hdt. VIII. 61 ἐπιψηφίζεν ἀπολι ἀνδρὶ. —Προαιδεῖσθαι τινι, *ob acceptum beneficium alicui reverentiam ostendere ; often in Hdt.*, as III. 140. —Φιλοφρονεῖσθαι τινι *for the more usual τινά, to be gracious to any one* : Soph. Aj. 1045 Μενέλαος, ᾧ (*for whose sake*) δὴ τόνδε πλοῖον ἐστεῖλαμεν : Π. ρ, 313 ἵπποθόφω περιβάντα : Eur. Med. 5 ἀνδρῶν ἀριστέων, οἱ τὸ πάγχρυσον δέρος Πελία μετῆλθον : Id. Heracl. 452 πέφενγεν ἐλπίς τῶνδ' ἐμοὶ σωτηρίας (cf. Xen. Econ. II. 14 ἀποφεύγειν μοι) : Demosth. p. 126, 59 Φιλιστιδὴς μὲν ἔπραττε Φιλίππῳ, *in Philippi gratiam res administrabat*. So Eur. Alc. 685 σαυτῷ γὰρ ἔφους : Id. Her. 2 πέφυκε τοῖς πέλας. So in acts done in honour of the gods ; as, κωμάζειν, Pind. ὀρχεῖσθαι τοῖς θεοῖς, στεφανοῦσθαι θεῷ : Æsch. Ag. 578 θεοῖς λάφυρα ταῦτα—ἐπασσάλευσαν : Hdt. VI. 138 Ἀρτέμιδι ὀργὴν ἄγειν : Id. II. 40 ἔπην προνηστεύσασιν τῇ ἴσῃ : Arist. Av. 501 προκυλινδεῖσθαι τοῖς ἱκτίνοισι : cf. Id. Thesm. 107. Hdt. IV. 34 τῇσι παρθένοις κείρονται. So ὀλολύξατε Arist. Eq. 1327. So perhaps G. T. Rom. vi. 10 ᾗ τῷ Θεῷ, but see also §. 599. Obs. 1. and §. 603. 1. : 2 Cor. v. 13 εἴτε ἐξέστημεν, Θεῷ (ἐστί) εἴτε σωφρονούμεν, ὑμῖν. So Π. ω, 335 καὶ τ' ἔκλυες ᾧ κ' ἐθέλησθα.

Obs. 1. So with substantives ; as, Æsch. Cho. 235 μέλημα δώμασιν : Plat. Rep. p. 607 Α ὕμνος θεοῖς καὶ ἐγκώμια τοῖς ἀγαθοῖς<sup>a</sup> : Id. Symp. p. 194 D τοῦ ἐγκωμίου τῷ ἔρωτι : Id. Legg. p. 653 D ἐορτῶν ἀμοιβὰι τοῖς θεοῖς : Demosth. p. 1313 ἱερωσύνη τῷ Ἡρακλεῖ. So probably Soph. Ant. 125 ἀντιπάλῳ δυσχείρωμα δράκοντι. *for the benefit and protection of*. So G. T., as Matt. xxvii. 7 εἰς ταφήν τοῖς ξένοισι.

<sup>a</sup> Stallb. ad loc.

Obs. 2. So, metaphorically, things for which any material is used, as if they were benefited, &c. : Arist. Eq. 870 κάττυμα ταῖς ἐμβάσιν, for his slip-pers : cf. Hdt. IV. 142, though here a preposition is more usual.

*Dative expressing reference to.*

§. 599. 1. So when any thing is spoken of as done with especial reference to any person or thing, as if he or it were interested and in some sort benefited therein, (or the contrary,) the *dativus commodi* (or *incommodi*) is used ;

Od. α, 28 ποῖσιν μύθων ἦρχεν : Eur. Med. 872 νῶν ὑπεργασσας φίλα : so ὧδε, οὕτως ἔχειν τινί : Prot. 313 D τῷ αἰεὶ ἐπιθυμοῦντι ἐπαυοῦσι : Thuc. I. 20 ἀταλαίπωρος τοῖς πολλοῖς ἢ ζήτησις τῆς ἀλθθείας : Plat. Phaed. 58 C πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμοτηρίῳ. Very commonly in the phrase—ἀξίός εἰμι τινός τινι : or alone—ἀξίός εἰμι τινι, I am, in reference to such a person, worthy, &c. : Eur. Hec. 309 ἡμῖν δ' Ἀχιλλεύς ἀξίος τιμῆς, γύναι, ita de nobis meritis est Achilles, ut nobis dignus honore videatur<sup>a</sup> : Arist. Ach. 8 ἀξιον γάρ Ἑλλάδι : Ibid. 205 ἀξιον γάρ τῇ πόλει : Xen. M. S. I. 1, pr. ἀξίος ἐστὶ θανάτου τῇ πόλει : Ibid. §. 62 ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τῆς ἀξίος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου : cf. §. 64. Plat. Symp. p. 185 B οὗτός ἐστιν ὁ τῆς Οὐρανίας θεοῦ ἔρως καὶ οὐράνιος καὶ πολλοῦ ἀξίος καὶ πόλει καὶ ιδιώταις. Here must be referred such constructions as Soph. C. R. 735 καὶ τὴν χρόνος τοῖσδ' ἐστὶν οὐξ ἐληλυθώς ; where the dative is one of *figurative reference*, such as in Latin, "*gaudio fuit.*"

Obs. 1. So G. T., as Rom. vi. 2 ἀπεθάνομεν τῇ ἁμαρτίᾳ, as far as regards sin : Ibid. 10 ᾧ τῷ Θεῷ :

2. And frequently, especially in Ionic, a participle is added, expressing the circumstances which make the person (or thing personified) more or less interested in the action, &c. :

Hdt. I. 14 ἀληθεῖ δὲ λόγῳ χρωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρός, recte aestimanti non est thesaurus Corinthiacus : Id. VII. 143 ἐς τοὺς πολεμίους τῷ θεῷ εἰρήσθαι τὸ χρηστήριον, συλλαμβάνοντι κατὰ τὸ ὀρθόν, ἀλλ' οὐκ ἐς Ἀθηναίους, si quis recte intelligat. So παραλίποντι, Thuc. II. 51.—So συνελόντι, συντεμόντι εἰπεῖν, and without εἰπεῖν. So especially in definitions of place : Hdt. VI. 33 ἀπὸ δὲ Ἰωνίης ἀπαλλασσόμενος ὁ ναυτικὸς στρατὸς τὰ ἐπ' ἀριστερὰ ἐσπλέοντι τοῦ Ἑλλησπόντου αἶρεε πάντα<sup>b</sup> : Id. I. 51 ὁ μὲν—ἐκέετο ἐπὶ δεξιὰ ἐσιόντι : Id. III. 90 ἀπὸ δὲ Ἑλλησποντιῶν τῶν ἐπὶ δεξιὰ ἐσπλέοντι. So ὧδε, οὕτως ἔχειν τινί : so Od. τ, 192 τῷ δ' ἦδη δεκάτῃ ἢ ἐνδεκάτῃ πῆλιν ἥως οἰχομένῳ : Hdt. IX. 10 θυομένῳ δ' οἱ ἐπὶ τῷ Πέρσῃ ὁ ἥλιος ἀμυνώθη ; Id. I. 78 ταῦτα ἐπιλεγομένῳ Κροίσῳ τὸ προαπτεῖον ὀφίων πᾶν ἐνεπλήσθη : Id. VI. 21 ποιήσαντι Φρυγίῳ—καὶ διδάξαντι ἐς δάκρυα ἔπεσε τὸ θέσπον : Eur. Ion 1187 ἐν χερσὶν ἔχοντι δὲ σπονδάς—βλασφημίαν τις οἰκετῶν ἐφθίγγετο, spoke not "*to him,*" but "*when he had the libation ready.*" So Thuc. IV. 10 ἐποχωρήσασα δὲ—εὐπορον ἔσται, but to our cost, if we retreat, it will be easy (to them). So when a person or event is brought prominently forward to define a date ; as, Hdt. II. 13 καὶ Μοίρι οὐ κω ἦν ἔτεα εἰνακόςια τετελευτηκότα. So with things personified : Od. ι, 149 κελιάσῃσι δὲ νηυσὶ καθείλομεν ἰστία πάντα.

3. Here also belong the peculiar usages of certain participles of *wishing, hoping, &c.* such as βουλομένῳ, ἡδομένῳ, ἀσμένῳ, ἐλπομένῳ, generallly with εἶναι and γίνεσθαι :

<sup>a</sup> Porson ad loc.

<sup>b</sup> Wesseling ad loc.

Π. η, 7 ὥς ἄρα τὰ Τρώεσσιν ἐελδομένοισι φανήτην: Π. ξ, 108 ἐμοὶ δέ *κεν* ἀσμένῳ εἴη: Od. γ, 228 οὐκ ἂν ἔμοιγε ἐλπομένῳ τὰ γένοιτο: Od. φ, 209 γυγνώσκω δ', ὥς σφῶν ἐελδομένοισιν ἰκάνω οἷσι δμῶν: Æsch. P. V. 23 ἀσμένῳ δέ σοι—νῦξ ἀποκρύψει φάος: Id. Choeph. 522 θέλοντι—ἐμοὶ φράσσον: Ibid. 465 εὐχομένοις ἂν ἔλθοι: Eur. Ion 642 δ' εὐκτὸν ἀνθρώποισι κἂν ἄκουσιν ᾗ: Soph. Cē. C. 1505 ποθοῦντι προῦφάνης: Hdt. IX. 46 ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι: Thuc. II. 3 τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι: Id. VI. 46 τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταιῶν: Plat. Rep. 358 D ἀλλ' ἄρα, εἰ σοι βουλομένῳ (sc. ἐστίν), ἂ λέγω. This is not a Latin idiom, though it is sometimes adopted from the Greek; as, Sall. Jug. 4 *uti militibus exæquatus cum imperatore labos volentibus esset*: Tac. Agric. 18 *Quibus bellum volentibus erit*.

4. So also the dative is used with ὥς &c. to signify that the thing is spoken of with especial reference to the circumstances, &c. of some one: Soph. Cē. C. 20 μακρὰν γάρ, ὥς γέροντι, προῦστάλης ὁδόν: Id. Antig. 1161 Κρέων γὰρ ἦν ζηλωτός, ὥς ἐμοὶ (*as he was looked at by me*) ποτε.

Obs. Ὡς is used merely to mark that it is spoken of subjectively, only as conceived by the speaker.

§. 600. 1. So also after verbs which signify or imply *being*, or *seeming to be*, a dative is used of the person, with reference to whom the thing is or seems to be, *in the opinion or estimation of*. So δοκεῖ μοι τόδε, *it appears to me to be so*:

Π. γ, 164 οὔτι μοι αἰτῇ ἐσσί, θεοὶ νῦ μοι αἰτιοὶ εἰσιν: Od. δ, 569 οὐνεκ' ἔχεις Ἑλένην καὶ σφῖν γαμβρός Διός ἐσσι. So after adjectives without any verb: Hdt. III. 88 γάμους τοὺς πρώτους Πέρσῃσι, *matrimonia ex Persarum judicio nobilissima*: so Id. I. 117 θυγατρὶ τῇ σῇ, *in the eyes of*, μὴ εἶην αὐθέντης: Arist. Aves 445 νικᾶν πᾶσι τοῖς κριταῖς, *in the eyes of the judges*: Æsch. Ag. 345 θεοῖς ἀμπλακτηρός: Arist. Pax 1186 θεοῖσιν οὗτοι κἀνδράσιν ῥιψάσπιδες: Soph. Aj. 1358 τοιοῖδε μέντοι φῶτες ἐμπληκτοὶ βροτοῖς: cf. Id. Cē. R. 40 κράτιστον πᾶσι. So Ibid. 616 καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν: Id. Antig. 904 καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ: Eur. Med. 580 ἐμοὶ γὰρ ὅστις ἄδικος ὦν σοφὸς λέγειν πέφυκε πλείστην ζημίαν ὀφίσκanei, i. e. *meo enim judicio*: Plat. Soph. 226 C ταχέϊαν, ὥς ἐμοὶ, σκέψιν ἐπιτάττεις: Hdt. II. 22 τῶν τὰ πολλὰ ἐστί ἀνδρὶ γε λογίζεσθαι—οἷψ τε ἐόντι: Plat. Phæd. 101 D εἰ σοι (*in your opinion*) ἀλλήλοις συμφωνεῖ ἢ διαφωνεῖ.—So ὥς γ' ἐμοὶ κριτῇ (which may also be expressed by ὥς γ' ἐμοὶ χρῆσθαι κριτῇ): Plat. Rep. 536 C ὥς γ' ἐμοὶ ἀκροατῇ—ὥς ἐμοὶ ῥήτορι: Soph. Cē. C. 1446 ἀνάξια γὰρ πᾶσιν ἐστέ δυστυχεῖν (*omnium judicio*). So G. T., as Acts vii. 20 ἀστέιος τῷ Θεῷ, *in the sight of God*, i. e. *very, really*. (This form of expression is a Hebraism, cf. Gen. x. 9.)

2. The datives of the I. and II. personal pronouns are very frequently thus used, to express that the person has some peculiar interest in the action—that it has some especial reference to him—the nature of which, and consequently the proper translation of it, must be determined from the context. This appears to have arisen from the simple and emphatic usages of every day speech:

<sup>a</sup> Pflügk ad loc.



II. ε, 201 μή μοι δευοίατο φορβῆς : Æsch. Ag. 1472 δίκαν μοι κόρακος ἐχθροῦ : Soph. CE. R. 170 νοσεῖ δέ μοι (alas I) πρόσας σόλος : Od. ι, 42 ὡς μή τις μοι ἀτεμβόμενος κίοι ἴσσης, as far as I am concerned : Xen. Cyr. I. 3, 2 ὁρῶν δὴ τὸν κόσμον τοῦ πάππου, ἐμβλέπων αὐτῷ, ἔλεγεν (ὁ Κύρος) : Ὁ μήτηρ, ὡς καλός μοι ὁ πάππος : (Livy Præf. ad illa mihi si quis acriter intendat animum : Virg. Æn. v. 162 Quo tantum mihi dexter abis ?) Xen. Cyr. I. 15 ἦν δέ με καταλίπης ἐνθάδε, καὶ μάθω ἱππεύειν, ὅταν μὲν ἐν Πέρσας ᾖ, οἶμαι σοὶ ἐκείνους τοὺς ἀγαθοὺς τὰ περὶ κὰ ῥαδίως νικήσειν : Plat. Rep. 389 D τί δέ ; σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις ; (where we must not join ἡμῖν with νεανίαις) : Ibid. 391 D μηδὲ ἡμῖν ἐπιχειρεῖν πείθειν τοὺς νέους : Id. Theæt. 143 E ἀκοῦσαι πάνν ἄξιον, οἶφ ὑμῖν τῶν πολιτῶν μεираκίῳ ἐντετύχηκα : Id. Soph. 216 E τοῦ μὲν ξένου ἡμῖν ἡδέως ἀν πυθανοίμην : Id. Protag. 328 A εἰ ζητοῖς, τίς ἀν ἡμῖν διδάξει τοὺς τῶν χειροτεχνῶν νείεις αὐτὴν ταύτην τὴν τέχνην,—οὐ ῥάδιον οἶμαι εἶναι τούτων διδάσκαλον φανῆναι. The III. personal pronoun is less frequently thus used—chiefly by Hdt. : Plat. Rep. 343 A εἰπέ μοι, ἔφη ὁ Σωκράτης, τίτθ σοι ἔστι ; τί δαί ; ἦν δ' ἐγώ· οὐκ ἀποκρίνεσθαι χρὴν μᾶλλον ἢ τοιαῦτα ἐρωτᾷν ; Ὅτι τοί σε, ἔφη, κορυζῶντα περιωρᾷ καὶ οὐκ ἀπομύττει δέδεμενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκει, to her shame. “Nimirum datus significat, nutricem et ipsam in hujus turpitudinis societatem venire<sup>a</sup>.” So Soph. CE. C. 444 φυγὰς σφιν ἔξω πτωχὸς ἡλώμην. So Id. Aj. 1128 τῷδε δ' οἶχμαι, as far as he is concerned.

3. So we sometimes find a dative placed at the beginning of a sentence, of the person to whom the notion of the sentence refers, whether for his good or harm, or to denote that it holds good with regard to him. So Æsch. Ag. 1149 ἐμοὶ δὲ μέμνει σχισμός : Plat. Phileb. 253 τῷ τὸν τοῦ φρονεῖν ἐλομένῳ βίον—οὐδὲν ἀποκωλύει. Demosth. 226. 18.

#### Dativus Incommodi.

§. 601. 1. Verbs expressing (really or metaphorically) *hostility, vying with, opposing, fighting with, contending, standing up against in deeds or words, being angry with, differing from, &c.* which express the notion of the speaker's *wishing* for the other person's harm : στήναι poet., ὑποστήναι and ὑφίστασθαι, μένειν poet., ἐρίζειν, μάχεσθαι, μάρασθαι poet., πολεμεῖν—ἀγωνίζεσθαι, δικάζεσθαι, λαγχάνειν δίκην, ἀμφισβητεῖν—ἀεῖδειν, *cantando cum aliquo certare, &c.* ; χολοῦσθαι, νεμεσᾶν, θυμοῦσθαι, μενεαίνειν, κοτεῖν, χαλεπαίνειν, σπέρχεσθαι (Ion.), φθονεῖν, βασκαίνειν, εἰς χεῖρας ἐλθεῖν &c. :

II. φ, 600 αὐτῷ—ἔστη, stood up against him : II. χ, 85 πρόμος ἴστασο τούτῳ : II. δ, 509 μῆδ' εἴκετε χάρμης (gen. separ.) Ἀγείοις : so μένειν τινί, and ὑποστήναι, ὑφίστασθαι πολεμῶ, ξυμποραῖς Thucyd. : II. α, 277 ἐριζέμεναι βασιλῇ : Od. θ, 188 Φαίηκες ἐδίσκεον ἀλλήλοισιν : Theocr. I. 136 κῆξ ὀρέων τοὶ σκῶπες ἀηδόσι δαρύσαιντο : Id. VIII. 6 λῆς μοι δέισαι : Id. V. 22 ἀλλὰ γε τοι διαείσομαι : so ἐπαίρεσθαι, αἵρεσθαι δόρῳ τινί : Od. α, 20 ὁ δ' ἀσπερχές μενέαιεν ἀντιθέῳ Ὀδυσῇ : Hdt. V. 33 ἐσπέρχετο τῷ Ἀρισταγόρῃ : Demosth. 30, 5 ἠνώχλει ἡμῖν ὁ Φίλιππος : Eur. Hipp. 426 ἀμιλλᾶσθαι βίῳ : Soph. CE. R. 784 δυσφώρας ἦγον τῷ μεθέντι τὸν λόγον : Hdt. IV. 28 κεχώρισται (is opposed to) πᾶσι τοῖσι ἐν ἀλλοιοῖσι χωρίοις χειμῶσι. The

<sup>a</sup> Stallb. ad loc.

circumstances under which hostility is shewn to any one are put for the person; as, Soph. Aj. 153 τοῖς σοῖς ἄχεσι καθυβρίζων, *insulting your woes*.

2. So adjectives; as, ἀντίος, ἐναντίος, ἐχθρός, πολέμιος, διάφορος, διά-  
φονος: Hdt. VI. 77 Ἰζοντο ἀντίοι τοῖσι Λακεδαιμονίοισι: Demosth. p. 72  
princ. βασιλεὺς γὰρ καὶ τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναν-  
τίος: so also ἐμποδῶν τι.

Obs. 1. On these adjectives with the genitive see §. 525.

Obs. 2. Sometimes a substantive expressing these notions is followed by  
a dative: Eur. Iph. A. 183 Ἥρα Παλλάδι τ' ἔριν: Plat. Rep. p. 444 B  
ἐπανάστασιν μέρους τῶς ὅλῃς: Thuc. I. 73 ἀντιλογίαν τοῖς ὑμετέροις συμ-  
μάχοις: Æsch. Pers. 842 βαρβάροισι πῆματα.

Obs. 3. So also διαβάλλεσθαι τι, *to quarrel*; and transitive, διαβάλλειν  
τινά τι, *to make a person quarrel with another*. Plat. Phæd. p. 67 E εἰ γὰρ  
διαβέβληνται μὲν πανταχῇ τῷ σώματι, *infensi sunt*: Arist. Ach. 24 ὥστί-  
ζεσθαι τι: Il. φ. 499 πληκτίζεσθαι τι: Ibid. 225 πειρηθῆναι τι, *to*  
*measure one's strength against a person*: Thuc. I. 73 προκινδυνεύσαι τῷ  
βαρβάρῳ. So sometimes in Latin: Virg. Ecl. V. 8 tibi certet Amyntas:  
Ibid. VIII. 55 certent et cygnis ululæ. So Matt. xxiii. 31 μαρτυρεῖτε ἑαυτοῖς.

Obs. 4. Sometimes this relation is defined by μετὰ: Il. ρ. 148 μάρνασθαι  
μετ' ἀνδράσι, and it is also expressed by πρὸς and ἐπὶ with accus. So in  
Latin: *pugnare in aliquem*: Cic. pro Ligar. 4 contra ipsum Cæsarem est  
congressus.

§. 602. 1. So sometimes verbs of *taking away*, &c.; the harm  
and annoyance received by the patient being the point especially in  
the speaker's mind: Od. α. 9 αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.

Obs. The dative is *commodi* instead of *incommodi*: Xen. Cyr.  
VII. 1, 44 τὸ μὲν ἐπὶ Κροίσῳ συστρατεύειν ἀφελὲν σφίσιν ἐδείθησαν: Ibid.  
II. 26 μάχας δέ σοι καὶ πολέμους ἀφαιρῶ.

2. Under the dativus incommodi is to be classed the construc-  
tion βλάπτειν τινί: Thuc. IV. 29 στρατοπέδῳ βλάπτειν. So κακουργεῖν Id.  
VI. 77 τοῖς κακουργεῖν: Hdt. III. 16 ᾧ λυμαινόμενοι: so λωβᾶσθαι τι.

3. So also the dativus commodi et incommodi is joined with  
all sorts of notions, which, either from their own meaning or the con-  
text, are conceived to *have a good or evil tendency*, to bring *good*,  
or *harm*, or *hindrance*, to any person or thing; so substantives or  
adjectives with or without εἶναι and γίνεσθαι, such as χρήσιμον, ἀγαθόν,  
ῥᾶδιον, χαλεπόν, ἐναντίον, καλόν, αἰσχρόν, φίλον, ἐχθρόν ἐστὶ μοι τι:

Il. α. 188 Πηλείωνι δ' ἄχος γένετο: Eur. Or. 794 ὄκνος γὰρ τοῖς φίλοις  
κακὸν μέγα (ἐστὶ). So Soph. Antig. 571 κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ. So  
Æsch. Ag. 1117 ἀκόρετος γένει: Id. Choeph. 471 δώμασιν ἔμμοτον: Id.  
Supp. 148 ῥύσιος διωγμοῖς, *against*: Id. Theb. 996 κακὰ δώμασι καὶ χθονί,  
πρὸ πάντων δ' ἐμοί: Eur. Hipp. 189 χερσὶν πόνος: Thuc. III. 10 οὐκ ἐπὶ  
καταδουλώσει τοῖς Ἀθηναίοις—ἀλλ' ἐπ' ἐλευθερώσει τοῖς Ἕλλησι: Ibid. 24  
ἀναίρειν νεκροῖς. So Soph. Aj. 716 μετεγνώσθη θυμῶν Ἀτρεΐδαις. So Il.  
α. 284 χόλον Ἀχιλῆϊ. So οἶμοι, *alas! for me wretched*. So G. T., as 1 Cor.  
viii. 9 πρόσκομμα τοῖς ἀσθενέσιν.

## β. Circumstantial or Modal Dative.

§. 603. The *circumstances*, or *accidents*, or *accessories* of any thing, are put in the dative, as being afterthoughts, neither antecedent to, nor part of, the principal notion of the thought.

1. The *circumstances* under which, or the *point* in which, any thing takes place; and when there are several, more than one dative may be used:

Od. ξ. 253 ἐπλόμεν βορέη ἀνέμῳ ἀκραίῃ καλῶ: Il. α, 418 τῷ σε κακῇ αἰσῇ τέκον ἐν μεγάροισιν: Soph. Trach. 1228 τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ σμικροῖς (*quasi res parva sunt*) ἀπιστεῖν, τὴν πάρος ξυγχεῖ χάριν: Id. Aj. 178 κλυτῶν ἐνάρων ψευθεῖσα δόροις εἴτ' ἐλαφροβουλίας: Hdt. VI. 139 ἐπεὶ αὖ βορέη ἀνέμῳ αὐτήμερον νηὺς ἐξανύσῃ ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν: Thuc. I. 84 μόνοι—εὐπραγίας τε οὐκ ἐξυβρίζομεν καὶ ξυμφοραῖς ἡσσαν ἐτέρων εἰκομεν: Id. IV. 73 τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι. So the article with infin.: Thuc. IV. 34 βραδυτέρους ὄντας τῷ ἀμύνασθαι. So G. T., as Acts xv. 1 περιτέμνησθε τῷ ἔθει Μωϋσέως: 1 Cor. viii. 7 τῇ συνειδήσει τοῦ εἰδώλου—ἐσθίουσι.

Obs. 1. Generally ἐπὶ is used to define this more accurately, as ἐπὶ τούτῳ; or ἐν.

2. The *mode* or *manner*, or wherein any thing takes place, is in the dative:

Il. γ, 2 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὀρνυθες ὥς: Hesiod. Op. 91 αἱ (πόσοι) δ' ἐπὶ νυκτὶ αὐτόματοι φοιτῶσι, κακὰ θνητοῖσι φέρουσαι, σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητιέρα Ζεὺς: Xen. Cyr. I. 2, 2 βίᾳ εἰς οἰκίαν παριέναι. So St. James i. 18 λόγῳ ἀληθείας: Acts xxiv. 4 τῇ σῇ ἐπιεικείᾳ. So δίκῃ, ἐπιμελείᾳ, δημοσίᾳ (sc. ὁδῷ), ἰδίᾳ (ὁδῷ), πέλῃ (ὁδῷ), κοινῇ (ὁδῷ), together; τρόπῳ τοιῷδε Hdt. VI. 39 κομιδῇ carefully; σπουδῇ, properly, with trouble, *agere*;—ἀλλῇ, ταύτῃ, ἅμα (Dor. ἀμῇ, fr. ἈΜΟΞ, unus, und vid) together; διχῇ, duplici modo; εἰκῇ, frustra; ἡσυχῇ. So τῷ, wherefore; τῷ ὄντι—τῇ ἀληθείᾳ—τῷ λόγῳ, τῷ ἔργῳ &c. So Eur. Alc. 712 μὲν ψυχῇ ζῆν. So G. T., as Gal. v. 1 ἐλευθερίᾳ στήκατε: so perhaps 2 Cor. i. 24. So the pleonastic definitions of quantity, such as πλήθει πολλοὶ are to be referred to this head.

Obs. 2. Σύν is sometimes joined hereto, as σὺν βίᾳ or ἐν.—See §. 622. 3.

Obs. 3. This modal dative performs the function of an adverb.

§. 604. 1. The *accessories*—that whereby any thing is accompanied: Eur. Bacch. 129 κτύπον ἐδάσμασι Βακχᾶν accompanied by. This is very common when the substantive is accompanied by αὐτός, “very,” “itself,” “and all,” as this gives the notion of an accompaniment or an accessory:

Il. ψ, 8 ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσαν ἰόντες Πάτροκλον κλαίωμεν: Il. ι, 541 πολλὰ δ' ὄγε προθέλυμα χαμαὶ βάλε δένδρεα μακρὰ ἀπὸ τῶν ῥίξιν καὶ αὐτοῖς ἄνθεσι μήλων: Soph. Aj. 25 ἐφθαρμένας εὐρίσκομεν λείας ἀπάσας αὐτοῖς ποιμνίων ἐπιστάταις: Eur. Med. 163 ὄν (sc. Jasonem) πορ' ἐγὼ νύμφαν τ' ἐσίδοιμ' αὐτοῖς μελάρθοις διακναιομένους (*cum ipsa domo presummatos*): Hdt. III. 45 τὰ τέκνα καὶ τὰς γυναῖκας ὁ Πολυκράτης ἐς τοὺς νεωσοίκους συνεβλήσας

εἶχε ἐτόιμους—ἐποπρῆσαι αὐτοῖσι νευσοίοισι : Ibid. 126 ἀποκτείνας δέ μιν ἠφάνισε αὐτῷ ἵππῳ : Id. VI. 32 τὰς πόλεις ἐνεπίμπρασεν αὐτοῖσι τοῖσι ἱροῖσι : Ibid. 93 καὶ σφενον νέας τέσσερας αὐτοῖσι ἀνδράσι εἶλον : Xen. Cyr. I. 4, 8 πολλοὺς γὰρ (ἔλεγον) ἤδη αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι. Here also seem to belong, Hes. Theog. 742 φέροι πρὸ θύελλα θυέλλῃ : Soph. Œ. R. 175 ἄλλον δ' ἂν ἄλλῳ προσίδοις, *one after another*, (or ἄλλῳ may depend on πρὸς in προσίδοις :) so Eur. Phœn. 1496 φόνῳ φόνος : in this construction ἐπί is more usual.

(Cumulative Dative.)

Obs. 1. The dative is sometimes more accurately defined by σύν : Il. ξ. 498 Πηλέως—αἰχένα μέσσον ἔλασσεν, ἀπήραξεν δὲ χαμᾶζε αὐτῇ σὺν πῆλῃκι.

2. So very frequently with verbs of *coming*, *going*, that whereby the person comes or is accompanied is in the dative ; generally collective nouns, such as στρατῷ, στόλῳ, πλήθει, or their complements, as στρατιώταις &c., in Homer very frequently ; as, πέτετο πνοιῆς ἀνέμοιο :

Hdt. V. 99 οἱ Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσί : Id. VI. 95 ἔπλεον ἐξακοσίῃσι τριήρεσι ἐς τὴν Ἰωνίην : Thuc. I. 102 Ἀθηναῖοι ἦλθον πλήθει οὐκ ὀλίγῳ : Id. II. 21 ἐσβαλὼν—στρατῷ Πελοποννησίων : Xen. Cyr. I. 4, 17 αὐτὸς δὲ τοῖς ἵπποις προσελάσας πρὸς τὰ τῶν Μήδων φρούρια, Perhaps G. T. Rev. viii. 4 ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς.

Obs. 2. Σύν and ἅμα are sometimes added to this dative : Hdt. VI. 118 Δάτις δὲ πορευόμενος ἅμα τῷ στρατῷ εἰς τὴν Ἀσίην—εἶδε ὄψιν ἐν τῷ ὕπνῳ : cf. Ibid. 98. So also in the Homeric ἅμα πνοιῆς ἀνέμοιο : Od. ω. 193 ἢ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτίσω ἄκοιτιν, *a wife accompanied by*. So Plaut. Trin. IV. 5, 4 *amicus cum magna fide* ; ἅμα is used to mark coincidence of time : Hdt. I. 57 ἅμα τῇ μεταβολῇ.—Cf. §. 606.

Local Dative.

§. 605. 1. The accident of *place* is put in the dative, except when, occasionally in poetry, the place is conceived of as the antecedent condition of the action of the verb.—(See §. 522. 1.) So that all verbs *may* be followed by a dative, when it is wished to define the place ; as,

Il. ε. 663 αὐτὰρ Ἀχιλλεὺς εἶδε μυχῷ κλισίης εὐπῆκτου : so ρ. 36 μυχῷ θαλάμοιο : Il. π. 158 (λύκοι) ἔλαφον κεραὸν μέγαν οὖρεσι δηώσαντες δάπτουσιν : Ibid. 483 (πίτυν) οὖρεσι τέκτονες ἄνδρες ἐξέταμον : 595 Ἑλλάδι οἰκία ναίων : Il. ρ. 473 τεύχεα δ' Ἐκτωρ αὐτὸς ἔχων ὅμοιοις ἀγάλλεται Διαικίδας : Il. ε. 754 εὐρον δὲ Κρονίωνα—ἤμενον—ἀκροτάτῃ κορυφῇ πολυδεϊράδος Οὐλύμποις : Il. ω. 306 στὰς μέσῳ ἔρκει : Il. β. 210 κῦμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται ; Hes. Op. et Di. 8 αἰθέρι ναίων : Soph. Trach. 171 τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε Δωδῶνι—ἔφη : Id. Œ. R. 817 φ' μὴ ξένων ξεστι μὴδ ἀστῶν τινα δόμοις δέχεσθαι. So where the fuller construction with ἐν is more usual : Plat. Rep. 400 C καὶ τούτων τισίν, *in some of these*.

Obs. 1. Here belong the dative adverbial forms, which are used both in poetry and prose : Ἐλευσίνι, Ῥαμνοῦντι, Πυθοῖ (from Πυθώ), Σφήττοϊ, Ἴσθμοϊ, οἰκοῖ,—ποι(ν),—ἄσι(ν), Ἀθήγησιν, Πλαταιᾶσιν, Ὀλυμπίᾳσι &c., ἧ, τῇ, τῇδε, ταύτῃ &c. : Plat. Menex. p. 245 Α Βασιλεῖ δὲ αὕτη μὲν οὐκ ἐτόλμησε βοηθῆσαι, αἰσχυνομένη τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς.—

With ταύτῃ, τῇδε, we often find αὐτοῦ (also αὐτῷ) joined ; αὐτοῦ (αὐτῷ) ταύτῃ τῇδε. *eo ipso loco* (Hdt. VII. 10, 8. and 44.).

*Obs. 2.* This use of the dative alone is confined mostly to poetry ; in prose (and also in poetry) we find this dative more exactly defined by ἐν, ἀνά poet., ἀμφί, περί, ἐπί, μετά (poet.), παρά, πρὸς, ὑπό.

2. Hence this dative is used to express the notion of *with, among* :

Il. δ, 95 πᾶσι δέ κε Τρώεσσι χάριν καὶ κύδος ἄροιο (*among*)—ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ (*with*) : Il. ζ, 477 ἀριπρεπέα Τρώεσσι : Il. ο, 432 ἄνδρα κατέκτα Κυθήροισι χαθείοις : Il. α, 247 τοῖσι δὲ Νέστωρ ἠδυσπὴς ἀνόρουσε : Il. β, 433 τοῖς ἄρα μύθων ἥρχε Γερήνιοις ἱππῶτα Νέστωρ : Od. α, 71 δὸν κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι : Od. ο, 227 Πυλίοισι μὲν ἔξοχα δώματα ναίων : *eo* ἀνθρώποις, *inter homines* : Eur. Hec. 595 ἀνθρώποις δ' αἰὲς ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός, ὁ δ' ἐσθλὸς ἐσθλός<sup>a</sup> : Id. Bacch. 310 μὴ τὸ κράτος αἰχρὶ δύναμιν ἀνθρώποις ἔχειν : Ibid. 402 ἵν' οἱ θελξίφρονες νέμονται θνατοῖσιν Ἑρῶτες (like Plat. Prot. p. 343 C εὐδοκίμειν τοῖς τότε ἀνθρώποις) : Eur. Phoen. 17 ὃ Θήβαιοιν εὐίπποις ἀναξ : Ibid. 88 ὃ κλεινὸν οἴκοις Ἀντιγόνη θάλας πατρί : Id. Hec. 1267 ὃ Θρηξὶ μάντις εἶπε Διόνυσος τᾶδε.—In prose : Hdt. VI, 70 Λακεδαιμονίοισι συχρὰ ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθείς, *inter Lac. et rebus gestis et consiliis clarus factus* : Plat. Rep. p. 389 Ε οἶα καὶ Ὅμηρῳ (apud H.) Διομήδης λέγει. So Æsch. Ag. 39 κοῦ μαθοῦσι λήθομαι, *among them* : Thuc. I. 6 οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων, *among them* : *eo* τοῖσι δ' ἀνέστη : Soph. Ant. 861 ἔψανσας ἀλγεινοτάτας ἐμοὶ μερίμνας—κλεινοῖς Λαβδακίδαισιν, *that which is among the Labdacidae* : Hesiod. Th. 569 ὥς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγὴν : Soph. OE. C. 966 οὐκ ἂν ἐξεύροις ἐμοὶ ἁμαρτίους θνείδος οὐδέν : Plat. Rep. p. 421 Ε ἕτερα—ταῖς φύλαξιν εὐρήκαμεν. G. T. Eph. v. 19 λαλοῦντες ἑαυτοῖς.

*Obs. 3.* The genitive represents the place as the antecedent condition of the action. The accus. as the space over which the motion extends. The dative as the place wherein it happens. In αὐτοῦ ταύτῃ, *eo ipso loco*, the genitive and dative are united.

3. So also this local dative is sometimes found after verbs of *governing*—in Homer more usually than the gen. with ἀνάσσειν :

Od. α, 181 Ταφίοισιν ἀνάσσω : Il. μ, 242 Διὸς δὲ πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει : Il. α, 288 πάντεσσι δ' ἀνάσσειν : Od. α, 117 κτήμασιν οἷσιν ἀνάσσοι : Od. α, 402 δώμασιν ἀνάσσοις. (So with prepos. ἐν, μετά.) So βασιλεύειν, in Homer : Il. ξ, 134 ἥρχε δ' ἄρα σφιν : Od. ξ, 230 ἀνδράσιν ἥρξα (only in poetry) : Æsch. P. V. 940 δαρὸν γὰρ οὐκ ἄρξει. So in Homer : ἀρχέειν τινί : *eo* ἐπιστατεῖν : Od. λ. 485 κρατέεις νεκίεσσι : cf. Ibid. 490. But several of these might be referred to the *dativus commodi* (§. 597, 598.).

*Obs. 4.* And after substantives : Il. ε, 546 ἄνδρεσσιν ἀνακτα : Arist. Av. 1732 ἄρχοντα θεοῖς μέγαν.

4. So metaphorically of the sphere in which any moral action or state takes place or operates : Il. α, 116 ἄμφω ὁμῶς θυμῷ φιλέουσα : Ib. 342 ὁλοῦσιν φρεσὶ θύει : *so* ἀπελθέτω δὲ τοῖς λόγοισιν (*in this argument*) ἐκποδὼν γῆρας τὸ σόν : *so* ποιεῖσθαί τινα μοίραις, *to place a*

<sup>a</sup> Pflugk ad loc.

*person in account.* So G. T. 1 Cor. xiv. 20 μὴ παιδία γένεσθε ταῖς φρεσίν. So after an adjective used substantively : Col. ii. 14 τὸ χειρόγραφον τοῖς δόγμασιν.

5. Under the local dative, as expressing the particular point wherein any thing takes place, we must class such expressions as δ αὐτός εἰμι τῇ γνώμῃ—ψήφῳ, βουλευματι Soph., *I am in the same mind* &c. ; Thuc. πλείστος εἰμι τῇ γνώμῃ, *I am mostly in this mind.* So also ἔνοχος τοῖς νόμοις, &c.

Obs. 5. The adverbial datives are used both in the transmissive as well as the local force of the dative ; as, χαμαί, *humī, humum.* So adverbs in η or η (see Obs. 1.) : Il. α, 120 γέρας ἔρχεται ἄλλῃ : Hdt. Il. 29 τῇ ἄν (quocunque) κελύῃ, ἐκείσε στρατεύονται : Plat. Gorg. p. 456 B εἰς πόλιν, ὅπῃ βούλει, ἐλθόντα. In ω, ἄνω, κάτω &c. ; ὧ, *here, and hither*, often in Theocr. So ὦδε : Il. σ, 392 πρόμολ' ὦδε ; Od. α, 182 νῦν δ' ὦδε ξὺν νηὶ κατήλυθον : cf. ρ, 545. Arist. Ach. 745 ὦδ' ἐσβaineτε. In οι, as πεδοί, *humī, humum*, Æsch. P. V. 272 πεδοί βᾶσαι : ἐνταυθοί Hom. and Plat., *huc* ; Attics, *hic* ; as, Plat. Prot. 310 Α καθιζόμενος ἐνταυθοί (but οἱ, ὅποι, ποῖ always *hither*, &c.). In θα, ἔνθα, ἐνταῦθα, ἐνθάδε (Od. π, 204 ἐλεύσεται ἐνθάδ' Ὀδυσσεύς : Soph. El. 380 ἐνταῦθα πέμψειν, ἔνθα μήποτ' ἡλίου φέγγος προσόψει : Xen. Cyr. 4, 9 εἰς πόλιν, ἔνθα καὶ αὐτὸς κατέφυγεν : Id. Hell. I. 7, 16 ἀνέστην ἐνθάδε : Plat. Gorg. p. 494 extr. ἡ γὰρ ἐγὼ ἄγω ἐνταῦθα) ; also ὕψι, *in alto* and *in altum* (Sappho : ὕψι δὴ τὸ μέλαθρον ἀείρατε, τέκτονες ἄνδρες) : ἱνα, *ubi* and *quo* (Od. δ, 821 ἵν' οἴχεται), ἐκεῖ, κείθι, *illic* and *illuc* (Hdt. I. 209 ἐπεὶ ἐγὼ τάδε καταστρεψάμενος ἔλθω ἐκεῖ : Ibid. 121 ἐλθὼν δὲ ἐκεῖ).

### Temporal Dative.

§. 606. The *accident of time* is considered as local, and is put in the dative, except when it is conceived of as the antecedent condition of the action.—(See §. 523.)

Il. λ, 707 τρίτῳ ἡματι : Il. ν, 335 ἡματι τῷ, ὅτε κ. τ. λ. : Il. ο, 324 νυκτὸς ἀμολγῷ : Hdt. III. 131 τῷ πρώτῳ ἔτει ὑπερβάλετο τοὺς πρώτους ἰητρούς—καὶ μιν δευτέρῳ ἔτει ταλάντου Αἰγυγῆται δημοσίῃ μισθεύνται· τρίτῳ δὲ ἔτει Ἀθηναῖοι ἑκατὸν μνέων· τετάρτῳ δὲ ἔτει Πολυκράτης δυὼν ταλάντων.—So prose : τῇδε τῇ νυκτί, ταύτῃ τῇ ἡμέρᾳ, ἐκείνῃ τῇ ἡμέρᾳ, τῇ αὐτῇ νυκτί, πολλοῖς ἔτεσι : Xen. Hell. III. 2, 25 περιούντι δὲ τῷ ἐνιαυτῷ φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιν : Id. Anab. IV. 8, 1 τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν.

Obs. 1. In prose generally, and in poetry frequently, ἐν is added ; and sometimes ἐπὶ, as in Homer : ἐπ' ἡματι τῷδε, ἐπ' ἡματι, ἐπὶ νυκτί.—ἄμα is used with this dative ; as, Hdt. IV. 201 ἄμα τῷ ἔαρι.

Obs. 2. The genitive, accusative, and dative, therefore, are all used to express relations of time, and they differ as follows : the time is represented by the genitive as the antecedent condition of the action ; by the dative as the space wherein the action took place ; while the accusative expresses the duration of the action. So compare ταύτης τῆς ἡμέρας οἱ Ἕλληνες ἐμαχέσαντο, *this day giving them the occasion*, with ταυτῇ τῇ ἡμέρᾳ, *on this day*, and ταύτην τὴν ἡμέραν, *throughout this day*. So we find the accusative and genitive, in the same sentence, expressing each its proper notion ; as, Hdt. II. 95 πᾶς ἀνὴρ αὐτέων ἀμφίβληστρον ἔκτεται, τῷ

τῆς ἡμέρης (*by day*) μὲν ἰχθὺς ἀγρεύει, τὴν δὲ νύκτα (*throughout the night*) αὐτῷ χρᾶται, ἐν τῇ ἀναπαύεται κοίτῃ. The gen. and dative may express the same actual point of time, but differing in the way in which it is looked at, as in the above example. So the accusative differs from the dative as it does from the genitive : Hdt. VII. 55 ταύτην μὲν τὴν ἡμέρην οὗτοι· τῇ δὲ ὑστεραίῃ πρῶτοι μὲν κ. τ. λ. : Xen. Anab. II. 1, 3 καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειν ἂν αὐτοὺς— τῇ δὲ ἄλλη ἀπίεσαι φαίη ἐπὶ Ἰωνίας : Ibid. III. 4, 18 ταύτῃ μὲν ἡμέρᾳ ἀπῆλθον οἱ βάρβαροι, τὴν δὲ ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες, τῇ δὲ ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου.

### Instrumental Dative.

§. 607. The *instrument* or *means* whereby any thing is brought about is in the dative, as being an afterthought in the mind of the speaker, the conception of which is not necessary to the verbal notion; so that any verb *may* be followed by a dative, if it is wished to express the instrument. If the instrument is considered as the antecedent cause or condition of the action, it is in the genitive (see §. 481, 599.). So when the motive or the reason is found in the dative, they are viewed as the instruments of the action. Frequently the practical effect of this dative is to give neuter verbs a passive sense.

1. Verbs of *joy*, *sorrow*, and *similar feelings* or *states*, take a dative of that whereby they are produced, when it is not conceived of as the cause whence they spring, (see §. 488.) nor as that wherein they consist, (see §. 549 :) χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι (*γελᾶν* Eur.), λυπεῖσθαι, ἀλγεῖν, στενάζειν : so *wonder*, as θαυμάζειν, ἄγασθαι : rarely of *hope*, ἐλπίζειν—; *contentment*, as στέργειν, rarely στέργεσθαι, ἀγαπᾶν, ἀρέσκεσθαι, ἀρκεῖσθαι, *contentum esse*—; *discontent*, as ἀγανακτεῖν, δυσχεραίνειν, δυσφορεῖν Eur., χαλεπῶς φέρειν, ἀχθεσθαι, ἀσχαλᾶν Eur.—; *shame*, as αἰσχύνεσθαι :

Hdt. VI. 67 ἀλγίστας τῷ ἐπειρωτήματι εἶπε : Id. III. 34 οὐκ ἀρεσκόμενος (*contentus*) τῇ κρίσει : Id. IV. 78 διαίτῃ οὐδαμῶς ἡρέσκετο Ζκυθικῇ : Id. IX. 33 ἔφη οὐκ ἐτί ἀρκεῖσθαι τούτοις μόνουσι : Thuc. IV. 85 θαυμάζω τῇ ἀποκλείσει μου τῶν πωλῶν.—Ἐλπίζειν τῇ τύχῃ Thuc. III. 97 : Στέργειν τοῖς παροῦσιν Isoc. : Ἀγαπᾶν τοῖς ὑπάρχουσιν ἀγαθοῖς Lysias p. 192, 26 : Χαλεπῶς φέρειν τοῖς παροῦσι πράγμασι Xen. Anab. I. 3, 3 : Αἰσχύνεσθαι τοῖς πεπραγμένοις Id. M. S. II. 1, 31 : Plat. Hipp. maj. p. 285. extr. εἰκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἄτε πολλὰ εἰδοῖσι.—Ἀγάλλεσθαι τῇ νίκῃ.—Ἀγασθέντες τῷ ἔργῳ Plat. Symp. p. 179 C : Ἀγανακτεῖν τῷ θανάτῳ, δυσχεραίνειν τοῖς λόγοις Plat. : Demosth. p. 13, 14 ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. So Eur. Hipp. 20 τούτοις μὲν νυν οὐ φθονῶ, *am not made jealous by* : Id. Hec. 251 κακύνει τοῖσδε τοῖς βουλευμασιν : so Il. ξ, 138 κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή : so G. T., as 1 Pet. iv. 12 μὴ ξενίζεσθε τῇ πυρώσει.

2. So verbs of *causing these states* ; as, Eur. Orest. 210 οὐ γάρ μ' ἀρέσκει τῷ λίαν παρεμμένῳ.

3. So also verbs of *action* or *state*; as, Hdt. I. 87 ἐπρηξα τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμεωντοῦ δὲ κακοδαιμονίῃ: the good and bad luck being represented as the active instrument of the action: G. T., as 2 Cor. i. 24 πίστει ἢ ἐστήκατε, but see also §. 603, or §. 605 :) or of *motion*, Æsch. Eum. 235 Λοξίου κελεύσμασιν ἦκα.

§. 608. 1. The actual *means* or *instrument*, by or with which any thing is done :

II. β, 199 τὸν σκῆπτρῳ ἐλάσασκε : II. κ, 121 βάλλειν χερμαδίους.—Βάλλειν λίθοις, ἀκοντίζειν αἰχμαῖς. So Arist. Av. 619 θύραις θυρῶσαι : Od. ι, 82 ἔνθεν δ' ἐνήμαρ φερόμην ὁλοοῖς ἀνέμοισιν πόντον ἐπ' ἰχθυόεντα : Xen. Cyr. IV. 3, 21 ὁ μὲν (ἵπποκένταυρος) γὰρ δυοῖν ὀφθαλμοῖν προεωρᾶτο καὶ δυοῖν ὤτοι ἦκουεν· ἐγὼ δὲ τέτταρσι μὲν ὀφθαλμοῖς τεκμαροῦμαι, τέτταρσι δὲ ὥσὶ προαισθήσομαι· πολλὰ γάρ φασι καὶ ἵππον ἀνθρώποις τοῖς ὀφθαλμοῖς προορῶντα δηλοῦν, πολλὰ δὲ τοῖς ὥσὶ παρακούοντα σημαίνειν : Ibid. 18 προνοεῖν μὲν γε ἔξω πάντα τῇ ἀνθρωπίνῃ γνώμῃ, ταῖς δὲ χερσὶν ὀπλοφορήσω, διώξομαι, δὲ τῷ ἵππῳ, τὸν δ' ἐναντίον ἀνατρέψω τῇ τοῦ ἵππου βώμῃ. So Demosth. 73. 6 τοῖς αὐτοῦ τέλεισι διορύξει.

2. So the state of mind wherein or whereby any thing is done ; as, φόβῳ, εὐνοίᾳ, ἀπειρία, φρονήματι, ὀργῇ, ὕβρει, ἀδικίᾳ &c., ποιεῖν τι. Or these may be referred to the modal dative.

Obs. 1. Also with adjectives,—that which is conceived as the instrument whereby the quality is produced, is in the dative: Thuc. IV. 114 οὐδὲν χείρους τῇ ἐκείνων φιλίᾳ: so also ποσὶ ταχύς, where the accus. is more usual (see §. 579): and even with subst., especially in Plato: so Soph. Œ. C. 1026 τὰ γὰρ δόλω τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται : Plat. Legg. 631 C κινήσεις τῷ σώματι : Id. Soph. 261 E τῶν τῇ φωνῇ περὶ τὴν οὐσίαν δηλωμάτων : Id. Polit. 280 D τὰς βίᾳ πράξεις : Id. Rep. 397 A διὰ μιμήσεως φωναῖς τε καὶ σχήμασιν, *imitatione per voces et gestus*.

Obs. 2. This is sometimes expressed by the preposition ἐν, the dative being considered local: Hesiod. Scut. 199 ἔγχος ἔχουσ' ἐν χερσὶ, but Ibid. 214 εἶχε δὲ χερσὶν (like *manu* and *in manu tenere*).—Θυμῷ ἔλπεσθαι and ἔλπεσθαι ἐν στήθεσσιν Homer, like *animo* and *in animo volvere*.—Διαφέρειν τινὶ and ἔν τινι or ἐπὶ τινι.—Ὀφθαλμοῖς and ἐν ὀφθαλμοῖς ἰδεῖν, or ἐν ὤμμασιν ἰδεῖν.—Σημαίνειν τί τινι and σημαίνειν ἐν ἱεροῖς, ἐν οὐρανίοις σημείοις, ἐν οἰωνοῖς, ἐν φήμασι (Xen.), πυρὶ καίειν and ἐν πυρὶ καίειν.

Obs. 3. Sometimes, though very rarely, a person is conceived of as an instrument; Soph. Elect. 226 τινὶ γάρ ποτ' ἄν—ἀκούσαιμ' ἔπος, *by whom*.

§. 609. 1. With comparatives and analogous words that whereby one thing exceeds another is in the dative, conceived of as the instrument whereby the difference is produced :

Hdt. I. 184 Σεμίραμις γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος.—So πολλῷ, ὀλίγῳ μείζων, ὀλίγῳ πρότερον: Hdt. VI. 58 ἀριθμῷ, *certo numero*: Ibid. 89 ὑστέρισαν ἡμέρῃ μὴ τῆς συγκειμένης, *by one day*: Ibid. 106 πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρα: Plat. Rep. 373 E μείζονος τῆς πόλεως δεῖ οὕτι συμκρῶ ἀλλ' ὅλῳ στρατοπέδῳ. So Thuc. V. 28 ἀριστα ἔσχον τοῖς πᾶσι: so διαφέρειν φρονήσει, ἰσχύειν τῷ σώματι: so ὑπερβάλλειν, προέχειν τινί.



2. So notion of *price and value, buying and selling* :

Il. η, 473 ἔνθεν ἄρ' οἰνίζοντο—ἄλλοι μὲν χαλκῶ, ἄλλοι δ' αἰθωνι σιδήρῳ. So notions of *punishing, fining* : ζημιοῦν τινὰ χιλίαις δραχμαῖς : Hdt. VI. 136 ζημιώσαντος δὲ (τοῦ δήμου τὸν Μιλτιάδεα) κατὰ τὴν ἀδικίην πενήθκοντι ταλάντοις. So with a participle ; Hdt. VIII. 60, 3 Μεγάροισι κερδανέομεν περιεούσι, *ex servata Megara lucrum capiemus*.

3. So that whereby any *judgment or opinion* concerning any thing is formed. So with verbs of *measuring, deciding, &c.* : σταθμᾶσθαι, γιγνώσκειν, εἰκάζειν, κρίνειν, τεκμαίρεσθαι :

Il. ε, 182 ἀσπίδι γιγνώσκειν : Hdt. II. 2 τοιοῦτῳ σταθμησάμενοι πρήγματι, *ex tali re judicantes* : Id. VII. 11 εἰ χρή σταθμώσασθαι τοῖσι ὑπαργμένοισι ἐξ ἐκείνων, *ex iis, quæ ab illis fieri cæpta sunt* : Ibid. 237 τοῖσι λεγομένοισι σταθμώμενος : Id. III. 15 πολλοῖσι καὶ ἄλλοις ἐστι σταθμώσασθαι, ὅτι κ.τ.λ. : Id. VII. 16, 3 τῇ σῇ ἐσθῇ τεκμαιρόμενον, *ex veste tua judicium faciens* : Demosth. 113, 10 τοῦτ' ἐρεῖ, εἴπερ οἷς πρὸς τοὺς ἄλλους πεποίηκε δὲ τεκμαίρεσθαι.—So γιγνώσκειν, εἰκάζειν τινί, Thuc.—So the dative τῷ, *wherefore, accordingly*.

4. So that whereby any thing is shewn or expressed, even where there is no verb of shewing or expressing ; as, Æsch. Ag. 135 οἴκῳ γὰρ ἐπίφθονος Ἄρτεμις ἀγνὰ πτανοῖσιν κυσὶ πατρός, *is shewn to be hostile by these winged hounds* : Il. β, 764 σταφίλῃ ἐπὶ νῶτον ἔϊσας. So Soph. Ant. 690 τὸ σὸν γὰρ ὄμμα δεινὸν ἀνδρὶ δημοτῇ λόγοις τοιοῦτοις. Cf. Eur. Med. 588.

5. So in Aristotle, the middle term whereby a conclusion is drawn ; thus the middle term of second figure Soph. Elench. VI. 8, (illustrating a fallacy) : ἡ γὰρ χιὼν καὶ ὁ κυκλὸς τῷ λευκῷ ταῦτόν : so probably Rhet. I. 9, 22.

§. 610. So also the *material* is put in the dative, when it is not conceived of as an antecedent condition of the thing made or done. (§. 538.) See Il. κ, 438 ἄρμα δὲ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται : Hdt. III. 57 ἀγορὴ καὶ τὸ πρυτανήϊον Παρίῳ λίθῳ ἥσκημένα.—So βρύειν ἄνθεσι, στάζειν ἰδρώτι &c.

§. 611. α. So also passive verbs or adjectives take a dative of the agent, or subject of the active notion, considered as the instrument, whereby the state, &c. is produced, not as the cause whence it springs.—(See §. 483. Obs. 3.) :

Il. σ, 103 δάμεν Ἑκτορι δίῳ : Il. ε, 465 κτείνεσθαι Ἀχαιοῖς : Eur. Hec. 1085 σοὶ εἰργασταὶ κακά : Hdt. VI. 123 μοὶ δεδήλωται : Isocr. Paneg. 1 εἰρησθαι τοῖς ἄλλοις : Demosth. 844, 1 τὰ τοῦτῳ πεπραγμένα.—So ταῦτά μοι λέλεκται : so ὥφθη αὐτοῖς et sim.

β. This dative, joined with neuter verbs, gives them a passive force : δακρύνω κακοῖς, *I am made to weep by the evils*.

So Thuc. IV. 35 οὐκ εἶχον χωρίου ἰσχύι, *were prevented by* : ἰσχύος, would be, *by reason of* : so Eur. Ion 82. φεύγει πυρί, *put to flight by* : so G. T. 2 Cor. x. 4 δύναται τῷ Θεῷ, *through God*.

Obs. 1. Two or more datives may be joined to the same verb or sub-

stantive expressing different relations; Æsch. Theb. 908 διαλλακτῆρι δ' οὐκ ἀμεμφία φίλοις : Id. Ag. 520 παιδροῖσι τοῖσιδ' ὄμμασι δέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ : Xen. Hell. III. 1, 13 ξενικῷ μὲν Ἑλληνικῷ προσβαλοῦσα τοῖς τείχεσιν : Hdt. VI. 70 Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γυνωμῆσι ἀπολαμπρυνθεῖς : Arist. Aves 1307 πτερῶν δέ σοι τοῖς ἐποίκοις.

Obs. 2. The dative in apposition is used instead of the genitive ; Hdt. V. 65 ἐπὶ μισθῷ τοῖσι τέκνοισι. So of the part in apposition to the whole ; Soph. Aj. 310 ἀπριξ ὄνυξι συλλαβῶν χερὶ : Il. λ, 599 εἰσθήκει γὰρ ἐπὶ πρύμνῃ μεγακίτεϊ νῆϊ : so G. T. 2 Cor. xii. 7 ἐδόθη μοι σκόλοψ τῇ σαρκί. See §. 597.

Obs. 3.

### Remarks.

§. 612. 1. From the principles which have been laid down and the examples which have been given in the foregoing pages of the force and usages of the three Greek cases, it will be clear that when synonymous verbs are used with different cases, it arises from some slight difference in their notions, which, for the most part lost in the Latin and modern languages, was retained by the Greek. And where the same verb is found with different cases, it arises from a greater or less modification of their proper notion in the speaker's mind at the moment, so that by the use of one or the other of the cases, as was required, he was able to express the exact notion in his mind. And to observe and trace out these differences is a useful branch of the study of Greek, as it forms habits of accurately distinguishing and expressing notions differing slightly, yet often materially, from each other.

2. Sometimes where some verb is commonly used in a particular form of expression, as for instance ἡμείβετο in Homer, a case is used at the beginning of a sentence proper for such a verb, while the writer, from carelessness, or for the metre or emphasis, afterwards uses a verb of cognate meaning, but which would have a different construction ; as, Il. γ, 203 τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦδα = ἡμείβετο : cf. v. 274.

### Verbal Adjectives in τέος, τέα, τέον.

§. 613. 1. These verbal adjectives are formed from all the sorts of verbs, as ἐπιθυμητέον (ἐπιθυμῶν τινός), κολαστέον (κολάζω τινά), ἀσκητέον (ἀσκῶν τι), βοηθητέον (βοηθεῖν τι), ἥσσητέον (ἥσασθαι τινας).

2. Verbal adjectives are either *impersonal*, as ἀσκητέον ἐστὶ τὴν ἀρέτην—or *personal*, as ἡ ἀρέτη ἀσκητέα ἐστίν. From neuter verbs they are impersonal—from others either personal or impersonal.

3. The impersonal verbal adjective is followed by the case of the verb from which it is derived : ἀσκητέον (or in plural -τέα) ἐστὶ τὴν

ἀρετήν—ἐπιθυμητέον (or -τέα) ἐστὶ τῆς ἀρετῆς—ἐπιχειρητέον (or -τέα) ἐστὶ τῷ ἔργῳ : Xen. Cyr. III. 1, 15 κολαστέον ἄρ' ἂν εἴη—τὸν πατέρα : Soph. Antig. 678 οὕτε γυναικὸς οὐδαμῶς ἡσσητέα (from ἡσῶσθαί τινος, *inferiorem esse aliquo*).

Obs. 1. From deponents also, such as βιάζομαι, ἐργάζομαι, considered as passives, (as εἰργασται, *factum est*), are formed verbal adjectives, with the same force and construction as those given above ; as, ἐργαστέος, *faciendus*, βιαστέον ἐστὶν αὐτούς, *ii cogendi sunt* ; so μμητέον τοὺς ἀγαθοὺς, from μμείσθαί τινα.

Obs. 2. Those verbs which in their middle voice assume a new sense, and consequently a new construction, have their verbal adjective in both of these senses and constructions : πειστέον ἐστὶν αὐτόν, *one must persuade him*, from πείθω τινά, and πειστέον ἐστὶν αὐτῷ, *obediendum ei est*, πειστέον τοῖς νόμοις, from πείθομαι τινι, *obedio alicui* ; ἀπαλλακτέον ἐστὶν αὐτὸν τοῦ κακοῦ, from ἀπαλλαττεῖν τινά τοῦ κακοῦ, and ἀπαλλακτέον ἐστὶν ἡμῖν τοῦ ἀνθρώπου, from ἀπαλλάττεσθαι τινος, *to free oneself, or depart* ; as, Plat. Phæd. p. 66 E ἀπαλλακτέον αὐτοῦ.

Obs. 3. Where the verb has a double accus. case (of the act and the patient), or a cognate accus. and a dative, the verbal adjective is followed, when necessary, by the cognate accus. ; as, Soph. Phil. 994 πειστέον τάδε, (*πειθεσθαί τινι τι.*)

4. The personal verbal adjective agrees, like other predicative adjectives, with its substantive, in gender, number, and case. It can also be used as an attributive ; as, ἀσκητέα ἐστὶν ἡ ἀρετή, or ἡ ἀσκητέα ἀρετή : Xen. Mem. Socr. III. 6, 3 ὠφελητέα σοι ἡ πόλις ἐστὶν.

5. The logical subject of the impersonal verbal adjective, the agent or person by whom the verbal operation is to be performed, stands properly (if expressed) in the instrumental dative as in the passive voice : Ἀσκητέον (or -τέα) ἐστὶ σοι τὴν ἀρετήν—ἀσκητέα ἐστὶ σοι ἡ ἀρετή—ἐπιθυμητέον (or -τέα) ἐστὶ τοῖς ἀνθρώποις τῆς ἀρετῆς : Demosth. p. 14, 17 φημί δὴ—βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν.

Obs. 4. This dative is sometimes used with verbal adjectives in τός, which generally express possibility (English -ble) : Hesiod Theog. 732 τοῖς οὐκ ἐξιτόν ἐστιν, *quibus non licet exire* : Aristoph. Lys. 636 ἄρα γρυκτόν ἐστιν ὑμῖν ;

Obs. 5. In Attic Greek an accusative of the agent is sometimes used instead of the dative ; as in the verbal adjective is implied the notion of δεῖ (on which the accus. depends) and the infinitive : Xen. M. S. III. 11, 1 ἱτέον ἂν εἴη θεασαμένους : Plat. Gorg. p. 507 D τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον : cf. Id. Rep. p. 413 E<sup>a</sup> : Id. Crit. p. 49 A οὐδενὶ τρόπῳ φαιμέν ἐκόντας ἀδικητέον εἶναι : Thuc. VIII. 65 ὥς οὕτε μισθοφορητέον εἴη τοὺς ἄλλους=οὐ δέοι τοὺς ἄλλους μισθοφορεῖν. (The two constructions are sometimes found together : Plat. Rep. p. 453 D οὐκοῦν καὶ ἡμῖν νευστέον καὶ πειρατέον σώζεσθαι ἐκ τοῦ λόγου, ἥτοι δελφινά τιν' ἐλπίζοντας ἡμᾶς ὑπολαβεῖν ἂν—;) Eur. Phœn. 712 sq. ἐξιπαστέον τὰρ' ὅπλα Καθμείων πόλει—ἐκτὸς τάφρων τῶνδ' ὥς μαχουμένους τάχα : Id. Hipp. 461 sq. ὥς τάχος

\* Stallb. ad loc.

διωστέον (sc. ἡμᾶς) τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον, (*celerrime explorandum nobis est rem aperte declarantibus.*) Demosth. p. 21, 13 πολλὴν δὴ τὴν μεταστασιν καὶ μεγάλην δεικτέον τὴν μεταβολὴν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιούντας ἐτοίμως.—And the verbal adjective is frequently interchanged with an infinitive: Xen. M. S. I. 5, 5 ἔμοι μὲν δοκεῖ—ἄλευθέρῳ ἀνδρὶ εὐκτέον εἶναι μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ἱκετεύειν τοὺς θεοὺς κ. τ. λ.: Plat. Gorg. p. 492 D τὰς μὲν ἐπιθυμίας φῆς οὐ κολαστέον, εἰ μέλλει τις οἶον δεῖ εἶναι, ἐὼντα δὲ αὐτὰς ὥς μεγίστας πλήρωσιν ἄλλοθεν γε ποθεν ἐτοιμάζειν.

Obs. 6. Difficult constructions of this nature may be generally explained by this resolution of the verbal into δεῖ and the infinitive.

Obs. 7. The personal verbal adjective has a purely passive sense: τὸδε ποιητέον ἐστίν=δεῖ τὸδε ποιείσθαι. The impersonal verbal adjective has also a passive force whenever it takes the person in the dative, as ποιητέον τάδε ἐστί σοι; but it has a partly active force, as it takes the object in the case proper to the active verb.

Obs. 8. A preposition can be used with verbal adjectives, as Dem. 72. 19 περὶ τῶν ὑμῖν πρακτέων, *about what is to be done by you.*

### Prepositions.

§. 614. 1. As in the course of time the requirements of language on the one hand increased, and on the other, the intellectual quickness by which the mind was able to recognise and distinguish between the several relations of the cases decreased, it became natural to represent those relations more accurately. In this way certain words (originally themselves cases of nouns) came into use, as definitions of the relations of the cases, by representing the substantival notion or object as standing in a certain *position* to the verbal notion: and as the Cases represent the internal order of notions in the mind, the Prepositions are derived from and represent the *external* position of things around.

2. The prepositions then properly express notions of the space or position in which one thing stands to another—either the parallel notions of *by—from the side of—in front of—round—with*, or the opposed notions of space—*above and below—in and out—before and behind—on this side and on that—on and off—thereon and therefrom—forwards and backwards—towards and from.*

3. Every notion of position must be conceived of as something either in motion—*whence or whither*, or at rest—*where*. Ἀπὸ and ἐκ imply in themselves a notion of “*whence*”—εἰς and ὡς a notion of “*whither*”—ἐν and σὺν a notion of “*where*,” while the rest have a general notion of position, and the sense of the verb, and the force of the cases which are joined to the prepositions determine in which of these three notions each is used. Thus the abstract force of the preposition παρὰ is not of motion, but only of position—“*by the side of*,” but with a verb expressing motion, and a genitive expressing

the point whence the motion begins, it signifies *from the side of*, ἦλθον παρὰ βασιλέως: joined with a verb of motion and an accus. signifying either the road traversed, or the place arrived at, it expresses the coming to a person, so as to be *by his side*; as, ἦλθον παρὰ βασιλέα: or, with inanimate things, the travelling *by the side of*, or parallel to that thing, ἦλθον παρὰ ποταμόν: and with a verb which implies mere position, and a local dative, it defines the position, and signifies, *by the side of*, *at*, or *before*, παρὰ τῷ βασιλεῖ, *in front of the king*. In fact, prepositions, being used principally to define more clearly the relations signified by the cases, naturally take a peculiar sense from the relations of the case to which they are joined—not altering, but merely expressing more clearly, that relation.

4. Some relations were so prescriptively defined by prepositions, that the construction with the case only became a solecism—so not οἰκεῖν οἴκῳ, but οἰκεῖν ἐν οἴκῳ.

5. We do not find every preposition with all three cases, for the original force of the preposition has sometimes made it inapplicable to the expression of one or more relations, as they were looked at by the Greeks. So that some prepositions only define the relation of the genitive, (ἀντί, ἀπό, ἐκ, πρό:) or only the relation of the dative, (ἐν, σύν:) or only the relation of the accus., (ἀνά, εἰς (ὡς):) or gen. and accus., (διὰ, κατά, ὑπέρ:) or all three, gen., dat. and accus., (ἀμφί, ἐπί, μετά, παρά, περί, πρόσ, ὑπό.)

§. 615. 1. Prepositions are divided as to their meaning:—

a. Juxtaposition: παρά, ἀμφί, *by the side of*; ἐπί, *by* and *on*; σύν and μετά, *with*.—b. Contraposition: ἐπί, *on*; ἀνά, *up*, *on*; ὑπέρ, *above*; ὑπό, *below*; κατά, *down*; πρό, πρόσ, ἀντί, *before*; ὀπισθε (not properly a preposition), *behind*; ἐν, εἰς, *in*, *within*; ἐκ, ἐξ, *out*, *without*; διὰ, *through*, *within*; περί, *round (about)*; ὡς, *to*; ἀπό, *from*, *away*.

2. As the notion of time is nearly connected with the notion of space, and as time is considered as a space, the relations of place and time in which a substantival stood to a verbal notion were expressed by the same preposition; as, πρὸ τῶν πυλῶν ἔσθη and πρὸ τῆς ἡμέρας ἀπῆλθεν: ἐκ τῆς πόλεως ἀπέφυγεν and ἐκ τοῦ πολέμου (*immediately after the war*) ἐγένετο εἰρήνη: ἐν ταύτῃ τῇ χώρᾳ and ἐν τούτῳ τῷ χρόνῳ πολλὰ καὶ καλὰ ἔργα ἀπεδείξατο &c.

§. 616. 1. As the increase of civilisation and exchange of thought required a greater variety and accuracy of expression, the notions of local relations expressed by prepositions were applied to repre-

sent, define, and specify more particularly the causal or modal relations of things or persons which were less accurately expressed by the cases—things or persons being considered to stand in certain positions to each other; thus, *μάχεσθαι περί τινος* expresses the cause, *round* which, as it were *standing round it*, the contest was going on; which might be expressed in an equally correct but less defined form, *μάχεσθαι τινος*: so *εἰμι δι' ὀργῆς*, *I am in a state of (passing through) anger*. The poetic language, which loved to paint things as if actually and really existing, frequently expresses the causal relations by the preposition and the local dative, as if realising the actual position of the parties; as, *Il. π. 526 αὐτός τ' ἄμφι νέκυι κατατεθῆνῳ μάχωμαι*: so *δαμῆναι, τραφῆναι, κτείνεσθαι ὑπό τινι &c.*

2. So on the contrary, the local notions of place and time sometimes lose their local force, and being regarded as causal, (either causing or suffering something,) are expressed by the cases, as we have already seen; as, *νέφος ἐφαίνετο ὀρέων, τρέχειν πεδίοιο, τῆς ἡμέρας; βαίνειν ὁδόν, πᾶσαν ἡμέραν*.

§. 617. Every preposition has a proper original meaning (generic force), varying as it is joined with different cases or different verbal notions, but retained more or less in all its various applications; this is most discernible in the relations of place and time, while, in the causal usages, the original meaning is often difficult to trace, and sometimes wholly lost; as by fresh and sometimes somewhat forced analogies the relations of place were applied to men and circumstances.

*Obs. 1.* The original force however of the cases may in most of the combinations with a preposition be discerned. The preposition often either brings out the original force of the case yet more emphatically, or modifies it by attaching some additional notion: thus *ῥυθύναι θεῶν*, *to swear by the gods*; *πρὸς θεῶν*, as it were *before them*: so *δηλήσει τι ποιῖν*, *to do something harmfully* (the dat. is modal); *ἐπὶ* adds to the modal notion the more definite one of *motive*: *ἐπὶ δηλήσει ποιῖν*, *to do it for his hurt*.

*Obs. 2.* All prepositions are originally adverbs of place, from which they differ, inasmuch as the former belong to the substantive, the latter to the verb. There are some local adverbs which, as being seldom found except with a case, are used as prepositions, and are called *Prepositions improper*.—*a.* Local and other adverbs, used both alone and with substantives; as, *ἄντα, ἀντην, ἀντία, ἀπόπρῳθεν, ἀποπρόθι, ἔξω, ἐκτός, ἄγχι, ἀντικρύ, ἄμφω; ἄνευ, δίχα, τῆλε, νόσφιν &c.*—*ἄμα*.—*b.* Substantives with a genitive; as, *ἐνεκα, caussa, δικην, instar; χάριν, gratia, &c.*; with an accus.: *Hdt. IV. 72 κύκλῳ, around*.—See §. 621. *Obs. 2.*

*Obs. 3.* It not unfrequently happens that the force of the verbal notion is modified, or added to, by the preposition and its case with which it is joined; as, *στὰς ἐπὶ συνεδρίον*, *going to the assembly and standing there*; *στὰς ἐπὶ συνεδρίῳ*, *standing by the assembly*.—See §. 645.

*Obs. 4.* It may be useful in acquiring an accurate knowledge of the Prepositions to view their several meanings in three lights: 1. Their original proper local meaning as applied to time or place. 2. Their

causal meaning directly derived from and traceable to this original force.

3. Their idiomatic meaning derived from and traceable to the original force by an analogy more or less remote and fanciful.

Obs. 5. The local force of prepositions is divisible into *motion* or *rest*.

#### PREPOSITIONS CONSTRUCTED WITH *one* CASE.

##### 1. Genitive only.

##### 1. Ἀντί and πρό, before.

Ἀντί—Πρό.

§. 618. Ἀντί [Sansk. *ati* (*super, supra, trans, ultra*); Lat. *ante*; Litth. *ant*; Goth. *and, anda*]. Original meaning, “before,” “face to face,” “over against.”

1. In its proper local force, *opposite to, before*, as *στῆναι ἀντί τινος*.

2. Causal. One object being conceived of as if standing before the other.

a. In adjurations &c., for the more usual *πρὸς* with gen. see Soph. C. 1326 ἀντί παίδων τῶνδε ἵκετεύομεν, by these children, as it were *standing before them*: so G. T. as Rom. iv. 17 κατέναντι οὐ ἐπίστευσε Θεοῦ.

b. In comparisons of equivalent or corresponding notions: one of the objects being conceived as placed *before, over against* the other, Il. φ. 75 ἀντί τοι εἴμ' ἱκέταο, *I am to you as a suppliant*: Dem. 212, 20 ἀντί τῶν ἀργυρωνήτων, *as it were slaves*: Soph. C. R. 543 ἀντί τῶν εἰρημένων ἴσ' ἀντάκουσον, *corresponding to*: Eur. Med. 891 νῆπι' ἀντί νηπίων: Hel. 1250 χάρις ἀντί χάριτος ἐλθέτω: so Plat. Phil. 63 C ἐν ἀνθ' ἐνός, *one against the other*: Theogn. 344 ἀντ' ἀνίων ἀνίας: so G. T. as John i. 16 χάριν ἀντί χάριτος, *grace for grace*; i. e. grace corresponding to grace.

c. In comparisons of *difference, or preference, before, rather than*, as if one object took the place of the other; as, αἰρεῖσθαι τι ἀντί τινος; Xen. Anab. I. 73 τὴν ἐλευθερίαν εὐλοίμην ἂν ἀντί ὧν ἔχω πάντων, *in preference to, before*: Id. Cyr. III. 1, 8 ἀντὶ τοῦ μάχεσθαι—πείθεσθαι ἐθέλει: Soph. Trach. 574 στέρξαι—ἀντὶ σου πλέον: Id. Ant. 182 μείζον' ἀντὶ τῆς αὐτοῦ πάτρας φίλον.

d. With notions of exchange, *value, buying, selling for*; as ὠνεῖσθαι, ἀλλάττεσθαι ἀντὶ χρυσοῦ—ἄξιος ἀντὶ πολλῶν: Xen. Cyr. I. 6. 10 πίζην δύναμιν ἔχων, ἀνθ' ἧς ἄλλην οὐκ ἂν δέξαι, *in exchange for which*: Andoc. 22. 40 ἄθλο ἀντὶ τῆς πονηρίας, *as the price of*: Soph. Elect. 537 ἀντ' ἀδελφοῦ δῆτα Μενελάω κτανών: so G. T. as Matt. v. 38 ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ: xvii. 21 ἐκείνου δὸς ἀντὶ ἐμοῦ καὶ σοῦ: Heb. xii. 16 ἀντὶ βρώσεως.

e. Hence in notions of substitution, *for, in the place of, instead of, except*; Æsch. P. V. 467 θαλασσόπλαγκτα οὕτως ἄλλος ἀντ' ἐμοῦ εὔρε ναυτίλων ὁχήματα: Xen. An. III. 1, 12 δοῦλος ἀντὶ βασιλέως: Hdt. VII. 37 ἀντὶ ἡμέρης—νύξ ἐγένετο: Æschin. 22. 40 ἡ γνώμη ἀντὶ τῆς πρότερον—παρέστηκε: Soph. CEd. Col. 499 ἀντὶ μυρίων μίαν ψυχὴν τάδ' ἐκτίνουσιν.

Obs. 1. So G. T. Matt. xx. 28 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν,

## Πρό.

in the place of<sup>a</sup>: Ib. ii. 22 Ἀρχέλαος βασιλεύει ἀνθ' Ἡρώδου: 1 Cor. xi. 15 ἡ κόμη ἀντὶ περιβολαίου, *instead of, to serve for*.

f. Hence from the notion of equivalence comes that of *requital or recompense*; so ἀντί gives the *reason or motive* of any thing, as ἀνθ' οὗ, ἀνθ' ὧν, *wherefore, in return for, on which account, because*: Soph. El. 585 διδάξον ἀνθ' οὗ, *tell me, wherefore*: Eur. El. 358 ἀντὶ γὰρ χρηστῶν λόγων ξενίων κυρήσεθ': so G. T. as Luke i. 20 ἀνθ' ὧν, *because*: xii. 3 ἀνθ' ὧν, *wherefore*: Eph. v. 31 ἀντὶ τούτου, *for this reason*: Heb. xii. 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν.

Obs. 2. As a general rule the compounds of ἀντί take a dative, as conveying a notion of hostility; but many, in which the notion of substitution is contained, (as ἀντιπαρέχειν,) or of striving after any thing, (as ἀντέχεσθαι,) take the genitive proper to these notions.

§. 619. Πρό [Sansk. *pra*; Lat. *pro, præ*; Lith. *pro, pra*; Goth. *faura, faur*; English *pre*] is used in the same way as ἀντί; but, as having a more general meaning, is applied in a greater variety of relations.

## 1. Local:

a. *Before, pro*, as στήναι πρὸ πυλῶν, πρὸ οἴκου: Æschin. 47. 41 πρὸ τῶν ὀφθαλμῶν προφαίνεσθαι: so G. T. as Acts v. 23 πρὸ τῶν θυρῶν.

b. With the collateral notion of motion on in the phrase: Il. δ, 384 πρὸ ὁδοῦ ἐγένοντο, *forward on the road—further on the way*. The genitive is local, and πρὸ defines the position more accurately; so metaphor. Dem. 144, 3, 21 τῶν πρὸ ὁδοῦ, *what will further you*. So Æsch. Prom. Vinc. 682 γῆν πρὸ γῆς ἐλαύνομαι, *I hurry through (properly, forward,) from one land to another*.

c. So “*forwards from*” Hom., with gen. suffix *θι*: οὐρανόθι πρὸ, ἱλιόθι πρὸ, *forwards from Troy*; ἡώθι πρὸ, *forwards from the morning*—that is, *the whole morning forwards*, Il. λ, 50. The genitive is separative.

2. Temporal—*before*, as πρὸ ἡμέρας: Hdt. VII. 130 πρὸ πολλοῦ, *multo ante*: οἱ πρὸ ἡμῶν.

## 3. Causal:

a. Very nearly allied to the local force, in expressions of assistance, defence, *before, for*, as προκαθῆσθαι: (Lat. *præsidium*;) as, μάχεσθαι πρὸ τινος—ὀλέσθαι πρὸ πόλεως Hom., *pro patriâ mori*.

b. In comparisons, valuations, nearly the same as ἀντί; *before, above*; as, πρὸ πολλοῦ ποιείσθαι, πρὸ πολλῶν χρημάτων τιμῆσασθαι Isocr. c. Soph. p. 293 B, *to value before much riches*: Ant. 22. 39 πρὸ γὰρ τούτου τολμήσειεν. Hence with comparatives, and notions of superiority, for ἀντί; as, αἰρεῖσθαι τι πρὸ τινος, *to choose before the other, instead of*: Thuc. I. 141 δικαίως πρὸ δικῆς τοῖς πέλας ἐπιτασσομένη: Plat. Phæd. 99 A εἰ μὴ δικαιοτέρων ἔμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν: Id. Crit. 54 B μήτε παῖδας περὶ πλείονος ποιού μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου: Id. Rep. 361 E ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίαν: G. T. as James v. 12 πρὸ πάντων.

c. Hence *substitution, being equivalent*, like ἀντί; as, δοῦλος πρὸ δεσπότου.

d. Of the reason; like ἀντί, properly of recompense, or requital, as πρὸ τῶνδε, “*wherefore—for these things;*” *in return for these things*.

<sup>a</sup> Magee on Atonement, c. 245.



## Ἐκ, ἐξ.

e. Thence of internal causes : *præ* ; as, Il. ρ, 667 πρὸ φόβοιο, *præ metu*.

Obs. The compounds of πρὸ are mostly followed by a genitive ; as, προ-αίρεισθαι τι χρημάτων—προορᾶν, προφυλάττειν, προνοεῖν τινας—προστατεύειν τινός.

## 2. Ἀπὸ, from—ἐκ, ἐξ, out.

§. 620. These prepositions imply motion from, and they differ, in that the former signifies rather external removal from something, the latter a motion from within something ; and in the causal usage, the former signifies a more remote, the latter a more immediate cause.

Ἀπὸ [Epic ἀπαί ; Sanskr. *apa* ; Lat. *ab* ; Goth. *af* ; German *aba, ab, abe, abo*], primary meaning “*from*.”

## 1. Local :

a. A removal from a place or object, with verbs of motion ; as, ἀπὸ τῆς πόλεως ἦλθεν : Plat. Prot. 309 B ἀπ’ ἐκείνου ἔρχομαι : so G. T. as Matt. viii. 34 ὅπως μεταβῇ ἀπὸ τῶν δριῶν. Very often with verbs of rest ; Il. ν, 261 σάκος ἀπὸ ἔο—ἔσχετο, but generally giving the notion of some elevated place or object whence the action is supposed to proceed ; as, ἀπ’ ἱππων, ἀπὸ νεῶν, μάχεσθαι : Æschin. 68. 2 ἀνεκρέμασαν ἡμᾶς ἀπὸ τῶν ἐλπίδων : Il. ω, 725 ἀπ’ αἰῶνος ὤλεο.

b. With verbs which imply motion, real or metaphorical ; as, *loosing, delivering, removing* ; Dem. 270. 23 ἀνίστησεν αὐτὴν ἀπὸ ταύτης τῆς καλῆς ἐργασίας : so G. T. as Matt. vii. 4 ἐκβαλὼ τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ : so G. T. as Matt. i. 24 διεγερθεὶς ἀπὸ τοῦ ὕπνου.

c. Distance from a place or object with verbs of rest (mostly Epic.) ; Il. β. 292 μένειν ἀπὸ ἧς ἀλόχοιο : Il. μ, 70 ἀπ’ Ἄργεος ἀπολίσσεται : cf. Il. ν, 227. Od. α, 49, 203. Thuc. I. 7 ἀπὸ θαλάσσης φέκισθησαν.

d. A point whence some line or action begins, Thuc. IV. 61 οὐκ ἀπὸ τῆς αὐτῶν ὁρμῶνται Ἀθηναῖοι : Id. VI. 5 Ἱμέρα ἀπὸ τῆς Ζάγκλης φέκισθη : Id. III. 51 ἀπὸ τῆς Νισαίας πύργῳ προέχοντε : Soph. Aj. 877 τὴν ἀπ’ ἡλίου βολῶν (κέλευθον) : Xen. An. I. 7. 12 διώρυχες ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ.

## 2. Temporal :

a. Departure from a point of time, *from, after* ; so ἀπ’ ἡμέρας, *de die* ; ἀπ’ ἡλίου ἀνιόντος ; ἀπὸ νυκτός, *de nocte* ; ἀπ’ ἐσπέρας ; so G. T. as Luke vii. 24 ἀπ’ ἧς ἡμέρας : Id. xiii. 25 ἀπ’ οὗ (χρόνου) : Matt. ii. 16 ἀπὸ διετοῦς.

b. So where a point of time is marked by an action ; Il. θ, 53 δείπνον ἔλουντο,—ἀπὸ δείπνου θωρήσσοντο : Hdt. VI. 129 γενέσθαι ἀπὸ δείπνου : Plat. Rep. 365 E ἀδικητέον καὶ θυτέον ἀπὸ τῶν ἀδικημάτων.

c. Temporal distance from, Xen. Mem. Socr. I. 2. 25 πολὺν χρόνον ἀπὸ Σωκράτους γεγονότε : so G. T. as Matt. i. 17 γενεαὶ ἀπὸ Ἀβραάμ. Sometimes written ἀπο.

## 3. Causal :

a. Origin or birth, as εἶναι, γίγνεσθαι ἀπὸ τινος ; Hdt. VI. 125 ἀπὸ δὲ Ἀλκμαίωνος καὶ αὐτὶς Μεγακλῆος ἐγένοντο καὶ κάρτα λαμπροί.

b. Procession from, dependence on something ; as, μῆδεα ἀπὸ Θεῶν, *the will of the gods* : Od. ζ, 18 κάλλος ἀπὸ Χαρίτων : Hdt. I. 51 τὰ ἀπὸ τῆς

## Ἀπό.

δείρης, necklaces : so οἱ ἀπὸ βουλῆς, *qui sunt a consiliis* : οἱ ἀπὸ τῆς σκηπῆς, *players* : τῶν ἀπὸ τοῦ δήμου Thuc. : οἱ ἀπὸ Πλάτωνος, οἱ ἀπὸ τῆς Ἀκαδημίας (so Cic. Tusc. II. 3, 7 *ii qui sunt ab ea disciplina*) : τὰ ἀπὸ τινος, *quæ sunt in homine et ab eo exeunt, verba, sensus, facta* : Dem. 91, 5 τὰ γε ἀφ' ὑμῶν ἔτοιμα ὑπάρχοντα ὀρώ : so *belonging to*, Xen. Cyr. ii. 1, 5 τοὺς ἀπὸ Φρυγίας, those (coming from) *belonging to Phrygia*. So G. T., as 2 Tim. i. 3 λατρεύω ἀπὸ προγόνων : Acts xii. 1 τῶν ἀπὸ ἐκκλησίας.

c. So in a partitive force, as if the part were taken from the whole ; *out of* ; Hdt. VI. 27 ἀπ' ἑκατὸν καὶ εἴκοσι παίδων εἰς μόνους ἀπέφυγε : Thuc. I. 110 ὀλίγοι ἀπὸ πολλῶν : so G. T., as Mark vi. 43 ἀπὸ τῶν ἰχθύων.

d. Causation by an agent, (as if the act or state proceeded from him) with passive or neuter verbs instead of ὑπό with the genitive (but seldom) ; Hdt. II. 54 ζήτησιν μεγάλην ἀπὸ σφέων γενέσθαι : Eur. Iph. A. 1426 τὰπ' ἐμοῦ λελεγμένα : Thuc. I. 17 ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον : so G. T., as Matt. xvi. 24 ἀπὸ τῶν πρεσβυτέρων παθεῖν : 1 John ii. 28 αἰσχυρθῶμεν ἀπ' αὐτοῦ : Matt. xi. 14 ἐδικαιώθη ἀπὸ τῶν τέκνων αὐτῆς.

e. The cause, source, occasion, way, means, and instruments, viewed as that whence the act proceeds : *with, by, in, from* : Plat. Crat. 409 A ἡ σελήνη ἀπὸ τοῦ ἡλίου ἔψει τὸ φῶς : so ἀπὸ ξυμμαχίας αὐτόνομοι Il. μ, 233 ἀπὸ σπουδῆς, *in earnest*. Nearly in the same force, Æsch. Eum. 974 ἀπὸ γνώμης : Id. Aj. 1302 τλήμων ἀπ' εὐτόλμου φρενός : Hdt. VII. 164 ἀπὸ δικαιοσύνης : so ἀπὸ τῆς ὄψεως, *from sight* ; ἀπὸ ταυτομάτου—ἀπὸ προφανούς : (Matt. xvii. 35 ἀπὸ τῶν καρδιῶν :) Eur. Troad. 767 καλλίστων γὰρ ὀμμάτων ἀπο τὰ κλεινὰ πεδί' ἀπώλεσας Φρυγῶν : Il. ω, 605 ἀπὸ βιοῖο πέφνειν : so ἡ ἀπὸ κυάμου βουλή, *chosen by ballot* : Dem. 49, 34 ἀπὸ τῶν ὁμετέρων ὑμῖν πολεμεῖ συμμαχῶν, *sociorum vestrorum ore* : Thuc. I. 81 τὰς προσόδους ἀφ' ὧν τὸ ναυτικὸν τρέφουσι : Xen. Cyr. I. 1, 5 τῷ ἀφ' ἑαυτοῦ φόβῳ : Id. III. 3, 53 τῷ ἀπὸ τῶν πολεμίων φόβῳ (like *metus ab aliquo*) : ἀφ' ἑαυτοῦ, *from oneself* : Thuc. IV. 68 ἀφ' ἑαυτοῦ γνώμης, *out of his own head* : Plat. Legg. 832 E ὀξύτης ποδῶν ἡ ἀπὸ τοῦ σώματος, Hence many adverbial expressions ; as, ἀπ' ὀμμάτων Soph. Œd. Col. 15 : ἀπὸ στόματος ; ἀπὸ γλώσσης εἰπεῖν ; ἀπ' ἄκρας φρενός : so G. T., as Matt. xviii. 7 οὐαί τῷ κόσμῳ ἀπὸ τῶν σκανδάλων.

f. So with notions of learning, &c., *from, by* ; Plat. Legg. 772 B ἀπὸ τῆς χρείας μαθάνοντας : Thuc. III. 38 ἀπὸ τῶν εὐ εἰπόντων σκοποῦντες : so G. T., as Matt. xxiv. 32 ἀπὸ τῆς συκῆς μάθετε.

g. With verbs of naming, *from, after* ; ἀπὸ τινος καλεῖσθαι : Hdt. VII. 74 ἀπ' Οὐλύμπου δὲ οὐρεος καλεῖνται Οὐλυμπιηνοί.

h. Metaphorical removal from, *away from, missing of, failing in* ; as, τοξεύειν ἀπὸ σκοποῦ, *to shoot away from the mark* ; Il. κ, 324 οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης, *falling short of men's opinion* : cf. Od. λ, 348 : so ἀπ' ἐλπίδων, ἀπὸ γνώμης : Æsch. Ag. 998 ἀπ' ἐλπίδος, *contrary to my expectation* : Plat. Rep. 470 B ἀπὸ τρόπου λέγεις : Id. Theæt. 143 C καὶ οὐδὲν γε ἀπὸ τρόπου : Id. 179 C οὐκ ἀπὸ σκοποῦ ἔρρηκεν ; and elsewhere in Plato. In this phrase it is sometimes written ἀπο, but without good reason : so G. T., as Matt. xvi. 6 προσέχετε ἀπὸ τῆς ζύμης : so Matt. x. 28 φοβηθῆτε ἀπὸ τῶν κ. τ. λ.

i. Metaphorical distance from, *far from, apart from, without* ; Thuc. VI. 64 ἀπὸ τῶν ὄπλων (χωρὶς ὀπλων Schol.) : Soph. Œ. C. 900 ἀπὸ ῥυτῆρος : Il. σ, 272 ἀπ' οὐατος γένοιτο, *be it far from my ear* : Æsch. Theb. 273

Ἐκ.

οὐδ' ἀπ' Ἰσμήνου λέγω, *nor do I leave out Ismenus in my words* ; i. e. *nor do I speak apart from Ismenus*.

k. Material, as that whence the thing proceeded ; as, ἀπ' ἀργυρίου (see §. 538. Obs. 1.) : so G. T., as Matt. iii. 4 ἀπὸ τριχῶν καμήλου.

§. 621. Ἐκ, ἐξ, *ex* ; preposition of motion. Primary meaning, *out of*, as opposed to ἐν, preposition of rest, and εἰς, preposition of motion.

## 1. Local :

a. A removal either from the interior of any thing, or the immediate vicinity and connection with any thing ; with verbs of motion ; as, ἐκ τῆς πόλεως ἀπῆλθεν, ἐκ τῆς μάχης ἔφυγεν (ἀπό, on the contrary, rather expresses departure from the neighbourhood of the city, or battle) : Od. λ, 600 κοινή δ' ἐκ κρατὸς ὁρῶρει : so G. T., as John viii. 42 ἐκ τοῦ Θεοῦ ἐξῆλθον.

b. Hence metaphorically of an act as if it proceeded out of the place or position spoken of ; as, Thuc. IV. 14 ἐκ γῆς ναυμαχεῖν : Il. ε, 322 ἐξ ἄντυγος ἥνία τεῖνε : Il. τ, 77 εἶπεν αὐτόθεν ἐξ ἔδρης : so G. T., as Luke v. 3 ἐδίδασκεν ἐκ τοῦ πλοίου.

c. Hence with verbs of rest, as implying contact with something whence the verbal notion proceeds ; as, Æsch. Ag. 116 χερὸς ἐκ δοριπάλτου, *on the right hand of* : Hdt. VII. 109 ἐξ εὐωνύμου χερὸς : so G. T. ἐκ δεξιᾶς, ἐκ δεξιῶν, ἐξ εὐωνύμου.

d. Hence to express the immediate succession of one thing on another ; like *ex alio loco in alium* : Plat. Pol. 289 E οἱ δὲ πόλιν ἐκ πόλεως ἀλλάττοντες : Id. Apol. Socr. 37 ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένω : cf. Soph. 244 B.

e. Distance from, with verbs of rest, as being removed from the object ; (Epic.) as, Il. ξ, 130 ἐκ βελέων, *out of reach of the darts* : so Hdt. III. 83 ἐκ τοῦ μέσου καθήστο, instead of the more usual ἐκτός or ἔξω.

## 2. Temporal :

a. Immediate procession from a point of time, or some event or act which implies it ; *from* ; as, Hom. ἐξ ἀρχῆς, *from the beginning* : Soph. El. 780 ἐξ ἡμέρας, *from dawn* : ἐκ νυκτός or νυκτῶν Xen. ; so ἐκ παίδων : Il. ω, 535 ἐκ γενετῆς : Il. ξ, 86 ἐξ οὗ, *from the time that* : so G. T., as Matt. xix. 12 ἐκ κοιλίας μητρός : John ix. 32 ἐκ τοῦ αἰῶνος, *from the beginning* : hence the adverbial expressions, ἐξ ὕστερου—ἐξ ὕστερας—ἐκ τοῦ λοιποῦ : Dem. 190, 19 ἐξ ὀλίγων ἡμερῶν λέγειν, *after a few days' preparation* ; and in G. T. Luke xxiii. 8 ἐξ ἱκανοῦ, *for a long time*, literally *from a time long enough ago* : Acts xxiv. 10 ἐκ πολλῶν ἔτων.

b. The immediate succession in time of one thing, or act, or state, upon another ; *after*, *straightway after* ; as, Hdt. IX. 8 ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι, *day after day* ; then simply of a change from one event or state to another ; *after*, *from* : Hdt. I. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμῆς συνδραμεῖν ἐξαπίνης νέφεα, *from a calm* : Thuc. I. 120 ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ἐμβῆναι : Xen. Cyr. III. 17 ὁ σὸς πατήρ ἐν τῇδε τῇ μιᾷ ἡμέρᾳ ἐξ ἄφρονος σώφρων γεγένηται : Eur. Orest. 279 ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ : Soph. OE. R. 454 τυφλὸς ἐκ δεδορκότος : Eur. Hec. 55 ὦ μήτερ, ἦτις ἐκ τυραννικῶν δόμων δούλειον ἡμαρ εἶδες : Demosth. 329. 19 λόγον ἐκ λόγῳ.

c. Simply *after* ; Eur. Hec. 915 ἐκ δειπνῶν ὕπνος ἡδύς : Dem. 463, 4 ἐκ τριηραρχίας : Æsch. Choeph. 340 ἐκ τῶνδε : so G. T., as St. John xiii. 4 ἐκ δειπνοῦ : Rev. xvii. 11 ἐκ τῶν ἑπτά, *after the seven*.

## Ἐκ

## 3. Causal:

a. The origin of any thing: that which can be viewed as the cause, source, means, occasion, circumstances out of which some act or thing proceeds, but always in an immediate sense, while ἀπό is more remote<sup>a</sup>; as, εἶναι, γίγνεσθαι ἔκ τινος: Il. ε, 896 ἔκ γὰρ ἔμευ γένος ἐσσί: Id. 525 ἔξ ἐμέθεν, *coming from me, i. e. on my part*.

b. The agent (for ὑπό) with passive or intransitive verbs, almost entirely Ionic, especially Hdt.; rarely in Attic prose; Il. β, 669 ἐφίληθεν ἔκ Διός: Hdt. III. 62 τὰ ἐντεταλμένα ἔκ τοῦ Μάγου: Ib. προδεδόσθαι ἔκ Πηλεΐδης: Id. VII. 95 Ἀβυδηνοῖσι γὰρ προσετέτακτο ἔκ βασιλέως: Dem. 729, 19 κατ' εἰσαγγελίαν ἔκ τῆς βουλῆς: Deinarch. 95, 42 ἔξ Ἀρειοπάγου φεύγειν, *by the sentence of*: G. T. as Gal. v. 8 ἡ πεισμονὴ οὐκ ἔκ τῶν καλούντων.

c. The cause, occasion, instead of the instrumental dative, but rarely of inanimate objects; as, ἔξ ἔριδος μάχεσθαι, ἔκ καύματος Hom.: Il. ε, 562 ἔξ ἀρέων μητρὸς κεχωλωμένος: Hdt. VI. 67 ἔφηνε δὲ Δημήτριος ἔκ Σπάρτης—ἔκ τοιούτου δνειδεός: Soph. CE. C. 887 ἔκ τινος φόβου βουθυτοῦντα μ' ἔσχετε: G. T. as John iv. 6 κεκοπιακὸς ἔκ τῆς ὁδοπορίας.

d. Mode, means, instruments; so, ἔκ θυμοῦ φιλεῖν: Dem. 572, 2 ἔξ ἰδίου πράγματος: Plat. Gorg. p. 510 D ἔκ παντὸς τοῦ νοῦ: (G. T. as Matt. xiv. 30 ἀγαπῶν ἔξ ὅλης τῆς καρδίας:) so ἔκ βίας and the like: so Soph. Trach. 875 ἔξ ἀκινήτου ποδός: Id. CE. C. 848 ἔκ σκήπτρου ὁδοπορεῖν: Eur. Hec. 573 ἔκ χερῶν φύλλοις ἔβαλλον: G. T. as δικαιοῦν ἔκ πίστεως: Luke xvi. 9 ἔκ τοῦ Μαμωνᾶ τῆς ἀδικίας: Matt. xx. 2 ἔκ δηναρίου, *for a penny*: Rev. viii. 11 ἀποθνήσκειν ἔκ τῶν ὑδάτων.

e. Conformity to, in consequence, by virtue of, according to; Il. κ, 18 πατρόθεν ἔκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον: Hdt. II. 152 ἔκ τῆς ὀφιοῦ τοῦ ὀνείρου: Plat. Crit. 48 B οὐκοῦν ἔκ τῶν ὁμολογουμένων τοῦτο σκεπτέον: Id. Charm. 100 B ἔκ τούτου τοῦ λόγου, *according to this argument*: Dem. 727, 6 ἔκ τῆς λέξεως, *according to the indictment*: Id. 1380, 27 ἔκ γένους ἱερωσύνης: Id. 91 extr. ἔκ τούτων τὰ δίκαια τίθενται: Id. 93, 16 εἴ γε ἔκ τῆς ἐπιστολῆς δεῖ σκοπεῖν: Id. 114, 15 ἔκ τῶν ὀνομάτων μᾶλλον ἢ τῶν πραγμάτων—κέφαλα<sup>a</sup> ἄν: so ἔκ τοῦ, *why?* ἔξ Ἰσου, ἔξ ἐλαχίστου (see §. 501. Obs. 1.): Thuc. v. 20 ἔξ ἡμισείας, *by the half*: so ὀνομάζεσθαι ἔκ τινος, as *virtus ex viro appellata est* Cicer. Tuscul.: so G. T. as Rom. ii. 27 ἡ ἔκ φύσεως ἀκροβυστία.

f. Figurative removal, or procession from; Il. σ, 107 ὥς ἔρις ἔκ τε Θεῶν, ἔκ τ' ἀνθρώπων, ἀπόλοιτο, *from among*.

g. The point whence an action or state begins; G. T. as Mark xi. 20 συκὴν ἐξηραμμένην ἔκ ῥιζῶν: so whence a feeling proceeds; as, 1 Tim. i. 5 ἀγαπή ἔκ καθαρῶς καρδίας.

h. Dependence on; Hdt. III. 19 πᾶς ἔκ Φοινίκων ἥρτητο στρατός: Il. ν, 632 σέο δ' ἔκ τᾶδε πάντα πέλονται.

i. Partitive, as if the part were taken out of the whole, often with a collateral notion of selection or preference; among, so ἔξ Ἀθηναίων οἱ ἀριστοί: Il. ο, 680 ἔκ πολέων πίσυρας: Hdt. III. 25 ἔκ δεκάδος, *from every ten*: Id. I. 159 ἔκ πάντων, *one out of all*; in the name of all: Il. σ, 431 ἐμοὶ ἔκ πασέων: Arist. Eq. 562 φίλτατ' ἔκ τῶν ἄλλων Θεῶν, *above the other gods*: so the singular expression, ἔκ τρίτων, *one of three, yourself the third*: Plat. Gorg. 500 A σύμφηφος ἡμῖν εἰ καὶ σὺ ἔκ τρίτων: Eur. Orest. 1178 ἔκ τρίτων

<sup>a</sup> Cf. Isocr. Panath. οἱ μὲν ἀπὸ Θεῶν (*descendants of the gods*) οἱ δὲ ἔξ αὐτῶν (*sons of the gods*).

Ἐκ—ἐν.

δ' ἐμοί—here also must be referred the phrase τὰς or τὰ ἐξ ἀνθρώπων, *all among men*, to express *excessive, very great, or very many*; Plat. Theæt. 190 E τὰ ἐξ ἀνθρώπων πράγματα: Æsch. 9, 12 τὰς ἐξ ἀνθρώπων πληγὰς. G. T. as John iv. 13 ἐκ τοῦ πνεύματος ἔδωκε.

k. Hence belonging to, as it were an internal part of; G. T. as Luke ii. 4 ἐξ ἡμερίας Ἀβία: Acts x. 45 οἱ ἐκ περιτομῆς: 1 John ii. 21 ὁ ὢν ἐκ τῆς ἀληθείας: Rom. iv. 16 ὁ ἐκ πίστεως: 1 Cor. xii. 14 οὐκ ἐστιν ἐκ τοῦ σώματος.

l. Material, as ἔκωμα ἐκ ξύλου (see §. 538. *Obs.* 1.); Od. ζ. 22 ἐκ τοῦ ποταμοῦ νύξασθαι: so G. T. as Matt. xxvii. 29 στίφανον ἐξ ἀκανθῶν: Id. xliii. 25 γέμουσιν ἐξ ἀρπαγῆς: 2 Pet. iii. 5 γῇ ἐξ ὕδατος: Luke viii. 3 φαγεῖν ἐξ ἄρτου.

*Obs.* 1. Most compounds of ἐκ take the genitive.

*Obs.* 2. The improper adverbs which take a genitive are given under the gen.; besides these, the following substantives are used as (improper) prepositions and take a genitive. (See §. 560. 2.) a. δίκην (δέμας poet.), *in*star: See §. 580. 2. On ἄδην see §. 578. *Obs.* 2.—b. χάριν (poet. and late prose), *gratid*, for the sake of; generally after, but sometimes before the genitive: Eur. Andr. 1231 χάριν ὧν τῶν πάρος νυμφευμάτων. For the gen. of the personal pronoun, ἐμοῦ, σοῦ, the possessive pronoun is joined with it as an attributive; as, ἐμήν, σὴν χάριν, *mea*, *tua*, *gratid*.—c. ἔνεκα (ἐνεκεν even before a consonant, and ἔνεκα before a vowel in Attic Greek; εἵνεκα and εἵνεκεν, (Ion., but found sometimes in Attic,) οὐνεκα old poets), appears to be the acc. of an obsolete nom., *causa* and *gratid*. The gen. may be placed either before or after it; it very often means, “as far as concerns”—“with regard to:” Hdt. III. 85 θάρσσε τούτου εἵνεκε, *as far as this goes, be of good heart*. It often gives the more remote cause, “by reason”—“in consequence of:” Plat. Rep. p. 329 B εἰ γὰρ ἦν τοῦτ' αἴτιον, κὰν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη ἔνεκά γε γήρως, i. e. *in consequence of my age*: Demosth. p. 17, 17 χρηστά δ' εἴη παντὸς εἵνεκα, *utinam hæc prospere succedant omnibus adjuvantibus*.—d. ἔκητι (only poetic), “after the will of.” In Homer and Hesiod it is joined only to the names of the gods, as Διὸς ἔκητι, “by the favour and help of Jupiter”—“by God's blessing.” In other poets it has the same sense as ἔνεκα. e. κύκλῳ occasionally for περί; as, κύκλῳ τοῦ τείχεος Hdt. IV. 202: sometimes with an acc.: Id. 72 κύκλῳ τὸ σῆμα.

*Obs.* 3. We even find an improper preposition joined with a proper one; Thuc. VIII. 92 ἀπὸ βοῆς ἔνεκα: cf. Xen. Hell. II. So also Plat. Legg. 701 D τίνος δὴ χάριν ἔνεκα<sup>b</sup>.

*Obs.* 4. Ἐκ in composition signifies *completion*, (as, ἐκποιῶ, *to finish off*;) as well as *removal, separation, &c.*

## 2. Prepositions with Dative only.

Ἐν and σὺν (ξύν).

Ἐν.

§. 622. Ἐν [ἐνί poet., ἐν and εἰνί Epic, (Eur. Heracl. 893,) all of which, as well as ἐς, εἰς, are formed from ἐντ, ἐνς] signifies that one thing is *contained, surrounded, embraced* by another; *in, on, at*,

<sup>a</sup> Stallib. ad loc.<sup>b</sup> Arnold Thuc. VIII. 92.

'Εν.

*by*, corresponding to our *in*, as its especial force is union with something; hence it is opposed to *ἐκ*.

*Obs.* The passages in tragedy in which *ἐν* occurs are uncertain; but see *Æsch.* Suppl. 871; *Soph.* Ant. 1241; *Eur.* Alc. 436; *Iph.* Aul. 767.

## 1. Local:

*a.* The notion of being in, enclosed within, contained by a spot, or object—*in*; as, *ἐν νήσῳ*, *ἐν γῇ*; G. T. as Luke ii. 7 *ἐν τῇ φάτῃ*: John xv. 4 *ἐν τῇ ἀμπέλῳ*. With names of cities; as, *ἐν Σπάρτῃ*. Hence, being surrounded by; as, Il. ο. 192 οὐρανὸς *ἐν αἰθέρι καὶ νεφέλῃσι*, *enveloped in*: Plat. Legg. 625 B *ἀνάπαυλαι ἐν τοῖς ὑψηλοῖς δένδρεσιν εἰσι σκιαραί*. So of clothing or arms (Post-Homeric); as, *ἐν ἐσθῇτι*—*ἐν ὅπλοις*, *ἐν τόξοις διαγωνίζεσθαι*—*ἐν στεφάνοις*, *corollis impeditus*: Xen. M. S. III. 9, 2 *φανερὸν δ' ὅτι καὶ Λακεδαιμόνιοι οὐτ' ἂν Θραξὶν ἐν πέλταις καὶ ἀκοντίοις, οὔτε Σκύθαις ἐν τόξοις ἐθέλοιν ἂν διαγωνίζεσθαι*: so metaphorically; *Eur.* Med. 433 οὐ γὰρ *ἐν ἀμετέρᾳ γνώμᾳ κ. τ. λ.*, the *γνώμη* is viewed as if it were a place; so *ἐν τῇ ψυχῇ*: *ἐν φρενὸς δέλτοισι* (*Soph.*) &c.

*b.* Then of persons—*among*—(the notion of being in a number or crowd); as, *ἐν προμάχοις* Hom.: Plat. Legg. 879 B *ἐν τε θεοῖσι καὶ ἀνθρώποις*. So Hdt. IV. 52 *ἐν ὀλίγοις μέγαν*, *great among a few*: G. T. as 1 Pet. v. 2 τὸ ἐν ὑμῖν ποιμνιον: 1 Cor. ii. 7 *ἐν τοῖς τελείοις*: so of things, Xen. Cyr. I. 6, 19 *ἐν τοῖς μεγίστοις εἶναι*, *to be among the greatest*.

*c.* Hence *before*, *coram* (surrounded by a number of hearers): Od. β. 194 *ἐν πᾶσι*: Plat. Legg. p. 836 E *κατηγορεῖν ἐν ἀσεβέσιν ἀνθρώποις*: Demosth. οἱ λέγοντες *ἐν ὑμῖν*<sup>a</sup>: Id. p. 96, 27 οἱ κατηγοροῦντες *ἐν ὑμῖν*: G. T. as 1 Cor. vi. 2 *ἐν ὑμῖν κρίνεται ὁ κόσμος*: Matt. xxi. 42 *ἐν ὀφθαλμοῖς ὑμῶν*, *in your eyes*.

*d.* The notion of one thing being *on* another; the notion of *surrounded by* being lost in the simple notion of position; as, *ἐν γῇ πένεσθαι*, *to be poor on earth*; *ἔσθῃ ἐν οὐρεσιν*, *ἐν ἵπποις*, *ἐν θρόνοις*<sup>b</sup>: so Il. ο. 463 *νευρὴν ἐν τόξῳ*, *the string on the bow*: Il. λ. 29 *ἦλοι ἐν ξίφει*, *the knobs on the sword*.

*e.* The notion of one thing being *at*, or *by* another; Xen. Anab. V. 1, 1 *ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ*: Hdt. II. 37 *ἡ ἐν Βουβάστι πόλις*; so *ἐν ἀριστερῇ*, *on the left hand*, Hdt. VII. 42: Xen. Anab. IV. 8, 22 *πόλιν —οἰκουμένην ἐν τῷ Εὐξείνῳ πόντῳ*. The Attics used it with names of cities, and especially with fields of battle; as, *ἡ ἐν Μαντινείᾳ μάχῃ*, *at*: Demosth. 116, 23 *μετὰ τὴν ἐν Λεύκτροις μάχην*.

*f.* Analogously of a book or author; G. T. as Rom. xi. 2 *ἐν Ἠλίᾳ*: Heb. iv. 7 *ἐν Δαυὶδ*.

## 2. Temporal:

The time (viewed as space) in which any thing takes place; *in*, *on*, *within*, *by*, in the temporal sense of these words (post-Homeric); *ἐν νυκτὶ* &c.; *ἐν τούτῳ τῷ χρόνῳ*, *ἐν ᾧ*, *in the time that, whilst*: Plat. Phæd. 67 A *ἐν ᾧ ζῶμεν*: Lys. 154, 28 *ἐν τέτταρσιν ἢ πέντε ἔτεσι*, *during four or five years*: (G. T. as John v. 7 *ἐν ᾧ*: Luke xi. 1: Matt. xii. 2 *ἐν τῷ σαββάτῳ*, *on the sabbath*;) Xen. Mem. iii. 13, 5 *ἐν πέντε ἡμέραις*: (G. T. as John ii. 19 *ἐν τρισὶν ἡμέραις*, *within three days*;) so when a point of time is defined by an event or action; *Æschin.* 44, 23 *ἐν τῇ προτέρῃ πρεσβείᾳ*: G. T. as 1 Cor. xv. 52 *ἐν τῇ ἐσχάτῃ σάλπιγγι*: Matt. xiii. 4 *ἐν τῷ σπείρειν*, *when he sowed*.

*Obs.* The dative alone also expresses time and place (see §. 605, 606).

<sup>a</sup> Bremi ad loc.<sup>b</sup> Lidd. and Scott, ad v.

Εν.

The difference between the two constructions is that with the preposition the position, real or supposed, of one thing *in* another is more defined.

### 3. Causal :

a. Of means, instruments, particulars, accompaniments, &c. in which an object or act may be viewed as received, contained, held, existing &c. ; *in, with*. Of organs of sense ; in the phrases ὁρᾶν, ὁρᾶσθαι, ὁπερθεσθαι ἐν ὀφθαλμοῖς (poet.) : Il. a. 587 ἐν ὀφθαλμοῖσιν ἴδωμαι, very frequently ; 1 John ii. 5 ἐν τούτῳ, hereby.

b. Then of other instruments, *by, with, on account of*, in the poets : Il. ω. 38 ἐν πυρὶ καίειν : ἐν δεσμῷ δεῖσαι, ἐν χειρὶ λαβεῖν, δαμῆναι Hom. and especially Pindar ; as, Nem. XI. 17 ἐν λόγους αἰνεῖσθαι, like ἐν μολπαῖς ὑμνεῖν, κελαδεῖν &c. : Id. Ol. I. 22 ἀγλαΐζεσθαι μουσικᾶς ἐν δῶτῳ : Id. Isthm. IV. 30 κλέοντας ἐν φορμύγγεσσιν : Id. Pyth. II. 8 ἐν χερσὶν ἐδάμασσε πῶλους. This mode of expression is frequently employed by the poets ; it brings the means or instruments more clearly before the eyes than the mere instrumental dative. Prose : *in* or *by*, especially Xenophon, δηλοῦν, δηλὸν εἶναι, σημαίνειν, ἔν τινι : Xen. Cyr. I. 6, 2 ἔν τε ἱεροῖς δηλὸν καὶ ἐν οὐρανίοις σημείοις : cf. Ibid. VIII. 7, 3. Thuc. VI. 1 ἐν εἴκοσι σταδίων μέτρῳ διείργεται : Xen. Anab. II. 5, 17 ἐπλίσσεως ἐν ᾗ ὑμᾶς βλάπτειν ἱκανοὶ εἴμεν ἄν : G. T. as John xiii. 35 ἐν τούτῳ γνώσκονται : Matt. iii. 11 βαπτίζω ἐν ὕδατι : James iii. 9 ἐν αὐτῇ (γλώσσῃ) εὐλογοῦμεν κ. τ. λ. : Matt. vi. 7 ἐν τῇ πολυλογίᾳ.

c. Then applied to persons viewed as the instrumental agents ; Hdt. IX. 48 ψευσθῆναι ἐν ὑμῖν, *to be deceived by* (or, as we say, *in*) *you* : Thuc. VII. 8 ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν : so G. T. as Matt. ix. 34 ἐν τῷ ἄρχοντι τῶν δαιμονίων : Acts xvii. 31 κρίνειν ἐν ἀνδρὶ, *by the man*.

d. Situations external, or internal, circumstances, feelings, in which any one is viewed as being caught or detained, and as it were surrounded ; as, ἐν πολέμῳ, ἐν ὅπλοις, ἐν δαιτί, ἐν φόβῳ, ἐν ὀργῇ εἶναι : Soph. Aj. 272 ἦδεθ' οἷσιν εἴχετ' ἐν κακοῖς : Plat. Crit. 43 C καὶ ἄλλοι—ἐν τοιαύταις ξυμφοραῖς ἀλίσκονται : Id. Phil. 45 C ἐν τοιούτοις νοσήμασιν ἐχόμενοι : Id. Rep. 395 D ἐν ξυμφοραῖς τε καὶ πένθεσι καὶ θρήνοις ἐχομένην : Id. Phæd. 108 B ἐν πάσῃ ἐχομένη ἀπορίᾳ : Ibid. δεδεμένος ἐν ἀνάγκῃς : Id. Gorg. 513 B ἐν πάσῃ εὐδαιμονίᾳ οἰκεῖν : Dem. 255. 12 ἐν πάσῳ ἀφθονωτέροις, *in the enjoyment of*.

e. Thence of persons in whom any verbal energy is viewed as residing or taking effect ; Æsch. Ag. 1448 τὸν ἀεὶ φέρουσ' ἐν ἡμῖν μοῖρ' ἀτελευτὸν ὕπνον : G. T. as Matt. x. 32 ὁμολογήσει ἐν ἐμοί : Matt. xi. 6 σκανδαλισθῇ ἐν ἐμοί : 1 Cor. iv. 2 ἐν ἡμῖν μάθητε : 1 Thess. v. 12 κοπιῶντες ἐν ὑμῖν : 1 Cor. x. 15 ἵνα οὕτω γένηται ἐν ὑμῖν : Demosth. 262. 22 ἐν τοῖς πένθησιν ἦν τὸ λειτουργεῖν.

f. Of the sphere in which the verbal notion expressed or implied operates ; or any occupation, or position, viewed as such ; as, οἱ ἐν τέλει, *those in power* : Soph. CE. T. 562 τότε οὖν ὁ μάντις ἦν ἐν τῇ τέχνῃ : Ibid. 1016 οὐδὲν ἐν γένει : Hdt. II. 82 οἱ ἐν ποιήσει γενόμενοι : Thuc. III. 28 οἱ ἐν πράγμασι : Xen. Cyr. IV. 3, 23 οἱ μὲν δὲ ἐν τούτοις τοῖς λόγοις ἦσαν : Plat. Phæd. 59 A ἐν φιλοσοφίᾳ εἶναι<sup>a</sup> :—οἱ ἐν γεωργίᾳ—ἐν τέχνῃ εἶναι Plat. : G. T. as Matt. x. 27 ἐν τῷ φωτί : 1 Thess. iii. 2 συνεργὸν ἐν τῷ Εὐαγγελίῳ : Rom. vi. 2 ζῆν ἐν ἁμαρτίᾳ.

g. Hence many semi-adverbial expressions are developed ; as, ἐν ὧσ' εἶναι, *to be equal* ; ἐν ἡδονῇ μοί ἐστιν Hdt., *it is pleasing to me* : so ἐν

<sup>a</sup> Stallb. ad loc.

## Σύν.

ἀδείξ: Hdt. VI. 37 Κροίσφ ἐν γνώμῃ γεγονώς, *known to Cræsus*. So also with ἔχειν, ποιείσθαι, as ἐν ὁμοίῳ, ἐν ἐλαφρῷ ποιείσθαι Hdt., *to hold it in little value*: Hdt. II. 141 ἐν ἀλογίῃσι ἔχειν: so Eur. Supp. 164 ἐν αἰσχύναις ἔχω = αἰσχύνουμαι.

h. Hence of persons, in whose hands power resides, as ἐν ἐμοί, σοί ἐστί τι. Hence the phrase ἐν αὐτῷ εἶναι, *to be in one's own power, sui compotem esse*: Arist. Lys. 29 ὅλης τῆς Ἑλλάδος ἐν ταῖς γυναῖξιν ἐστὶν ἡ σωτηρία: so of things on which something depends; Thuc. I. 74 ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο: Eur. Hel. 1031 ἐν τῷ δικαίῳ δ' ἐλπίδες σωτηρίας.

i. The points or particulars in which any thing occurs; as, Dem. 701, 1 ἐμοὶ ἐν χιλίαις ἐστὶν ὁ κίνδυνος: so Æschin. 41, 42 ἀποκινδυνεύει ἐν τινι: G. T. as Heb. vi. 18 ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν: Rom. xiv. 22 ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.

k. The mode and manner; as, ἐν δίκῃ, ἐν σωπῇ: G. T. as James i. 21 ἐν πραύτητι.

l. Conformity—*after—according to—on the terms of*: Thuc. I. 77 ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν; Dem. 234, 25 ἐν τοῖν δυοῖν ὀβολοῖν ἐθέωρουν ἂν, *in the two obol seats*: Isæ. 52, 10 ἐν τῷ τρίτῳ μέρει τοῦ κλήρου ἐγένετο υἱὸς ποιητὸς, *on thirds*: G. T. as Matt. vii. 2 ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε. So ἐν μέρει, *in turn*; Rom. i. 4 ἐν δυνάμει: 1 John i. 2, 3 ἐν τούτῳ, *herein*: Heb. x. 10 ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν: Eph. iv. 16 ἐν μέτρῳ ἐνὸς ἐκάστου: 1 Thess. iv. 15 ἐν λόγῳ Κυρίου. Then with names of persons; Eur. Alc. 723 κακὸν τὸ λῆμα, οὐκ ἐν ἀνδράσιν, τὸ σόν, *not in the fashion of a man*.

n. In the opinion of; so ἐν ἐμοί, ἐν σοί, ἐν ἐκείνῳ (poet.): Eur. Hipp. 1320 σὺ δ' ἐν τ' ἐκείνῳ, κὰν ἐμοὶ φαίνη κακός, *ex illius et meo judicio*: G. T. as 1 Cor. xiv. 11 ἐν ἐμοί, *according to my judgment*.

Obs. 1. The comp. of ἐν generally have the dat. or the acc. with εἰς, and some the acc. alone, as ἐμπίπτειν τινά or τί; occasionally in tragedy.

Obs. 2. Ἐν is often joined seemingly with a genitive by an ellipse of οἴκῳ, as ἐν Ἰδοῦ. So by a curious construction of ἡμετέρου for ἡμῶν: Hdt. I. 35 μένων ἐν ἡμετέρου: G. T. Heb. xi. 26, some read ἐν Αἰγύπτου sc. γῇ.

Obs. 3. The expressions ἐν Χριστῷ, ἐν Κυρίῳ, ἐν Πνεύματι ἀγίῳ in G. T. do not always express merely *conformity to*, but rather embody the indwelling of the Christian in Christ.

Obs. 4. There is much difficulty in the use of ἐν in 2 Pet. i. 5 ἐπιχορηγῆσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, κ. τ. λ.: the natural way of explaining it would be “*by*” (see above, b.); but it does not seem clear how in the series of graces there given the one is produced *by* the other. It would seem best to take it as denoting the sphere in which the verbal notion ἐπιχορηγῆσατε is to take place: in that state in which faith exists a further development and addition is to take place as it were out of it.

§. 623. Σύν [originally ΚΣΤΝ, then in the common dialect σύν, and in Latin *cum*; ξύν old Attic, but also Doric and Ionic; Homer rarely, and only for the metre]. Original meaning—community and conjunction; Lat. *cum*; Eng. *with*.

Obs. 1. The connection expressed by σύν τινι, as compared with μετὰ τι-νος, is actual: the two things are viewed as actually *joined together*: in μετὰ



## Σύν.

*τινος* they are rather *side by side*; in *ἔπεσθαι σὺν τινι* "the two are actually joined together," and would be used of two prisoners bound together—*μετά τινος* "in company with," and would be used of two persons walking together; of course it is not meant that these distinctions are always observed in the use of either preposition.

## 1. Local :

*a.* Actual existence with some one in the same place, or act, or state, as *ὁ στρατηγὸς σὺν τοῖς στρατιώταις*—*ἄνεμος σὺν λαίλαπτι* : Soph. Elect. 1159 *θανόντα σὺν σοί* : Id. Phil. 920 *ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι* : G. T. as Rom. vi. 8 *ἀπεθάνομεν σὺν Χριστῷ* : Acts ii. 14 *Πέτρος σὺν τοῖς ἑνδεκα* : Gal. iii. 9 *εὐλογοῦνται σὺν τῷ Πατρὶ Ἀβράαμ* : Mark ii. 26 *σὺν αὐτῷ οὔσι*.

*2.* Temporal. Very rarely coincidence in time : Xen. Cyr. IV. 5, 21 *ξὺν τῷ φόβῳ λήγοντι ἅπεισι*.

## 3. Causal :

*a.* Being with a person, with the collateral notion of protection and partisanship : Il. γ. 439 *σὺν Ἀθήνῃ* : Xen. Cyr. III. 1, 15 *σὺν Θεῷ* : Soph. CE. R. 145 *εὐτυχεῖς σὺν τῷ Θεῷ φανούμεθ' ἢ πεπτωκότες* : *σὺν θεοῖς εἰπεῖν* Demosth. Plat. Legg. 682 *ξὺν τισι Μούσαις καὶ Χάρισι*, *with the aid of*. Hence to express a league with a person to defend him; as, *σὺν τινι εἶναι* or *γίγνεσθαι*, *ab alicujus partibus stare* : Xen. Hell. III. 1, 18 *σὺν τοῖς Ἕλλησι μάλλον ἢ σὺν τῷ βαρβάρῳ εἶναι* : Id. Cyr. V. 3, 5 *σὺν ἐκείνῳ μάχεσθαι*.

*Obs. 2.* G. T. 1 Cor. xv. 10 *ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί* : Acts xiv. 4 *καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις*.

*b.* Accompaniments—means and instruments—conceived of as it were in cooperation with, and guiding the action—but almost entirely confined to real, not moral, actions : Eur. Alc. 915 *πεύκαις σὺν Πηλιάσιν σὺν θ' ὕμεναίοις ἔστειχον ἔσω* : Æsch. Suppl. 119 *Πολλάκι δ' ἐμπιτνῶ ξὺν λακίδι* : Od. ε. 293 *σὺν δὲ νεφέεσσι κάλυψεν γαίαν ὁμοῦ καὶ πόντον*.

*c.* Accompaniments of mode and manner : *σὺν χρόνῳ, σὺν τάχει, σὺν βίᾳ, σὺν φθόνῳ, ποιεῖν τι*. So where the verb is limited and defined by a noun : Il. δ. 161 *σὺν τε μεγάλῃ ἀπέτισαν, σὺν σφῆσιν κεφαλῇσι, γυναιξὶ τε καὶ τεκέεσσιν* : Xen. Cyr. III. 1, 15 *σὺν τῷ σῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ*. G. T. as Matt. xxv. 27 *έκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ*.

*d.* Endowments; that which is joined to a person : Od. ω. 193 *σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν*.

*e.* Community of opinion—conformity to; as, *σὺν τῷ νόμῳ τὴν ψῆφον τίθεσθαι* : Soph. Aj. 1125 *ξὺν τῷ δικαίῳ τοὶ μέγ' ἔξεστιν φρονεῖν*.

*Obs. 3.* In Luke xxiv. 21 *σὺν πᾶσι τούτοις*, *with, in addition to, all this* : cf. Nehem. v. 18 *καὶ σὺν τούτοις, for all this, with all this being so*.

*Obs. 4.* The compounds of *σύν* almost invariably take a dative; but where *σύν* gives to the verb the notion, that "the subject performs it with somebody else," it is followed by a partitive gen.; *ξυντυγχάνειν* sometimes has a genitive depending on the simple verb, while *σύν* refers to a dative expressed or supplied by the mind.

3. *Prepositions with Accusative only.*

'Ανά, εἰς, ὡς.

'Ανά.

§. 624. 'Ανά. Original meaning *on, up* [see *κατά*]. It is exactly opposed to *κατά*, the one signifying a motion from above to below, the other from below to above.

*Obs.* 1. In the Epic, Lyric, and the Choral songs of the tragedians, *ἀνά* has also a local dative; as, *ἀνὰ σκήπτρῳ, ὄμφῳ, Γαργάρῳ ἄκρῳ* in Homer. So *εὐδαι δ' ἀνὰ σκάπτῳ Διὸς αἰετός* Pind. Pyth. I. 6.

*Obs.* 2. In Od. β, 416, &c. the *ἀνά* seemingly joined with a genitive belongs to *ἀναβαίνειν*, on which the genitive depends, like *ἐπιβαίνειν*.—See below, *Obs.* 6.

## 1. Local:

a. Direction towards some higher object: Il. τ, 212 *ἀνὰ πρόθυρον τετραμμένος*: Od. χ, 132 *ἀν' ὀρσοθύρην ἀναβαίη*: v. 176 *κίον' ἀν' ὑψηλὴν ἐρύσαι*: Il. κ, 466 *θῆκεν ἀνὰ μυρίκην*. But this is confined mostly to the course of a river: *ἀνὰ τὸν ποταμόν* Hdt. II. 96: *ἀνὰ ῥόον πλεῖν, up stream*; (*κατὰ ποταμόν, down stream*.)

b. To express an extension of any thing in actual space—from bottom to top—*throughout*; with verbs of rest, as well as motion: Il. ν, 547 (*φλέψ*) *ἀνὰ νῶτα θέουσα διαμπερές* (*ab infima dorsi parte usque ad cervicem*), simply *in*: Il. α, 670 *ἀνὰ δῶμα*: Il. δ, 209 *ἀνὰ στρατόν*.—*ἀνὰ μάχην, ὄμιλον, νῆας, ἄστυ, πεδῖον* &c. in Homer<sup>a</sup>: Il. ε, 395 *πολλοὶ Ἀχαιῖδες εἰσὶν ἀν' Ἑλλάδα*: Hdt. VI. 131 *καὶ οὕτω Ἀλκμαιωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα*. So metaphorically: *ἀνὰ στόμα ἔχειν* Hom., Eurip. El. 80 (as it were to cast up and down in one's mouth), *ἀνὰ θυμόν* Hom.

*Obs.* 3. G. T. as Matt. xiii. 25 *ἀνὰ μέσον τοῦ σίτου*.

2. Temporal.—Extension in time—duration—*throughout*; in Homer, only Il. ξ, 80 *ἀνὰ νύκτα*: Hdt. VIII. 123 *ἀνὰ τὸν πόλεμον τοῦτον*. So *ἀνὰ πᾶσαν τὴν ἡμέραν, ἀνὰ νύκτα*: Id. VII. 10, 6 *ἀνὰ χρόνον ἐξείροι τις ἄν, with time*—properly from a prior (as it were lower) to a later (as it were higher) point of time. So where *χρόνον* is taken for a point of time: Eur. Ion 830 *τοῦνομ' ἀνὰ χρόνον πεπλασμένον, on the moment*.

## 3. Causal:

a. Mode and manner like *κατά*: the action being conceived of moving along in conformity to some higher and opposite object. So *ἀνὰ κράτος, strongly*; *ἀνὰ μέρος, in turn*.

*Obs.* 4. G. T.: *ἀνὰ μέσον, between*; as 1 Cor. vi. 5 *διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ*.

<sup>a</sup> Lidd. and Scott ad voc.

## Εἰς.

b. Hence arises its use, in definitions of number, often with a distributive force; as, Hdt. VII. 106 *πέμπεσκε δὲ ἀνὰ πᾶν ἔτος*, *quotannis*: Xen. Anab. IV. 6, 4 *ἀνὰ πέντε παρασάγγας τῆς ἡμέρας*, *five parasangs every day*: Hdt. VII. 184 *ἀνὰ διηκοσίους ἀνδρας ἐν ἐκάστῃ νηϊ*: Arist. Ran. 554 *κρέα εἴκοσιν ἀν' ἡμῶβολαιαῖα*, *worth half an obol each*.

c. Lastly, in vague expressions of number, (first in Hdt.): Eng. *about*; Lat. *circa*; as, Hdt. IV. 101 *ἡ δὲ ὁδὸς ἡ ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβληται*.

Obs. 5. G. T. as John ii. 6 *ὕδρια χωροῦσαι ἀνὰ μετρητὰς δύο ἡ τρεῖς*: Luke ix. 3 *μήτε ἀνὰ δύο χιτῶνας ἔχειν*: Mark vi. 40 *ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα* Matt. xx. 9 *ἔλαβον ἀνὰ δηνάριον*: Rev. iv. 8 *ἀνὰ πτέρυγας ἕξ*.

Obs. 6. The compounds with *ἀνά* are joined with the accus. or gen. according to the verbal notion of the compound, as discernible in the elements thereof, or the context; as, *ἀναβαίνειν τὸ ὄρος*, *to climb the mountain*; but in Hom., like *ἐπιβαίνειν* (see Obs. 2): Od. ι, 177 *ὥς εἰπὼν ἀνὰ νηὸς ἔβην*: Od. β, 416 *ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖνε*, *stepped on board ship*; *ἀνά* expressing the stepping up the side of the ship; and the gen. being used, because the spot where Telemachus reached the deck is considered as *part* of the ship, or *it may* be a local genitive. So with the gen., where the compound notion is such as, by the ordinary rules, to require it so to be; as, Il. α, 359 *ἀνέδνυ πολίης Ἀλός*.—*ἀναπνεύσαι πόνον* Hom.—*So ἀνακουφίζειν, ἀνασώζειν* with gen. Soph.: *ἀναίσσειν* Eur., &c.

§. 625. Εἰς (ἐς Ion., Hom. old Att.<sup>a</sup>, and poets for the metre, and in certain combinations ἐς retained its place) is only a modified form of ἐν; whence the Dorians and Æolians use ἐς and ἐν in the same sense and constructions<sup>b</sup>, and ἐς is found in inscriptions with dative. Herod. always uses ἐς, and generally Thucyd. It expresses the same relations as ἐν, except that it has the notion of a direction—*whither*, while ἐν has the notion of rest—*where*. It is used to express the direction or motion of an action—*into* an object, or *up* to an object—into immediate contact with it; especially to express the reaching some definite point.

Obs. 1. The genitive is joined with *εἰς* in Hom., as *εἰς Ἀἶδαο* by a familiar ellipse of *δόμον* (see Od. κ, 512.): so Il. ζ, 378 *ἥ ἐπ' ἐς γαλῶν ἡ εἰνατέρων εὐπέπλων*: and after this analogy, Od. δ, 581 *ἄψ' εἰς Αἰγύπτου διπτερέος ποταμοῖο στήσαι νῆας*: so Arist. Lys. 1064 *ἦκετ' οὖν εἰς ἐμοῦ*: cf. 1070. 1211. So Plat. Phæd. 69 C *εἰς Ἄδου*.

Obs. 2. In Homer *εἴσω* is used with a stronger sense of *into*.

## 1. Local:

a. An actual motion towards and into an actual object, *in, into*; as, *λέγει εἰς τὴν πόλιν*: Il. α, 366 *ὥχόμεθ' ἐς Θῆβην*. (G. T. as Matt. xiii. 53 *ἔκρυσεν εἰς σάτα τρία*.) So with persons, but generally with the collateral notion of their dwelling (Epic); as, Od. γ, 317 *ἐς Μενέλαον ἐλθεῖν, to the house of Menelaus*; (but Od. ξ, 127 *ἐλθὼν ἐς Δέσποιναν ἐμήν*, is simply *to my mistress*).

<sup>a</sup> Ellendt Lex Soph. ad voc.

<sup>b</sup> Dissen Pind. Pyth. II. 11. and p. 638. Herm. Opusc. I. p. 265.

## Εἰς.

Seldom in pure Attic, as Plat. Apol. 17 C εἰς ὑμᾶς (i. e. εἰς δικαστήριον) εἰσῖναι : Demosth. 113, 11 εἰς Φωκίας, *the country of the Phocians*, ὡς πρὸς συμμάχους (as *allies*) : in Attic writers with a hostile sense, *against* ; as, Thuc. III. 1 ἐστράτευσαν ἐς τὴν Ἀττικὴν, (but Xen. Anab. I. 6, 7 ἀποστὰς εἰς Μύσους, *joining the Mysian revolt* ;) hence generally *against* : Plat. Hipp. Maj. 292 C οἷα εἰς ἐμὲ ἐκείνος ἐρεῖ : Eur. Andr. 63 δεινὰ καὶ βουλευέται — ἐς σε.

Obs. 2. So G. T. very commonly : Matt. xxviii. 16 ἐπορεύθησαν εἰς τὴν Γαλιλαίαν : John xi. 38 ἔρχεται εἰς τὸ μνημεῖον : Mark xiii. 14 φευγέτωσαν εἰς τὰ ὄρη : Acts xvi. 40 εἰσῆλθον εἰς τὴν Λυδίαν, *to the house of Lydia* : Ib. xx. 29 εἰσελεύσονται εἰς ὑμᾶς, *shall enter in among you*.

b. So *towards*—*on*—position without motion : Hdt. VII. 42 ἐς ἀριστερὴν χεῖρα, *on the right hand*.

β. A metaphorical *direction*, *approach*, *contact with*, *entrance*, *reception into* : implied in a verb of motion, or in an action.

c. Direction of the sight : Il. γ. 364 ἰδὼν εἰς οὐρανὸν εὐρύν : Xen. Symp. 1, 12 ἀποβλέψας εἰς Αὐτόλυκον.

Obs. 3. G. T. Luke vi. 20 ἐπάρας τοὺς ὀφθαλμοὺς εἰς τοὺς μαθητάς : Acts i. 10 ἀνέιζοντες εἰς τὸν οὐρανόν.

d. Various relations in which εἰς is to be translated according to the context : Soph. Œ. R. 430 οὐκ εἰς ὄλεθρον : Ibid. 1158 εἰς τὸδ' ἤξει : Id. Œd. Col. 860 ἀλλ' ἐς τί τρέψει : Id. Phil. 825 εἰς ὕπνον πέσῃ : Lys. 104, 26 εἰς ὑμᾶς τὴν αἰτίαν περιτρέψαι : Æschin. 79, 12 εἰς τὴν ἐσχάτην ἀθυμίαν ἐμβαλεῖτε : Eur. Andr. 430 εἰς χεῖρας ἰλθεῖν : Plat. Euthyd. 300 E τελευτᾶν εἰς Εὐθύδημον, *to finish with Euthydemus* : Id. Men. 88 C εἰς εὐδαιμονίαν τελευτᾶ : Id. Euthyd. 285 D ἡ δορὰ μὴ εἰς ἀσκὸν τελευτήσῃ, *finish with being* : Demosth. 66, 20 φέρεσθαι εἰς τὴν ἑαυτοῦ φύσιν. — (See also below, 3. c.)

Obs. 4. G. T., as Luke x. 36 ἐμπροσθέντος εἰς τοὺς ληστὰς.

Obs. 5. In G. T. ἀκουεῖν εἰς ὦτα, the εἰς signifies the reception of the thing heard into the ear.

γ. Extension without motion ; as, ἐκ θαλάσσης εἰς θάλασσαν.

e. The place where an action takes place ; that which a motion, or action implying motion, reaches, extends to, or which it comes into contact with and takes effect on, *on*, *at* : Soph. Trag. Inc. 694 ὅρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω : Id. Ant. 1222 ἐς δ' ὄγκον ἀγκῶνα—παρθένω προσπίύσσεται : Id. Phil. 738 πάταξον εἰς ἄκρον πόδα : Æschin. 42, 31 προεδρία εἰς τὰ Διονύσια.

Obs. 6. G. T., as Mark xi. 8 ἔστρωσαν εἰς τὴν ὁδόν : Acts xxvi. 14 καταπεσόντων εἰς τὴν γῆν.

f. In the sense of *coram*, *among*, with the notion of direction towards the object as if it were reached or arrived at ; as, λόγους ποιεῖσθαι εἰς τὸν δῆμον : Plat. Menex. 232 A πολλὰ δὴ καὶ καλὰ ἀπεφώναντο εἰς πάντας ἀνθρώπους : Eur. Hec. 303 ἀ δ' εἶπον εἰς ἅπαντας οὐκ ἀρνήσομαι : Plat. Gorg. 526 B ἐλλόγιμος εἰς τοὺς ἄλλους Ἕλληνας : Id. Prot. 349 A ὑποκηρυζόμενος εἰς πάντας τοὺς Ἕλληνας : Thuc. VII. 4 καλὸν—ἐς τοὺς Ἕλληνας : not in the orators.

## Eis.

*Obs.* 7. G. T., as Luke xxiv. 21 *κηρυχθῆναι*—*εις πάντα τὰ ἔθνη* : Acts iv. 17 *διανεμηθῇ* *εις τὸν λαόν* : Rom. xvi. 26 *εις πάντα τὰ ἔθνη γνωρισθέντος*.

## 2. Temporal :

*a.* Duration up to a point of time—*up to, until* : *ἐς ἥλιον καταδύντα* : Od. λ, 374 *καὶ μὲν ἐς ἡῶ διαν ἀνασχοίμην* : Hdt. I. 66 *ἐς ἐμέ, up to my time* : Demosth. 25, 26 *ἐκ παιδὸς εἰς γῆρας*.

*Obs.* 1. G. T., as John xiii. 1 *εἰς τέλος*.

*b.* The looking forward to some point of time—*on, at, for* : Hdt. IX. 52 *ὥρας ἐς τὴν συνέκειτο ἀπαλλάσσεσθαι* : Demosth. 77, 14 *ἀναβάλλεσθαι εἰς καιρὸν καλλίω* : Od. ξ, 384 *φάρ' ἐλεύσεσθαι ἢ ἐς θέρος ἢ ἐς ὀπώρην* : Xen. Anab. V. 3, 11 *ἐποιοῦντο θῆραν εἰς τὴν ἑορτήν. for the festival*. So with a notion of *delay* : Eur. Iph. Aul. 122 *ἐς ἄλλας ὥρας παιδὸς δαίσομεν ὕμεναιους* : Arist. Ach. 172 *παρεῖναι εἰς ἔτην*. So in prose : *εις τὴν ὑστέραιαν, for the following day* : *εις τρίτην ἡμέραν* : Xen. Cyr. V. 3, 4 *ἦκετε εἰς τὴν τριακοστὴν ἡμέραν*.

*Obs.* 2. G. T., as Acts iv. 3 *εις τὴν αὔριον* : 2 Tim. i. 12 *φυλάξαι εἰς ἐκείνην τὴν ἡμέραν*.

*c.* Looking towards a space of time ; hence *duration* for a space of time—*during, for* : Thuc. III. 46 *ἐς τὸν ἔπειτα χρόνον, for ever after* : Xen. Mem. III. 6, 13 *εις ἑνιαυτόν, for a year* : Il. φ, 444 *παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἑνιαυτόν* : Eur. Iph. Aul. 165 *εις μέλλοντα χρόνον*.

*Obs.* 3. G. T. Luke xii. 9 *εις πολλὰ ἔτη* : Matt. xxi. 19 *εις τὸν αἰῶνα, for ever* : Luke i. 50 *εις γενεὰς γενεῶν* : Heb. x. 1 *ἐς τὸ διηνεκές, continually*.

*d.* An act or state taking place in a space of time ; *in, at* : Od. δ, 86 *τρίς τίκει μῆλα τελεσφόρον εἰς ἑνιαυτόν* : Od. ι, 134 *εις ὥρας ἀμφεν, reap at harvest time*.

*e.* Approximation to a point of time—*towards* : *εις ἑσπέραν, towards evening*.

## 3. Causal :

*a.* The destination, aim, object, intention, purpose, use, function, result, *for, on, to* ; as, *ἐχρήσατο τοῖς χρήμασιν εἰς τὴν πόλιν* : Il. ι, 102 *εἰπεῖν εἰς ἀγαθόν, for good* : so *εις τί, for what?* Soph. Phil. 111 *εις κέρδος τι δρᾶν* : Xen. Mem. III. 4, 5 *δαπανᾶν εἰς νίκην* : Lys. 157, 32 *ἀνηλωμένα εἰς τὴν πόλιν* : Æschin. 79, 24 *ἐπασκείν εἰς τὰ Παναθήναια*. So of persons : Ibid. 162, 29 *ἀνηλωμένα εἰς ὑμᾶς, spent for your service* : Xen. Cyr. II. 2, 8 *εις τοὺς πολεμίους δαπανήσεις, on your enemies* : Id. Œc. 4, 5 *εις ὀπίσους δεῖ διδόναι τροφήν* : Demosth. 50. 25 *εις τὸ παρασκευάζεσθαι, to making preparations*. So with a definite notion of causing, or producing, or effecting something : Id. Cyr. I. 4, 5 *οὐκ ἀπεδίδρασκεν εἰς τὸ μὴ ποιεῖν* : Thuc. III. 22 *εις αὐτὸ τοῦτο παρεσκευασμένος, for this very purpose* : Ibid. 37 *ἐς τὴν τῶν συμμάχων χάριν μαλακίζεσθαι* : Plat. Gorg. 517 *Ἐ χρηστὸν εἰς τὴν ἀρετὴν*.

*Obs.* 1. G. T., as Luke v. 4 *χαλάσατε τὰ δίκτυα εἰς ἄγραν* : 2 Cor. ii. 12 *ἐλθὼν εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον* : Mark vi. 4 *εις μαρτύριον αὐτοῖς* : Matt. x. 10 *πήραν εἰς ὁδόν* : Luke ix. 30 *ἀγοράσωμεν εἰς πάντα τὸν λαόν* :

## Εἰς.

Rom. i. 1 ἀφωρισμένος εἰς εὐαγγέλιον : Mark viii. 19 τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους.

Obs. 2. Εἰς with the article and infin. is used in G. T. to express a point arrived at by an action ; the result without any notion of aim or purpose : Rom. i. 20 εἰς τὸ εἶναι αὐτοὺς ἀναπολογητοὺς. Cf. 1 Thess. ii. 16. Heb. xi. 3. cf. 803, Obs. 1.

b. So the object of a feeling, or mental state, or action proceeding therefrom : Thuc. I. 92 τὴν ἐς τὸν Μῆδον προθυμίαν : Eur. Orest. 424 ἀληθὲς ἐς φίλους : Id. Heracl. 148 εἰς σε μωρίαν : Id. El. 253 εἰς ἐμ' εὐσεβῆς : Dem. 60, 13 κακοὶ τὴν ψυχὴν εἰς τὸν δῆμον : Ibid. 529, 14 εἰάν τις ὑβρίσῃ εἰς τινα : Ibid. 33, 30 σκάπτειν εἰς ἑαυτὸν : Andoc. 19, 28 τῶν εἰς ὁμᾶς ἐλπίδων.

Obs. 3. G. T., as 1 Pet. iv. 9 φιλόξενοι εἰς ἀλλήλους : so ἐλπίζειν, πιστεύειν εἰς τινα : Rom. i. 27 ἐν τῇ ὀρέξει—εἰς ἀλλήλους : Acts xxiv. 24 τῆς εἰς Χριστὸν πίστεως.

c. The state, sphere, position, obligations, or privileges, into which persons or things enter or are to enter, or where having as it were entered, they act,—metaphorical accession, transition, hence change adherence, &c. of any one thing or person to another : Thuc. I. 6 ἐς πάντας ὁμοίων διατημάτων, *extending to all* : Lys. 894 fin. εἰς τοὺς παῖδας ἐπιτρόπῳ : Dem. 1313, 20 εἰς τοὺς δημότας ἐνεγράφην : Arist. Eq. 925 εἰς τοὺς πλουσίους—ἐγγραφῆς : Eur. Troad. 474 εἰς τύρανν' ἐγνηάμην : Ibid. 611 τὸ εὐγενὲς ἐς δοῦλον ἦκει : Æschin. 76, 12 καταστῆναι εἰς ἀρχήν : Isæus 80, 7 ἐγένετο εἰς ἐμέ ἡ κληρονομία : Æschin. 8, 16 καταψηφίζεσθαι εἰς ἀργύριον, *to be condemned to a fine* : Demosth. 822, 14 εἰς τὰ ἡμέτερα δανείσονται, *borrowing on our property* : Id. 611, 4 εἰς τὰ σώματα ἐποίησαντο τιμωρίας : Xen. Cyr. III. 1, 19 χρήματα—εἰς ἀργύριον λογισθέντα, *reduced to money*.—See also above, I. d.

Obs. 4. G. T., as 1 Cor. xiv. 36 εἰς ὁμᾶς μόνους κατήντησεν : so βαπτίζειν, βαπτίζεσθαι εἰς τι, or τινα : Ibid. x. 2 εἰς τὸν Μωσῆν ἐβαπτίσαντο : Acts ii. 38 εἰς ἄφεσιν ἁμαρτιῶν : Matt. xxviii. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα κ. τ. λ. : Acts viii. 16 βεβαπτισμένοι εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ : Matt. iii. 11 βαπτίξω ὁμᾶς εἰς μετάνοιαν : (but Rom. vi. 3 ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν has a deeper meaning : Ibid. εἰς τὸν θάνατον αὐτοῦ, *made partakers of his death* ; like 1 Cor. xii. 13 βαπτισ. εἰς ἓν σῶμα :) so λογίζεσθαι εἰς δικαιουσίνην, *to be placed to the account of—to be reckoned for* : Acts xix. 27 εἰς οὐδὲν λογισθῆναι : Matt. v. 22 ἔνοχος εἰς γένναν : Id. xxi. 42 ἐγενήθη εἰς κεφαλὴν γωνίας : Id. xix. 5 καὶ ἔσονται δύο εἰς σάρκα μίαν.

d. Mode and manner—conformity to : *in, according to*, regarded as objects which the agent is endeavouring to reach, or towards which he is looking, or as what the action is tending to. So a variety of adverbial expressions : εἰς τοῦτο—εἰς καλόν—εἰς τάχος—εἰς δύναμιν—ἐς τὰ πρῶτα—ἐς οὐδὲν : Plat. Legg. 1, 635 εἰς ᾧ, *wherefore—according to this* : εἰς καιρόν—ἐς τέλος—εἰς ὑπερβολήν &c. : Il. β. 379 ἐς μίαν βουλὴν : Thuc. V. 111 ἐς μίαν βουλήν : Theocr. XVIII. 7 αἶδον δ' ἄρα πῦσαι εἰς ἓν μέλος : Plat. Prot. 343 C εἰς τοῦτο τὸ ῥῆμα τὸ ἄσμα πεποίηκεν : Id. Legg. 867 B βέλτιστον εἰς εἰκόνα—ἄμφω θείναι : Xen. Anab. III. 3, 19 ἵππους εἰς ἱππέας κατασκευάσωμεν, *according to the sort of riders* : Æschin. 21, 38 λογίζομαι τάλῃθες εἰς ἀνδρὸς φύσιν, *according to the nature &c.* So of parts according to which any division takes place : so εἰς δύο, of soldiers, *two deep* : Xen. Lac. Rep. II. 4 εἰς τρεῖς τὴν ἐνωμοτίαν ἄγειν : Id. Cyr. II. 1, 13 εἰς ἓνα πορεύοιτο ἡ τάξις.

## Ὡς—Διά.

*Obs.* 5. G. T., as Matt. xiii. 30 *δήσατε εἰς δέσμας* : Id. x. 40 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου : Id. xii. 41 μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ : Luke xiii. 11 εἰς τὸ παντελές : 2 Cor. iv. 17 εἰς ὑπερβολήν : Id. vi. 1 εἰς τὸ κενόν : Matt. xxvii. 51 ἐσχίσθη ἐς δύο.

*e.* To express some particular reference to—*with regard to*—*in respect of*—*in, on* ; as, δυστυχεῖν, φοβεῖσθαι εἰς τι Soph. : Eur. Or. 541 εὐτύχησεν ἐς τέκνα. Prose : θαυμάζειν ὁ ἐπαινεῖν εἰς τι—διαφέρειν εἰς ἀρετήν—εἰς σῶμα—εἰς χρήματα : Xen. Œcon. II. 4 εἰς δὲ τὸ σὸν σχῆμα—καὶ τὴν σὴν δόξαν οὐδ' ὥς ἂν ἱκανά μοι δοκεῖ εἶναι σοι : Plat. Legg. 774 B εἰς μὲν οὖν χρήματα, *with respect to* : Thuc. IV. 18 ἐς (*with respect to*) ἀμφιβόλον ἀσφαλῶς : 80 βλέπειν, ἀποβλέπειν εἰς τι, *to look at—to have respect to*, like πρὸς. They are used with different substantival notions : 80 πρὸς τοὺς λόγους and εἰς τὰ πράγματα are joined in Demosthenes.

*Obs.* 6. G. T., as Matt. xxii. 16 οὐ βλέπεις εἰς πρόσωπον ἀνθρώπων : Acts ii. 41 λέγει εἰς αὐτόν, *says with regard to him*.

*f.* To express some number viewed as a point approached or reached—*about*—*up to* : Thuc. I. 74 ναὺς ἐς τὰς τετρακοσίας : Xen. Cyr. III. 1, 19 περὶ εἰς τέτταρας μυριάδας : Demosth. 815, 5 εἰς ἑβδομήκοντα μνᾶς : Id. 816, 24 εἰς μυρίας δραχμάς. Hence as a distributive : εἰς δύο, *two* ; εἰς ἑκατόν, *a hundred*.

*Obs.* 7. The compounds of εἰς mostly take the accus. : εἰσέρχεσθαι and εἰσιέναι accus. and dat.<sup>a</sup> So Soph. Trach. 298 ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη : Id. Antig. 1345 sq. τὰ δ' ἐπὶ κρατὶ μοι πότμος δυσκόμιστος εἰσῆλατο. See §. 642.

§. 626. Ὡς, *ad, to*, is used by good authors only with persons, or things conceived of as persons. So Soph. Œ. R. 1481 ὥς τὰς ἀδελφὰς χεῖρας. It is more common in Attic Greek, though we find it as early as Homer : Od. ρ, 218 ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον : Hdt. II. 121, 5 ἐσελθόντα δὲ ὥς τοῦ βασιλέως τὴν θυγατέρα : Demosth. 54, 48 πρέσβεις πέπομφεν ὥς βασιλέα : Id. 98, 35 πέμπετε ὥς ἡμᾶς—πρέσβεις. It is joined with names of towns, used instead of the inhabitants thereof ; as, Thuc. VIII. 56 ἤκοντος ὥς τὴν Μίλητον : Ibid. 103 ὥς Ἀβυδον.

*Obs.* 1. We must distinguish between this ὥς and the ὥς joined with εἰς, ἐπὶ, πρὸς, with accus. (ὥς εἰς, ὥς ἐπὶ, ὥς πρὸς τινα), which is no preposition, but merely expresses a supposed, and therefore intended, direction towards something, *as if to* : Thuc. VI. 61 ἀπέπλεον μετὰ τῆς Σαλαμινίας ἐκ τῆς Σικελίας ὥς ἐς τὰς Ἀθήνας : Soph. Phil. 58 πλείς δ' ὥς πρὸς οἶκον. Hence also in ὥς ἐπὶ with a dat. : Thuc. I. 126 κατέλαβε τὴν ἀκρόπολιν ὥς ἐπὶ τυραννίδι.

*Obs.* 2. Ὡς is not used in composition.

#### 4. Prepositions with Genitive and Accusative—διά, κατά, ὑπέρ.

Διά, *through*.

§. 627. Διά (Æsch. διαί). Original force—*through* ; properly—*asunder*, (perhaps connected with δίς) : with gen., in the direction—*whence* ; accus.—*whither*.

<sup>a</sup> See Elm. Med. 56.

## Διά.

## I. Genitive.

## 1. Local:

a. A motion extending through a space or object, and passing out of it—*through*, and *out of*, then *throughout*. So Homer: διὰ ὤμου ἦλθεν ἔγχος, *through the shoulder and out*; διὰ Σκαιῶν, *out through the Scæan gate*: Il. ρ, 281 ἴθυσεν δὲ διὰ προμάχων: Ibid. 293 ἐπαΐξας δι' ὀμίλου: 294 πλῆξε—*κυνέης διὰ χαλκοπαρήου*: Hdt. VII. 8, 2 μέλλω—ἐλάν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα. Yet more forcibly: Ibid. 8, 3 διὰ πάσης διεξελθὼν τῆς Εὐρώπης: Ibid. 105 ἐξήλαυσε τὸν στρατὸν διὰ τῆς Θρητικῆς ἐπὶ τὴν Ἑλλάδα: Id. III. 145 διακύψας διὰ τῆς γοργύρης, *to creep out through the prison*: Id. IX. 25 διὰ τῆς ὑπωρείης, *through the country at the mountain foot*. This notion Homer expresses yet more forcibly by a combination of διὰ with ἐκ or πρό; as, Od. ρ, 460 δι' ἐκ μεγάρου ἀναχωρεῖν, *through the house and out at the other side*: Od. σ, 386 δι' ἐκ προθύρου θύραζε φεύγειν: Il. ξ, 494 δόρν δ' ὀφθαλμοῖς διὰ πρό—ἦλθεν. So in G. T. passim: as Matt. iv. 4 ἐκπορευομένου διὰ τοῦ στόματος Θεοῦ. Luke iv. 30 διελθὼν διὰ μέσου αὐτῶν: 1 Cor. xiii. 12 βλέπομεν δι' ὁσπίτου.

b. An extension through a space—*throughout*, but without the above given collateral notion of the reappearance of the subject of the action. Mostly poetic; as, Od. μ, 335 διὰ νήσου ἰών: διὰ πεδίου, *per campum*: Xen. Hier. II. 8 διὰ πολεμίας πορεύεσθαι. So somewhat figuratively: Hdt. II. 91 διὰ πάσης ἀγωνίας, *through the whole course of games*. (See 3.) G. T., as Acts xiii. 49 διεφέρετο ὁ λόγος δι' ὅλης τῆς χώρας: 2 Cor. viii. 18 οὗ ὁ ἔπαινος διὰ πάντων τῶν ἐκκλησιῶν.

Obs. 1. This gen. is applied figuratively in the phrases: διὰ δικαιοσύνης ἵεναι, *to pass through justice*, i. e. *to be just*; διὰ τοῦ δικαίου πορεύεσθαι,—*διὰ φόβου ἔρχεσθαι* Eur. Or. 757, *to fear*; διὰ φιλίας ἵεναι τινί Xen. Anab. III. 2, 8, *to be friendly to a person*. See below, 3. b.

c. So of intervals of space: Thuc. III. 21 διὰ δέκα ἐπάλξεων, *every tenth battlement*: Hdt. IV. 181 διὰ δέκα ἡμερῶν ὁδοῦ, *at the distance of ten days' journey*: Thuc. II. 29 διὰ τοσούτου, *at such a distance*.

Obs. 2. The gen. expresses the time (or space), as an antecedent condition of the action (see §. 523.); and διὰ the extension of the action through that time or space.

## 2. Temporal:

a. Extension in time, *during*, *through*: διὰ παντὸς τοῦ χρόνου τοιαῦτα οὐκ ἐγένετο: so δι' ἡμέρας, διὰ νυκτός: Xen. Mem. I. 2, 61 διὰ παντὸς τοῦ βίου: Id. Cyr. II. 4, 2 διὰ παντός: Plat. Symp. 203 D φιλοσοφῶν διὰ παντός τοῦ βίου: διὰ τέλους Eur. So G. T., as Heb. ii. 15 διὰ παντός τοῦ ἡν: Acts v. 19 διὰ νυκτός: cf. xvi. 9.

b. The lapse of some period of time—*after*; properly, *through it*, and *out of it*; as, δι' ἔτους (διὰ here, as δι' ὀμίλου, is *through and out again*); διὰ πολλοῦ, μακροῦ, ὀλίγου χρόνου, also δι' ὀλίγου, πολλοῦ, without χρόνου, or διὰ χρόνου ἦλθε, *after long time he came*: Hdt. VI. 118 ἀλλὰ μιν (τὸν ἀνδριάντα) δι' ἐτέων εἴκοσι Θηβαῖοι αὐτοὶ ἐκ θεσπριάου ἐκομίσαντο ἐπὶ Δῆλιον, *post*



## Διά.

*viginti annos.* So G. T., as Acts xxiv. 17 δι' ἐτῶν πλειόνων : Mark ii. 1 δι' ἡμερῶν : Soph. Phil. 285 χρόνος διὰ χρόνου προδβαινε.

c. So of any thing recurring at stated intervals of time ; as, διὰ τρίτου ἔτους συνήεσαν, *every third year*—after three years (inclusive of the year then current), διὰ πέμπτου ἔτους, διὰ πέντε ἐτῶν, *quinto quoque anno*, διὰ τρίτης ἡμέρας : Plat. Legg. p. 834 Ε διὰ πέμπτων ἐτῶν ; Xen. Rep. Ath. I. 16 δι' ἐνιαυτοῦ, *every year*.

## 3. Causal (direction whence) :

a. The origin ; as, διὰ βασιλέων πεφυκέναι.

b. Property or quality (as if one were passing through it), in combinations with εἶναι and γίνεσθαι ; as, Thuc. IV. 30 διὰ προφυλακῆς : Id. V. 59 διὰ φόβου εἶναι, δι' ἔχθρας γίνεσθαι τι, δι' ἐριδος, ὀργῆς, ἀσφαλείας εἶναι or γίνεσθαι : Ibid. ἔχειν τινα δι' ὀργῆς : Eur. δι' οἴκτου λαβεῖν : Thuc. διὰ μάχης εἶλθιν. G. T., as Rom. viii. 25 δι' ὑπομονῆς ἀπεκδεχόμεθα : 2 Cor. iii. 11 εἰ γὰρ τὸ καταργούμενον, διὰ δόξης : Heb. xii. 1 δι' ὑπομονῆς τρέχουμεν.

c. With persons—the agent or instrument ; as, δι' αὐτοῦ (often in prose), δι' ἐμοῦ Dem., δι' ἐκείνου Thuc. : Demosth. 132, 22 οἱ δι' ἐκείνου τὰς πολιτείας ποιοῦμενοι : Id. 144, 4 δι' αὐτῶν εἶχον τὴν πόλιν : Xen. Anab. II. 3, 10 ἔλεγε δι' ἐρμηνέων : Plat. Phæd. 83 Α ἡ διὰ τῶν ὀμμάτων σκέψις. G. T., as Heb. i. 2 δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε *by whom—through whom* (as an instrument) *He made the world* : Acts iii. 16 ἡ πίστις ἡ δι' αὐτοῦ : Matt. i. 22 τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου (author) διὰ τοῦ προφητοῦ (instrument) : Heb. iii. 16 οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως : so διὰ Ἰησοῦ Χριστοῦ as the Instrument of Salvation : Rom. v. 5 διὰ πνεύματος ἁγίου : 2 Tim. ii. 2 διὰ πολλῶν μαρτύρων : so 1 Cor. i. 4 δι' οὗ ἐκλήθητε : cf. Gal. i. 1.

d. With things—the means or accompaniments, as if the action were passing through them—with : δι' ὀφθαλμῶν ὁρᾶν—διὰ χειρῶν ἔχειν : Plat. Apol. 17 D εἰν διὰ τῶν αὐτῶν λόγων ἀκούητε μοῦ ἀπολογουμένου δι' ὧν περ εἴωθα λέγειν : Eur. Hipp. 1306 δι' ὀρκῶν : Arist. Nub. 583 βροντῇ ἐρράγη δι' ἀστραπῆς. G. T., as 3 John 13 διὰ μέλανος καὶ καλάμου γράφειν : 2 Thess. ii. 2 διὰ λόγου, δι' ἐπιστολῆς : 1 Cor. vi. 14 ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ : Rom. iii. 25 ἱλαστήριον διὰ πίστεως : Id. ii. 12 κρίνεσθαι διὰ νόμου : 1 John v. 6 ἐλθὼν δι' ὕδατος : 2 Cor. v. 7 διὰ πίστεως περιπατοῦμεν.

e. Hence material ; as, δι' ἐλέφαντος.

f. Mode and manner ; as, διὰ σπουδῆς : Thuc. II. 18 διὰ τάχους : so διὰ παντός : Eur. Phœn. 261 εἰσδέξατο δι' εὐπετείας : G. T., as Rom. ii. 27 τὸν διὰ γράμματος παραβάτην : Heb. xiii. 22 διὰ βραχείων.

g. Value ; as, Soph. Œ. C. 584 δι' οὐδένος ποιείσθαι, *to esteem as nothing* : διὰ πλείστου θαυμάζόμενα (Thuc.).

h. Hence of comparison and superiority ; as, Il. μ, 104 ὁ δ' ἔπρεπε καὶ διὰ πάντων (*throughout, among all*) : Hdt. I. 25 θῆς ἄξιον καὶ διὰ πάντων τῶν ἀναθημάτων : Id. VII. 83 κόσμον δὲ πλείστον παρέχοντο διὰ πάντων Πέρσαι : Pind. Isthm. III. 55 Ὅμηρος τετίμακεν δι' ἀνθρώπων.

Obs. 3. Most of these usages arise from the notion of *in* being implied in that of *through*.

## Διά.

## II. Accusative.

1. Local.—The extension of any thing throughout and over a space, (Homer, Pindar, Tragic chorus sometimes, but never in prose :) Æsch. Suppl. 15 φεύγειν διὰ κύμ' ἄλιον.—διὰ δῶμα, διὰ κρατερὰς ὑσμίνας Hesiod.: Eur. Hipp. 753 διὰ πόντιον κύμα ἐπόρευσας ἐμὴν ἀνασσαν.

Obs. 4. The difference between διὰ πεδίων ἵναί and διὰ πεδίου is, strictly speaking, this—the genitive represents the space passed through (διὰ) as the antecedent condition of the notion; the accus. is of the cognate notion of the space over which the motion takes place: διὰ in both cases marks that the motion extended throughout the space.

2. Temporal.—Extension through time; as, διὰ νύκτα.

3. Causal:

a. The cause or reason, as well the antecedent as the final—antecedent, in consequence of; as, Hom. Od. ψ, 67 δι' ἀτασθαλίας ἔπαθον κακόν: Plat. Symp. 203, 2 ἀναβιώσκειται διὰ τὴν τοῦ πατρὸς φύσιν: so διὰ τοῦτο or ταῦτα—δι' ὃ or διό, *wherefore*; διότι (διὰ τοῦτο ὅτι), *because, for this reason, wherefore*. G. T., as Matt. xxvii. 18 διὰ φθόνον, *for envy*—Final cause, *for the sake of*: Thuc. IV. 102 διὰ τὸ περιέχειν αὐτήν, *in order to surround it*: Ibid. 40 δι' ἀχθήδονα, *in order to annoy*: Id. V. 53 διὰ τοῦ θύματος τὴν εἰσπραξιν.

b. The means—with things—that which is employed in doing something; as, διὰ βουλὰς, διὰ μήνιν.

c. The instrument or agent—with persons, through whose agency or instrumentality something occurs or is done; as, Od. θ, 520 νικῆσαι δι' Ἀθήνην: Plat. Rep. 367 D δικαιοσύνη αὐτὴ δι' ἑαυτὴν τὸν ἔχοντα ὀνίνησιν: Xen. Cyr. V. 2. 15 διὰ τοὺς εὖ μαχομένους αἱ μάχαι κρίνονται. So in the Att. formula: εἰ μὴ διὰ τοῦτον, *were it not for him*; especially when something has been prevented: Lysias 423, 60 ἀπολέσαι παρεσκευάζοντο τὴν πόλιν, εἰ μὴ δι' ἀνδρας ἀγαθοὺς<sup>a</sup>: Demosth. 680, 26 ψήφισμα τοιοῦτόν τι παρ' ὑμῶν εὔρετο, ἐξ οὗ κυρωθέντος ἂν, εἰ μὴ δι' ἡμᾶς καὶ ταύτην τὴν γραφὴν, ἡδίκηντο φάνερῶς οἱ δύο τῶν βασιλέων. G. T., as John vi. 57 κἀγὼ ζῶ διὰ τὸν πατέρα: Rom. viii. 20 διὰ τὸν ὑποτάξαντα.

Obs. 4. Διά is sometimes found with the genitive and accusative in the same sentence; with the accusative it signifies rather *in consequence of* = *propter*; with the genitive, the active instrument or cause whereby = *per*; Demosth. 67, 5 τοὺς λογισμοὺς ἀκούσαι μου δι' οὓς (why) τάναντία ἐμοὶ παρέστηκε προσδοκᾶν καὶ δι' ὧν (through which) ἐχθρὸν ἡγούμαι Φίλιππον: Id. 62, 23 δι' αὐτὸν (for his sake) κρίσιν εἰληφῆναι (τὸν πόλεμον) καὶ τὰ Πύθια θεῖναι δι' ἑαυτοῦ, *through his agency*. G. T. Compare Rom. xii. 3 λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι (= ἡ χάρις ἐν μοι λέγει), with Ibid. xv. 15 διὰ τὴν χάριν τὴν δοθείσαν, *by virtue, in consequence of the grace &c.*

Obs. 6. The accus. follows most of the compounds of διά, except those implying the original notion of disunion (δίς), which take a dative, or pre-eminence, which take a genitive.

<sup>a</sup> Bremi ad loc.

Κατά, *from above, down.*

Κατά.

§. 628. Original meaning—Direction *from above to below, desuper.* Position *over against, contraposition to.* So that if two similar things were placed opposite to one another, each would be *κατά* to the other.

### I. Genitive.

#### 1. Local:

a. Actual motion from above to below—*down, from, desuper, deorsum, downwards.* The local genitive expresses the point whence, or the space over which the motion takes place, *κατά* the direction of it : II. a, 44 βῆ δὲ κατ' Οὐλύμποιο καρήνων : Id. ρ, 438 δάκρυα κατὰ βλεφάρων χέει : Hdt. VIII. 53 ἐρρίπτειον ἐαυτοὺς κατὰ τοῦ τείχεος κάτω : Xen. An. V. 7, 9 ὄχοντο κατὰ τῶν πετρῶν φερόμενοι : Soph. Elect. 1433 βᾶτε κατ' ἀντιθύρων : so Hdt. III. 60 λιμένα βάθος κατὰ ὀργυιέων, where *κατά* seems otiose, but really expresses the measure, as from top to bottom. Especially in the phrases κατ' ἄκρης πόλιν αἰρέειν, *to take a city by storm*, properly from the highest point (citadel) to the lowest. So Od. ε, 313 ἔλασεν μεγά κῦμα κατ' ἄκρης, *completely*.—(Hence *κατά παντός, καθ' ὅλου* = *πάντως, ὅλως*.) G. T., as Matt. viii. 32 ὤρμησε κατὰ τοῦ κρημνοῦ.

b. Direction downwards towards an object—*down upon* : Od. μ, 15 κατὰ χθονὸς ὄμματα πῆξαι. So simply of an action directed to any object below or supposed to be so ; as, τοξεύειν κατὰ τινος, *παίειν κατὰ τινος, to strike at something from above* : τύπτειν κατὰ κόρρης, *down on the head* : II. ε, 696 κατ' ὀφθαλμῶν κέχυτ' ἀχλὺς : Arist. Nub. 178 κατὰ τῆς τραπέζας καταπάσας, *down on*. So the familiar expression κατὰ χειρὸς ὕδωρ : Plat. Crit. 120 A κατὰ πυρὸς σπένδοντες. The gen. denotes the object aimed at, the preposition the direction of the blow : so G. T., as Acts xxvii. 14 ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός.

c. Motion down below—*under* : II. ψ, 100 ψυχὴ κατὰ χθονὸς ὄχετο : II. ν, 505 αἰχμὴ κατὰ γαίας ὄχετο, *into the ground* : Hdt. VII. 6 ἀφανίζεσθαι κατὰ τῆς θαλάσσης : Ibid. 235 καταδευκέναι κατὰ τῆς θαλάσσης : Xen. Cyr. VI. 1, 19 κατὰ τῆς γῆς καταδύομαι—or *under* without motion : Soph. Œd. Col. 1699 τὸν κατὰ γᾶς σκότον.

Obs. 1. This sense of the preposition is applied figuratively ; as, G. T. 2 Cor. viii. 2 ἡ κατὰ βάθους πτωχεῖα, *deep poverty*, properly *reaching to the very depths*.

d. Sometimes, but mostly in doubtful passages, *rest in* or *at a place*, where the original force of the preposition often seems almost lost : Soph. Trach. 675 ψῆ κατ' ἄκρας σπιλάδος, *on* : Hdt. I. 9 ἐπεὰν κατὰ νότου γένη. So Thuc. II. 62. Id. VII. 28 κατὰ γῆς, *by land* : for the more usual κατὰ γῆν : Hes. Opp. 615 πλείων κατὰ χθονὸς ἄρμενος εἶη. The gen. is local as in διὰ γῆς. G. T., as Luke iv. 14 ἐξῆλθεν καθ' ὅλης τῆς περιχώρου : Acts ix. 31 αἱ ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας : 1 Cor. xi. 4 ἀνὴρ κατὰ κεφαλῆς ἔχων.

2. Temporal : Lycurg. 184, 34 κατὰ παντὸς τοῦ αἰῶνος, *as we say, down to the latest time*.

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## 3. Causal :

*a. Of, about.* The object of thought or speech represented by the genitive as the cause or occasion thereof, and by the preposition as viewed from top to bottom, or as if the words &c., were poured down upon it. Plat. Phædr. 260 B *ἐπαινον κατὰ τοῦ ὄνου* : Ibid. 279 A *μαντεύομαι κατ' αὐτοῦ* : Demosth. 68, 9 *μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον* : Æschin. 60, 36 *οἱ κατὰ Δημοσθένους ἐπαινοὶ* : Ibid. 84, 27 *κατ' ἀλλήλων ἔχοντες δόξας*.

*b. Hence idiomatically and more in the sense of hostility—against; as, λέγειν, λόγος κατὰ τινος* : Xen. Apol. Socr. 13 *ψεύδεσθαι κατὰ τοῦ Θεοῦ* : Id. Lys. 164, 41 *κατὰ τῶν ἀρχόντων ψεύδονται*. Not only of words but also of actions : Soph. CE. R. 228 *τουπικλήμ' ὑπεξελὼν αὐτὸς καθ' αὐτοῦ* : Id. Ant. 145 *καθ' α' τοῖν—λόγχας στήσαντε* : Demosth. 646, 4 *αἱ κατὰ Θηβαίων ἐλπίδες* : Id. 367, 4 *κοινὸν ὑπάρχει κατὰ πάντων τῶν συνδίκων* : Id. 129, 29 *κατὰ τῶν προσεχόντων*.

*c. In the case of.* The object of consideration being represented as viewed throughout, from top to bottom, and thence more generally, *about, with regard to* : Plat. Phæd. 70 D *μὴ τοῖνυν κατ' ἀνθρώπων—σκόπει—ἀλλὰ καὶ κατὰ ζώων πάντων καὶ φυτῶν* : Id. Meno. 74 B *μίαν ἀρετὴν λαβεῖν κατὰ πάντων* : Demosth. 1095, 9 *κατὰ τῶν ποιήσεων, in the case of adoptions* : Plat. Phileb. 19 B *δρᾶν κατὰ παντός* : Arist. De Anim. I. 1 *μία μέθοδος κατὰ πάντων* : Demosth. 615, 27 *κατὰ παντὸς τοῦ χρόνου σκεψάμενος, with regard to*. Hence the adverb καθόλου.

*d. In oaths and adjurations, &c. by—especially Attic.* The genitive expressing that whence the force of the oath or adjuration proceeds, the preposition representing the (real or supposed) laying of the hands upon it : Arist. Ran. 101 *ὀμόσαι καθ' ἱερῶν* : Demosth. 553, 17 *ὄμνυε κατ' ἐξωλείας, he swore by his own destruction; he wished he might die, if &c.* : Id. 1038, 12 *κατ' ἐξωλείας ἐπιорκεί*, signifies the violation of such an oath : Id. 1268, 24 *φασὶ γὰρ παραστησάμενον τοὺς παῖδας αὐτοῦ κατὰ τούτων ὀμείσθαι* : Id. 852, 19 *ἡ μήτηρ κατ' ἐμοῦ καὶ τῆς ἀδελφῆς—πίστιν ἠθέλησεν ἐπιθεῖναι, to pledge her faith on the head of myself and my sisters*. So of a vow viewed as that whereby a person prayed or promised : Arist. Equit. 665 *εὐχεσθαι καθ' ἐκατόμβης* : Ibid. 660 *κατὰ χιλίων εὐχὴν χιμάρων* : Dem. 1467, 1 *εὐχεσθαι κατὰ νικηκτητηρίων, with a vow of offerings for a victory*.

*Obs. 2.* So G. T. as Matt. xxvi. 63 *ἐξορκίζω σε κατὰ τοῦ Θεοῦ* : Heb. vi. 13 *ἐπεὶ κατ' οὐδένος εἶχε μείζονος ὀμόσαι*.

## II. Accusative.

§. 629. Κατά with gen. is exactly opposed to ἀνά in respect of the point whence the motion is supposed to begin, but with the accus. they agree in their notion of position, both signifying an extension, over an object, or with verbs of motion, motion through it. The relative position of two parallel perpendicular lines, as



would be expressed by either preposition with the accus. ; ἀνά from

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bottom to top, *κατά* top to bottom. Most of the secondary senses of *κατά* with accus. are derived from this notion of position, *over against* (*e regione*), *parallel to*, *opposite to*.

## 1. Local :

a. With verbs of motion, *over against* and *to*, (the verb gives the preposition the force of *to*;) II. φ, 295 *κατὰ Ἰλίοφι κλυτὰ τείχεα λαὸν ἐέλσαι* : Xen. Anab. V. 216 *διώκειν κατὰ τὰς πύλας*.

b. A motion through space; *down, along, through*; II. φ, 147 *τοὺς ἐδάϊξε κατὰ ῥόον*; then generally *κατὰ ῥόον, κατὰ ποταμόν* opposed to *ἀνά* : II. ο, 682 *διώκει λαοφόρον καθ' ὁδόν, along the high road* : II. δ, 276 *ἐρχομενον κατὰ πόντον* : Soph. Trach. 418 *ῥέιτω καθ' οὐρον* : Plat. Phædr. 114 A *κατὰ Κώκυτον ἐκβάλλει* : Plat. Phædr. 229 A *κατὰ τὸ ὑδάτιον ἵεναι* : so *κατὰ γῆν, κατὰ θάλασσαν πορεύεσθαι, κατὰ στρατόν, κατὰ νῆας* Hom., as *ἀνὰ στρατόν, ἀνὰ νῆας*; both express motion through, the supposed point of commencement being different : G. T. as Luke viii. 39 *ἀπῆλθε καθ' ὅλην τὴν πόλιν*.

c. Extension through space (viewed as beginning as it were from above, and extending downwards) : *over against, opposite to, on, in, at*, with persons, *among*; as, Hdt. III. 14 *παρήσαν αἱ παρθέναι κατὰ τοὺς πατέρας* : so *καθ' Ἑλλάδα, καθ' ὁδόν* : II. ε, 89 *καθ' ὑσμίνην* : Eur. Med. 244 *κατ' οἶκους, at home* : Æsch. Ag. 243 *κατ' ἀνδρώνας* : Hdt. VII. 145 *κατ' ἀλλήλους, among each other* : (hence such phrases as II. α, 271 *κατ' ἑμαυτὸν, by myself* : Hdt. V. 15 *κατ' ἑωῦτους, by themselves* : Dem. I. 45, 11 *καθ' ἑαυτοὺς ἕκαστοι*, see below, 3. h.) : Xen. Anab. 4, 6, 11 *κατὰ ταύτην τὴν ὁδόν, at this pass* : Id. III. 109 *αἱ ἐχιδναὶ κατὰ πᾶσαν τὴν γῆν εἰσὶ* : Plat. Rep. 435 E *οἱ κατὰ Θράκην* : Hdt. VI. 19 *ἐπεὰν κατὰ τοῦτο γένωμαι τοῦ λόγου, at this point of my history* : so in Homer *κατὰ φρένα καὶ κατὰ θυμόν* : so G. T. as Acts xxvi. 3 *τὰ κατὰ τοὺς Ἰουδαίους ἔθῃ* : Luke xv. 14 *λιμὸς κατὰ τὴν χώραν*.

d. So of places in vicinity, or of parallels in latitude or longitude; Hdt. I. 76 *κατὰ Σινώπην* : Thuc. VI. 104 *κατὰ τὸν Τεριναιὸν κόλπον* : Xen. Anab. 7, 21 *κώμας, τὰς κατὰ Βυζάντιον* : G. T. as Acts ii. 10 *τῆς Διβύης τῆς κατὰ Κυρήνην* : Acts xxvii. 12 *λιμένα βλέποντα κατὰ λίβα*.

## 2. Temporal :

a. Extension through time, as *ἀνά*, the point of commencement being different : duration of time, *during, contemporaneously with* : Hdt. I. 67 *κατὰ τὸν πρότερον πόλεμον* : Id. II. 134 *κατὰ Ἀμασιν βασιλεύοντα, ἀλλ' οὐ κατὰ τοῦτον* : Id. III. 120 *κατὰ τὴν Καμβύσεια νοῦσον ἐγένετο τάδε* : Thuc. III. 32 *κατὰ πλοῦν, during the voyage* : Xen. Mem. III. 5, 10 *οἱ καθ' ἑαυτοὺς ἄνθρωποι* : so *οἱ κατὰ τινα, the contemporaries of any one* : *τὰ κατ' ἐμὲ, things in my time*—the person being put for the time of his life : so G. T. *κατ' ὄναρ, during a dream* : Heb. iii. 8 *κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ*.

b. A particular period of time, viewed as a space of time; the notion of duration is dropped, and *κατά* signifies simply *at* : Thuc. I. 23 *κατ' ἐκείνον τὸν χρόνον* : Demosth. p. 70, 20 *κατ' ἐκείνους τοὺς χρόνους, ὅτε κ. τ. λ.* : Hdt. III. 131 *κατὰ τὸν αὐτὸν χρόνον* : so *κατ' ἀρχάς, at the beginning* : so G. T. as Matt. xxvii. 15 *καθ' ἑορτήν, at the feast* : Acts xvi. 25 *κατὰ τὸ μεσονύκτιον*.

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c. Distributively, see below, 3; as, Xen. Anab. I. 9, 17 *κατὰ μῆνα*, every month; Æschin. 77, 19 *καθ' ἐκάστην ἡμέραν*, every day: Plat. Rep. 208 E *κατ' ἐνιαυτόν*: so G. T. as Hebr. ix. 25 *κατ' ἐνιαυτόν*, every year: Acts ii. 46 *καθ' ἡμέραν*, daily.

Obs. *καθ' ἡμέραν*, *κατ' ἡμῶν* signifies either *daily*, *every day* (see below, 3); or *some particular day*; Soph. Ant. 55 *μίαν καθ' ἡμέραν*: CEd. Col. 3 *καθ' ἡμέραν τὴν νῦν*: Ibid. 1081 *τελεῖ Ζεὺς τι κατ' ἡμῶν*, to day, or by day: Soph. El. 251 *κατ' ἡμῶν καὶ κατ' εὐφρόνην αἰεὶ*, by day and by night.

## 3. Causal:

a. *Secundum*—according to, in accordance with, following, after. A model or rule for any action: the object being supposed to be placed lengthwise, as a model might be, and the action directed according to it: *κατ' αἶσαν*, *κατὰ μοῖραν*, *κατὰ κόσμον*, according to order: Hdt. I. 61 *κατὰ νόμον*: Ibid. 35 *κατὰ νόμους τοὺς ἐπιχωρίους*: Ibid. 134 *κατὰ λόγον*, ad rationem, pro ratione: Id. II. 26 *κατὰ γνώμην τὴν ἐμήν*: Eur. Phœn. 788 *λωτοῦ κατὰ πνεύματα μούσαν μέλπει*, to the breath of the lotus pipe: Id. Alc. 446 *κατὰ λύραν*.

b. Hence generally of any thing to which the verbal notion has reference more or less special, as this is in some sense the model or rule of the action, with reference to, in respect of, about, concerning, in; as Hdt. II. 3 *κατὰ τὴν τροφήν τῶν παίδων τοσαῦτα ἔλεγον*: Id. I. 85 *κατὰ μέν νυν τὸν κρητήρα οὕτως ἔσχε*: Id. VII. 142 *οἱ μὲν κατὰ τὸν φραγμὸν ξυμβάλλοντο τοῦτο τὸ ξύλινον τεῖχος εἶναι*. 80 *διαφέρειν κατὰ τι* Lysias: Soph. Trach. 379 *ἡ κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν*: Id. CEd. T. 1087 *κατὰ γνώμην ἰδρις*: Plat. Phædr. 227 B *κατὰ Πίνδαρον*, according to Pindar, as Pindar says: *κατὰ τι*, quodammodo Plat. Gorg. 527 B: *κατ' οὐδέν* Id. Polit. 302 B: *κατὰ πάντα*, in every respect; *κατὰ τοῦτο*, hoc respectu, propter hoc, very often Hdt.: Demosth. 90, 2 *οὗς κατὰ τοὺς νόμους ἐφ' ὑμῖν ἔστιν, ὅταν βούλησθε, κολάζειν*: *καθ' αὐτούς*, as far as regards themselves: Demosth. τὸ *κατ' ἐμέ*, as far as I am concerned, *καθ' ὅσον*, inasmuch.

c. So to express some relation which the subject follows as its model—in proportion to, for; as, *κατὰ φύσιν*, secundum naturam: Thuc. I. 22 *κατὰ τὸ ἀνθρώπειον*, according to human nature; *κατὰ δύναμιν*, after one's power; *κατὰ κράτος*, according to one's strength; *κατὰ τὸ μέγεθος*: so after comparatives, Hdt. VIII. 38 *μείζονας ἢ κατ' ἀνθρώπων φύσιν*: Thuc. VII. 75 *μείζον ἢ κατὰ δάκρυα*: Ibid. 45 *πλείω ἢ κατὰ τοὺς νεκρούς*, more than in proportion to the slain.

d. Hence the object of a verbal motion, at which any one looks and undertakes the motion, for, after: Od. γ. 72 *ἢ τι κατὰ πρῆξιν—ἀλάλησθε*: Ibid. 106 *πλαζόμενοι κατὰ ληϊδ'*: Hdt. II. 152 *κατὰ λητὴν ἐκπλώσαντας*: Id. III. 4 *ἀποστέλλας κατ' αὐτόν*, after him: Thuc. VI. 31 *κατὰ θεάν ἦκειν*, spectatum venisse: Soph. CEd. C. 1068 *ὀρμᾶται κατ' ἀμυγκτήρια*: Id. Aj. 32 *κατ' ἔχθος ἄσσω*: so *κατὰ τί*, wherefore? for what?

e. Hence sometimes the cause of an action as that which directs the action; Hdt. VII. 178 *κατὰ τὸ ἔχθος τὸ Θεσσαλῶν*: Plat. Prot. 337 D *κατ' αὐτὸ τοῦτο*, for this very cause: Id. Gorg. 457 D *κατὰ φθόνον—τὸν ἑαυτῶν λέγειν*, for the purpose of: Id. Tim. 76 C *κατὰ ταῦτα τὰ πάθη*, in consequence of.

f. Approximation to a number, about; Hdt. II. 145 *κατὰ τὰ ἐξήκοντα ἔτεα καὶ χίλια*, about 1060 years.

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g. Mode and manner as the model of the action—*by, in, according to*: Hdt. I. 9 καθ' ἡσυχίαν: Demosth. 92, 12 συμβαίνει τῷ μὲν ἐφ' ἃ ἂν ἐλθῇ ταῦτ' ἔχειν κατὰ πολλὴν ἡσυχίαν: Eur. Andr. 554 κατ' οὖρον, *favourably*: Hdt. VII 178 κατὰ τάχος: Id. IX. 21 κατὰ συντυχίαν: so κατὰ τὸ ἥμισυ, κατὰ μικρόν, κατ' ὀλίγον, κατὰ πολὺ or πολλά, *by little, by far &c.*: so Xen. κατ' ὀφθαλμούς, *face to face*: so κατὰ μόνας (sc. μοίρας), *alone*: Plat. Phædr. 245 A ἐκβακεύουσαι κατὰ τε ψῆδας: Id. Apol. 22 A κατὰ Θεόν, *as God wills*: so κατὰ τὸ ἰσχυρόν, *by force*: κατὰ τὸ ὁρθόν: so more definitely *after the fashion of, like*; as, κατὰ ἄνθρωπον: Hdt. I. 121 οὐ κατὰ Μιτραδάτην, *not like Mitradates*: Æsch. Ag. 342 γύναι κατ' ἄνδρα σώφρον' εὐφρόνως λέγεις: Plat. Apol. 17 B οὐ κατὰ τούτους ῥήτωρ: Id. Parm. 126 C κατὰ τὸν πάππον, *after the fashion of*: Id. Gorg. 467 A κατὰ σε, *in your own coin*. So a number of adverbial expressions; Demosth. 98, 34 χαρίζεσθαι καθ' ὑπερβολήν, *exceedingly*; καθό (for καθ' ὅ) or καθότι (καθ' ὅτι), *as far as—according to which or what*; καθά or καθάπερ (καθ' ἅπερ) *as*.

h. And hence any division, (as early as Homer,) these divisions serving as models or rules for the distribution: κατὰ ἔθνεα Hdt., κατὰ φύλα: Id. VI. 79 ἀποινα ἔστι δύο μνῆαι κατ' ἄνδρα, *viratim*—κατὰ κώμας, *vicatim*: Hdt. VI. 42 κατὰ παρασάγγας, *by parasangs*: Id. IV. 180 κατὰ χόνδρους μεγάλους, *in great lumps*; Thuc. I. 117 κατὰ χρόνους ταξαμένοι ἀποδοῦναι, *to pay at certain times*.—ἐν καθ' ἓν, *one after the other—singly*; καθ' ἑπτά, *septeni*: Hdt. V. 15 Æschin. 56. 23 κατὰ σῶμα, *personally*: Demosth. 317. 3 κατ' ἐμαυτόν, *by myself*. So II. a, 271. See above, 1. c.

Obs. The compounds of κατά take the genitive where the verbal action is to be represented as aimed at some one; this force is communicated distinctly to many simple verbs by κατά; the gen. being considered as the cause of the action, and κατά representing the superiority of the agent. A cognate accus. of the act is found frequently both without this gen., (where κατά is not the principal element,) as κατηγορεῖν ταῦτα, *to say this openly*; and with it, as κατηγορεῖν τί τινος, *to say something against some one*; καταγιγνώσκειν τί (as ἄνοιαν, κλοπὴν) τινος, κατακρίνειν τινὸς θάνατον, καταδικάζειν τινὸς θάνατον, καταψηφίζεσθαι τινος δειλίαν, καταψεύδεσθαι τινος; καταφρονεῖν τινὸς despiciere, καταγελᾶν τινός; κατασκεδάζειν, καταχεῖν, καταντλεῖν τί τινος. Sometimes the preposition is repeated: κατηγορεῖν and καταγιγνώσκειν κατὰ τινος Xenoph. Some of these verbs take an accus. of the patient instead of a genitive of the cause of the verbal notion: καταφρονεῖν τινά Eur. Bacch. 503. So καταγελᾶν with acc. in Eur., κατηγορεῖν τινά Plat., καταδικάζεσθαι with acc., Lysias, καταγιγνώσκειν τινά Xen. Cyr. VIII. 4, 9. Oecon. II. 18. So Demosth. 102, 52 ὑμᾶς ἔνοιον καταπολιτεύονται<sup>a</sup>. So a dative incommodi, instead of either accus. of patient, or genitive of cause of verbal action: with καταχεῖν in Homer frequently; so also καταγελᾶν: Hdt. VII. 9 τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἔασεις καταγελᾶσαι ἡμῖν—Soph. Aj. 153 ἄχεσιν καθυβρίζειν.—κατακρίνειν in Hdt. VII. 146 τοῖσι μὲν κατακρίκυτο θάνατος.

Ὑπέρ, *above*.

§. 630. Ὑπέρ, [Sanskrit *upari*; Lat. *super, above*.—]

## I. Genitive.

## 1. Local:

a. Motion above and over an object. Mostly poetic: Il. o, 382 κύμα

<sup>a</sup> Cf. Schæfer et Bremi ad hunc loc.

## Ὑπέρ.

—νηὸς ὑπὲρ τοίχων καταβήσεται. So in Homer : ὑπὲρ κεφαλῆς στήναι τι : Xen. M. S. III. 8, 9 ὁ ἥλιος τοῦ θέρους ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει : Xen. Cyr. VI. 3, 11 τοξεύοντες ὑπὲρ τῶν πρόσθεν.

b. Position—*above* a place or object. The genitive signifies the relation of position (§. 524.), ὑπὲρ defines it : Pind. Nem. VII. 65 ἀνὴρ Ἴονίας ὑπὲρ ἁλὸς οἰκίαν : Hdt. VII. 69 Ἀραβίων δὲ καὶ Αἰθιοπῶν τῶν ὑπὲρ Αἰγύπτου οἰκημένων ἦρχε Ἀρσάμης : Ib. 115 οἱ ὑπὲρ θαλάσσης : Thuc. I. 46 ἔστι δὲ λιμὴν καὶ πόλις ὑπὲρ αὐτοῦ : Xen. Anab. III. 4, 8 ἐγένοντο ὑπὲρ τῶν ἐπομένων : so of the position of a place on the sea, *situated above the sea*—ὑπὲρ θαλάσσης οἰκεῖν : so of stature ; Od. ζ. 107 πασσῶν δ' ὑπὲρ ἤγε καρὴ ἔχει.

Obs. It is not used in its local force in G. T.

## 2. Causal :

a. Ὑπέρ is used much as περί<sup>a</sup>, in the notion of defending, helping, &c. for a person's good (connected with its local force)—*standing over to defend or help a person ; for, in behalf of, on the side of* ; as, μάχεσθαι ὑπὲρ τῆς πατρίδος.—ὁ ὑπὲρ τῆς Ἑλλάδος θάνατος : Il. η. 449 τείχος ἐτειχίσαντο νεῶν ὑπὲρ : Id. α. 444 ῥέξαι ὑπὲρ Δαναῶν, *in behalf of* : Æsch. Prom. 397 νῦν ὑπὲρ πάντων ἀγών : Eum. 100 οὐδεὶς ὑπὲρ μου—*μηνιεται* : Soph. Œ. R. 107 ὦν ὑπὲρ εὐῶπα πέμψον ἀλκάν : Xen. Cyr. I. 4, 12 ὑπὲρ ἡμῶν πράττειν : Dem. 305, 20 μάλιστα ὑπὲρ ἐχθρῶν, *for the enemies' good* : And. 119, 12 τῆς ὑπὲρ τουτοῦ μιαρίας, *wickedness done for his sake* : Demosth. 19, 4 πολιτεύεσθαι ὑπὲρ τινος (Φιλίππου), *in alicujus gratiam* : Ib. p. 30, 13 στρατηγεῖν ὑπὲρ Φιλίππου : Ib. p. 100, 43 ὑπὲρ τῶν πραγμάτων σπουδάζειν : so G. T. as Mark ix. 40 ὑπὲρ ὧν.

b. Substitution for—one thing being placed as it were over another and thus substituted for it ; *in the place, in the stead of* : Eur. Alc. 700 εἰ τὴν παρούσαν κατθανεῖν πείσεις ἀεὶ γυναῖχ' ὑπὲρ σοῦ. So Plat. Symp. 179 B ὑπὲρ τοῦ αὐτῆς ἀνδρὸς ἀποθανεῖν. So Gorg. 515 C ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι, *in your stead* : Xen. Cyr. III. 3, 14 ἐπεὶ σιωπᾷς λέξω ὑπὲρ σου καὶ ὑπὲρ ὧν : Id. Anab. VII. 4, 9 ὑπὲρ τούτου ἀποθανεῖν. So G. T. as, Rom. v. 8 Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε<sup>b</sup> : so *requital*, Lys. 148, 41 ὑπὲρ ἀδικημάτων τιμωρίας.

c. The cause of some feeling, or affection, or action, where ὑπό with gen. is more usual ; as, ὑπὲρ πένθους, ὑπὲρ παθῶν : Eur. Suppl. 1125 βάρος μὲν οὐκ ἀβριθὲς ἀλγέων ὑπὲρ : Id. Andr. 490 κτείνει δὲ τὴν τάλαιναν—*δυσφρονος ἔριδος ὑπὲρ* : Soph. Antig. 923 κλαύμαθ' ὑπάρξει βραδύτητος ὑπὲρ : Xen. Œcon. 167 ὑπὲρ τούτων περὶ αὐτοῦ καταγνῶναι τοὺς δικάστας : Æsch. S. c. Th. 404 τρέμω—ὑπὲρ φίλων ὀλομένων : Soph. Œ. R. 989 γυναῖκὸς ἐκφοβείσθ' ὑπὲρ : Xen. Cyr. II. 2, 4 ὑπὲρ οὗ, *for the sake of whom* : λέγουσι ταῦτα καὶ ἀλαζονεύονται : Id. Anab. I. 7, 2 ὑπὲρ ἧς ἐγὼ ὑμᾶς εὐδαιμονίζω ; Lycurg. 161, 37 ὑπὲρ τῆς πατρίδος—*εὐνοίαν ἔχειν*. Also *dedicere* ὑπὲρ τινος, *to be afraid for some one* : Plat. Apol. Socr. 24 A ὑπὲρ ποιητῶν ἀχθόμενος : Dem. 116, 20 ὑπὲρ τῶν πραγμάτων—*φοβοῦμαι*.

<sup>a</sup> "Id unum interest, quod περί usu frequentissimo teritur, multo rarius usurpatur ὑπέρ : quod ipsum discrimen inter Lat. præp. de et super locum obtinet. Sed Demosth. a vulgari usu sic deflectit, ut passim ponat ὑπέρ, ubi assuetus consuetu-

dini positum malit περί. Butt. Ind. ad Midian. p. 188.

<sup>b</sup> Magee on Atonement, I. p. 245. sqq. Raphaelius, Annot. II. p. 253-4. Schleusner Lex. ad Voc. Viner Gramm. p. 328.



## Ὑπέρ—Ἀμφί.

d. With verbs of entreating, supplicating : Π. ω, 466 καὶ μιν ὑπὲρ πατρὸς καὶ μητέρος ἡυκόμοιο λίσσεο καὶ τέκεος, *for the sake of*—by : so G. T. 2 Cor. v. 20 δεόμεθα ὑπὲρ Χριστοῦ.

e. The object of an action, considered as the cause, especially with the article and infin. : Demosth. 52, 43 ὑπὲρ τοῦ μὴ παθεῖν κακῶς ὑπὸ Φιλίππου : Xen. Hier. IV. 3 δορυφοροῦσι—ὑπὲρ τοῦ μηδένα βιαίῳ θανάτῳ ἀποθνήσκειν : Dem. 703, 5 ὑπὲρ δὴ τούτων πάντων λύσιν : so G. T. as 2 Cor. xii. 8 ὑπὲρ τούτου ἐδεόμην : John xi. 4 ὑπὲρ τῆς δόξης τοῦ Θεοῦ : Ephes. vi. 20 ὑπὲρ οὗ πρεσβεύω.

f. Generally to express a special reference to something—*about*, as *περί* with genitive : Æsch. S. c. Theb. 107 δουλοσύνης ὑπὲρ : Soph. Cē. R. 1444 ἀνδρὸς ἀθλίου πύευσέσθ' ὑπὲρ : Id. Elect. 544 ὑπὲρ τῆς κασιγνήτης : Xen. Cyr. VII. 1, 9 θάρρει ὑπὲρ ἐκείνων, *about them* : Id. Mem. IV. 3, 12 προνοεῖσθαι ὑπὲρ τῶν μελλόντων : Hdt. II. 122 τὰ λεγόμενα ὑπὲρ ἐκάστου : Lys. 102, 31 δικὴν λαβεῖν ὑπὲρ ὧν φησὶν ἡδικῆσθαι : Dem. 1116 fin. δικάσειν ὁμωμόκατε οὐ περὶ ὧν ἂν ὁ φεύγων ἀξιοῖ ἀλλ' ὑπὲρ αὐτῶν ὧν ἂν ἡ δίωξις ᾗ : Id. 228. 12 τῶν ὑπὲρ τῆς γραφῆς δικαίων : G. T. as Rom. ix. 27 κράζει ὑπὲρ τοῦ Ἰσραὴλ : Id. i. 5 ὑπὲρ τοῦ ὀνόματος.

## II. Accusative.

## 1. Local :

a. Motion above, over, beyond an object (rarely in Attic Greek) : Hdt. IV. 188 ριπτεύουσι ὑπὲρ τὸν δόμον, *over the house*. Position above, above, beyond ; Xen. Anab. I. 1, 4 ὑπὲρ Ἑλλησποντον οἰκοῦσι : Plat. Crit. 108 E τοὺς ὑπὲρ Ἡρακλείας στήλας : In G. T. it does not occur in the local force.

## 2. Temporal :

On the other side, in point of time ; Plat. Tim. 23 C ὑπὲρ τὴν μεγίστην φθορὰν ὕδασι, *before the deluge* ; so ὑπὲρ τὴν ἡλικίαν.

## 3. Causal :

a. Beyond, and so contrary to ; so ὑπὲρ αἰσαν, ὑπὲρ μοῖραν : Π. ρ, 327 ὑπὲρ Θεόν, *contrary to the will of God*.

b. Beyond, above, and so more than, greater than ; ὑπὲρ δύναμιν, ὑπὲρ ἄνθρωπον : Hdt. V. 64 ὑπὲρ τὰ τεσσερήκοντα ἔτη : Plat. Parm. 128 B ὑπὲρ ἡμᾶς, *beyond our comprehension* : Dem. 172, 7 εὐδαίμων ὑπὲρ τὴν πόλιν, *beyond the interest (or the endurance) of the state* : so G. T. as Acts xxvi. 13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου : Matt. x. 37 ὑπὲρ ἐμέ, *more than me* : 2 Cor. xii. 13 ὑπὲρ τὰς ἄλλας ἐκκλησίας.

Obs. The compounds of ὑπὲρ take a genitive, when the notion of superiority is the prominent notion in the compound verb, as *ὑπερφρονεῖν* : otherwise it does not materially alter the sense or construction of the simple verb.

5. Prepositions with Genitive, Dative, and Accusative : ἀμφί, περί, ἐπί, μετά, παρά, πρὸς, ὑπό.

## 1. Ἀμφί and περί.

§. 631. 1. Ἀμφί, περί, express the same position—*about, around* ;

## 'Αμφί—περί.

ἀμφί, *two sides only*; περί, *all round*. They agree also in their usage, except that ἀμφί is mostly confined to the Ionic dialect and poetry, while περί is used in all the dialects, and therefore has acquired a greater variety of meanings and a more general usage.

α. 'Αμφί, *about*.

2. 'Αμφί (ἀμπί) [Sansk. *api*; Lat. *apud*; in Comp. *amp*, *amb*, *am*, *an*]. General force—the relative position of two things, so that one is bounded on two sides by the other.

I. Genitive. (*Seldom in Attic Greek*.)

## 1. Local (Post-Homeric):

a. Removal of something surrounded from the thing surrounding it; the gen. signifying the removal, ἀμφί the relative position of the things: Eur. Or. 1458 ἀμφὶ πορφυρέων πέπλων ξίφη σπάσαστες, *drawing the sword from the garment which enveloped it*.

b. Round any thing—(in rest); Hdt. VIII. 104 τοῖσι ἀμφὶ ταύτης οἰκέουσι τῆς πόλιος: Soph. Phil. 1349 πάντ' ἀμφ' ἐμοῦ, *round me*: Theocr. XXV. 9 ἀμφ' Ἑλισσούντος. The gen. signifies an antecedent condition (§. 522.) of the notion of the verb, ἀμφί defines the position.

## 2. Causal:

The thing on which a person is physically or morally employed, is considered as the cause of such employment, and therefore is in the gen., while ἀμφί defines the relation more clearly by adding the local notion of "about;" as, μάχεσθαι ἀμφὶ τινος, *round—for*: Il. π. 824 μάχεσθον πίδακος ἀμφ' ὀλίγης: Od. θ. 267 ἀμφὶ φιλότῃτος αἰεῖδεν (for the more usual περί), as it were, *lingering in song round love*: Eur. Hec. 580 τοιάδ' ἀμφὶ σῆς λέγων παιδὸς θανούσης: so ἀμφ' ἡμῶν λέγων Æschin.: Hdt. VI. 131 ἀμφὶ μὲν κρίσιος τῶν μνηστήρων τοσαῦτα ἐγένετο, as in English *about*: Xen. Cyr. III. 1, 3 τῆς δίκης—τῆς ἀμφὶ τοῦ πατρὸς: Pind. Ol. XII. 7 σύμβολον—ἀμφὶ πράξιος ἐσομένας.

Obs. 1. ἀμφί does not occur in G. T.

Obs. 2. In Il. β. 384 ἀμφίς seems to be used for ἀμφί in the sense of *round*. See Lidd. and Scott. ad voc.

## II. Dative.

## 1. Local:

a. Position, *round, about, at, near, on*; as, ἀμφὶ πύλαις: Il. β. 388 τελαμῶν ἀμφὶ στήθεσσιν: so στήσαι τρίποδα ἀμφὶ πυρὶ Homer, *to place it on the fire*, so that it stood therein; Il. β. 428 ἀμφ' ὀβελοῖσιν ἔπειραν: then to express total envelopment: Eur. Phœn. 1514 ἀμφὶ κλάδοις ἔζεσθαι, *among—surrounded by twigs*. So ἀμφὶ Νεμέῃ, *at the Nemean games*: very rare in Attic Greek, as Soph. Aj. 559 λείψω πυλωρὸν ἀμφὶ σοὶ φύλακα.

## 2. Temporal:

Id; Pind. Ol. XIII. 37 ἀμφ' ἐνὶ ἁλίῳ, *in one day*.

## 'Αμφί—Περί.

## 3. Causal :

a. The cause or object of an action or feeling, as with gen., with this difference, that the dative represents it as being in some local relation; *about, for*, with the notion of its actual existence in some particular place; while the genitive keeps the position out of view, and brings forward the notion of causation : Il. π, 565 ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι : Il. γ, 157 ἀμφὶ γυναικὶ ἄλγεα πάσχειν : Soph. El. 1180 τί δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένευσ τάδε ; Hdt. VI. 129 οἱ μνηστῆρες ἔριν εἶχον ἀμφὶ τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον. So with verbs of fear, anxiety, &c. : Od. α, 48 ἀλλὰ μοι ἀμφ' Ὀδυσσῆϊ δαΐφρονι δαΐεται ἦτορ : Hdt. VI. 62 φοβηθεὶς ἀμφὶ τῇ γυναικί : Il. η, 407 ἀμφὶ δὲ νεκροῖσιν κατακείμεν οὔτι μεγαίρω : Æschin. 80, 46 μόχθον ἔχειν ἀμφὶ ξυνοῖσι πράγμασι. With verbs of saying : Hdt. III. 32 ἀμφὶ δὲ τῷ θανάτῳ αὐτῆς διζὸς—λέγεται λόγος.

b. Some mental cause; as, Eur. Or. 825 ἀμφὶ φόβῳ, *præ metu* (as it were encircled by fear) : so ἀμφὶ θυμῷ, *præ ira* ; ἀμφὶ τάρβει, *præ pavore* : Æschin. 21, 26 ἀμφ' ἀστραγάλοις χολωθείς.

c. The means or opportunity, considered as being in a local position, so that one thing is surrounded by another, lingers round it (often in Pindar) : Pyth. I. 12 θέλγει φρένας ἀμφὶ τε Λατοῖδα σοφίᾳ βαθυκόλπων τε Μοισᾶν, *demulcet mentes per Apollinis et Musarum artem* : Ibid. VIII. 34 ἴτω τεδὸν χρέος, ὦ παῖ,—ἐμὰ ποτανὸν ἀμφὶ μαχανᾷ, *tua res, tuum facinus divulgetur per meam artem alatum*.

## III. Accusative.

## 1. Local :

a. Extension round any thing : as, ἀμφὶ ῥέεθρα Il. β, 461.

b. Thence an action in the interior (within the circle) of anything : Il. λ, 706 ἀμφὶ τε ἄστρῳ ἔρδομεν ἱρὰ θεοῖσιν, *around in the (=round) the city*.

c. So also of those environing any one : οἱ ἀμφὶ τινα, *a person and those round, i. e. his followers*.

## 2. Temporal :

An indefinite time; as, ἀμφὶ τὸν χειμῶνα, *about winter* : Xen. Cyr. V. 4, 16 ἀμφὶ δεῖλην : Xen. An. I. 8, 1 ἀμφὶ ἀγορὰν πλῆθουσιν. An indefinite space of time : Pind. Ol. I. 97 λοιπὸν ἀμφὶ βίοντον, *for the remainder of his life*. Thence an indefinite number; as, ἀμφὶ τοὺς μυρίους, *circiter*.

## 3. Causal :

a. A mental lingering round, employment, pains about something (also in Att. prose); as, εἶναι, ἔχειν ἀμφὶ τι : Xen. Cyr. V. 8, 44 ἀμφὶ δεῖπρον ἔχειν : Ibid. VII. 5, 52 ἀμφ' ἵππους, ἄρματα, μηχανὰς ἔχειν : Xen. Anab. I. 1, 8 ἀμφὶ ὄπλα καὶ ἵππους δαπανᾶν.

b. Thence of any thing which extends as it were round about something else, *about* ; as, τὰ ἀμφὶ τὸν πόλεμον : Æsch. Suppl. 243 εἰρηκας ἀμφὶ κόσμον ἀψευδῇ λόγον : Pind. Isth. VI. 9 θυμὸν εὐφραίνειν ἀμφ' Ἰόλαον : Æsch. S. c. Th. 843 μέριμνα ἀμφὶ πόλιν : Id. Ag. 715 ἀμφὶ μέλεον αἶμα.

b. Περί, round—about.

§. 632. Περί (Æol. πέρ, Sanskr. *pari-* (i. e. *circa*) ; Lat. and Lith.

## Περί.

*per* ; Goth. *fair*.) Original meaning—*round, in a circle*: Ion. περίξ: Hdt. IV. 4, 15.

## I. Genitive.

## 1. Local:

The position of one thing round, encircling another, (only in poetry, and but seldom.) The genitive expresses the antecedent condition (§. 522.), the preposition defines it, by adding a notion of particular position. Homer only Od. ε, 68 αὐτοῦ (*there*) τετάνυστο περί σπείους γλαφυροῖο ἡμερίς: and Ibid. 130 τὸν μὲν ἐγὼν ἐσάωσα περί τρόπιος βεβαῶτα, as it were riding on the keel, *encircling it with his legs*: Eur. Troad. 818 (Chorus) τείχη περί Δαρδανίας φορῖα κατέλυσεν αἰχμὰ: cf. Sapph. in Aphrod. 10.

## 2. Causal:

It is used in a great variety of senses: the gen. expresses some antecedent condition to the action, the prep. defines it, and frequently represents the action as if it were actually springing from the centre, so to say, of such condition.

a. The cause, as ἀμφί, but in a greater variety of relations: μάχεσθαι περί τῆς πατρίδος: Eur. Alc. 178 οὐ θνήσκω περί.

b. The object or subject matter. With verbs of moral or physical perception, &c. *about, concerning*; ἀκούειν, εἰδέναι &c.; of saying, asking, proving, &c.; as, λέγειν περί τινος, λόγος περί τινος—ἐρεσθαι περί τινος<sup>a</sup>: of care, fright, and other passions; as, φοβεῖσθαι περί πατρίδος, περί ἑαυτῶν ἐπιμελεῖσθαι, ἐπιμέλεια περί τινος: so Dem. 1140, 10 περί μὲν τῆς μαρτυρίας—αὐτοὶ μοι δόκουσιν ἐξελέγχειν αὐτήν: so G. T., as John xv. 22 πρόφασιν οὐκ ἔχουσιν περί τῆς ἁμαρτίας.

c. Thence generally the cause, occasion, relation, reference, object, in various combinations; as, Eur. Phœn. 524 εἴπερ γὰρ ἀδικεῖν χρῆ, τυραννίδος περί κάλλιστον ἀδικεῖν, *about, for the sake of*: Demosth. 52, 43 τὴν μὲν ἀρχὴν τοῦ πολέμου γεγεννημένην περί τοῦ τιμωρήσασθαι Φίλιππον: Il. π, 474 τὰ δ' αὖτις συνίτην ἔριδος περί θυμοβόροιο.

d. Some mental cause; *in or from*; as, περί ἔριδος μάχεσθαι Hom., *from strife*: Thuc. IV. 130 περί ὀργῆς, (περιόργης al.) *præ ira*.

e. The relation of an agent to that which belongs to and surrounds him, as if he were the possessor thereof, as in the Attic formulas: τὰ περί τινος, *a person's affairs*, &c.; οἱ περί τινος, *those belonging to any one*: Demosth. 50, 36 ἐν δὲ τοῖς περί τοῦ πολέμου καὶ τῇ τούτου παρασκευῇ ἅτακτα πάντα (sc. ἐστίν).

f. Superiority: Homer περί ἄλλων, *præ ceteris*: Il. α, 287 περί πάντων ἔμμεναι ἄλλων, properly, *from the midst of them*; as if preeminent in a group: Od. ρ, 388 ἀλλ' αἰεὶ χαλεπὸς περί πάντων εἰς μνηστήρων, *amidst them all*: so G. T., as 3 John 2 εὐχομαι περί πάντων. (The verb εἶναι is commonly found in these constructions with περί; as περιεῖναι with gen. often has in Homer the sense of *surpassing*.)

g. Estimated worth; Theog. 118 εὐλαβίης ἐστὶ περί πλέονος, *is a matter pertaining to greater caution*. Then Hdt. and very frequently in Att. writers

<sup>a</sup> Liddell and Scott Lex.

## Περί.

in certain phrases : *περὶ πολλοῦ, περὶ πλείονος, περὶ πλείστου, περὶ ὀλίγου, περὶ ἐλάττωτος, περὶ ἐλαχίστου, περὶ οὐδενὸς ποιεῖσθαι* or *ἡγεῖσθαι τινα*, *to esteem one high, higher, &c.* ; *περὶ πολλοῦ ἔστιν ἡμῖν*, *of great value to us*. The gen. signifies the antecedent notion of the value, as it is good Greek to say *πολλοῦ ποιεῖσθαι*, but *περὶ* represents the value as being an object of the mental act, *to esteem it as being about a great matter* ; see the passage from Theognis above.

*Obs.* 1. *περὶ* with its subst. sometimes stands at the beginning of a sentence, in the same way as *the accusativus de quo*, 1 Cor. xvi. 1 *περὶ τῆς λογίας, concerning the collection* : cf. *ibid.* xvi. 12.

*Obs.* 2. In G. T. we find the phrase *θιασμός περὶ ἁμαρτιῶν* (1 St. John ii. 2) : Heb. x. 18 *περὶ ἁμαρτίας προσφορά* : and Heb. x. 26 *περὶ ἁμαρτιῶν θυσία* ; and thence by an ellipse *περὶ ἁμαρτίας* is a *sin offering* ; as, Heb. x. 6 ; Rom. viii. 3.

## II. Dative.

## 1. Local :

*a.* A position in rest in a circle, environs, neighbourhood (like *ἀμφί*), but generally with the collateral notion of close connexion<sup>b</sup>, as *θώραξ περὶ τοῖς στέρνοις* : Il. ν. 570 *ἀσπαίρειν περὶ δουρί* : Il. σ. 453 *μάρναντο περὶ Σκαιῇσι πύλῃσι*, *at* : Hdt. VII. 61 *περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρας* : Plat. Rep. 359 D *περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν* : so Il. α. 303 *αἷμα—ἐρώσῃσι περὶ δουρί* : Soph. Aj. 828 *πεπτῶτα περὶ ξίφει*, *on the sword* : Od. λ. 424 *ἀποθνήσκων περὶ φασγάνῳ*.

*b.* Simply round, in : Plat. Phæd. 112 E *περὶ κύκλῳ, round, in a circle*.

## 2. Causal :

*a.* *In, about*, the object, or sphere round which the verbal notion occurs ; like *ἀμφί* with dat., as *μάχεσθαι περὶ τινι* poet.—*δεδιέναι περὶ τινι* : the agent being viewed as it were standing round, clinging to, interested about, the object : Hdt. III. 35 *περὶ ἑωυτῷ δειμαίνοντα* : so analogously Thuc. II. 69 *περὶ αὐτῷ σφαλῆναι* : Plat. Phæd. 114 D *θαρρεῖν περὶ τινι, to be of good cheer about it*.

*b.* Some ground for an action, internal or external : Il. θ. 183 *ἀτύλζεσθαι περὶ καπνῷ* (Wolf, *ὑπὸ καπνοῦ*).—So *περὶ χάρματι, φόβῳ, σθένει, δδύνῃ, πρᾶ* (as it were surrounded by).

*Obs.* *περὶ* is not used with a dative in G. T.

## III. Accusative.

## 1. Local :

*a.* Motion round or in a circle, around and into, or on any thing : Il. κ. 139 *περὶ φρένας ἦλυθ' ἰωή*, *round his mind came the call* : Arist. Ach. 1195 *περὶ λίθον πεσών*.

*b.* Frequently with verbs of rest to express as it were a circular extension through space, a position *round, at, through* ; with persons, *among*

<sup>a</sup> Nitzsch ad Od. p. 243.

## Ἐπί.

or with: II. σ, 374 ἐστάμεναι περὶ τοῖχον: Hdt. III. 61 Καμβύση—χρονίζοντι περὶ Αἴγυπτον—ἐπανιστάται ἄνδρες Μάγοι, in and round Egypt: Id. VII. 131 ὁ μὲν δὴ περὶ (in) Πιερίην διέτριβε ἡμέρας συχνάς, (see ἀμφί with accus. :) Thuc. VI. 2 φῶκον Φοίνικες περὶ πᾶσαν τὴν Σικελίαν, per Siciliam: Demosth. 90, 3 Φίλιππος—περὶ Ἑλλησποντον ὦν: Xen. Cyr. I. 2, 4 ἀγορὰ ἡ περὶ τὰ ἀρχαία: so Plat. περὶ τοὺς βαρβάρους, among the barbarians: Arist. Ach. 692 ἀπολέσαι περὶ κλεψύδραν. So analogously: Pind. Pyth. IV. 216 ἂν περὶ ψυχὰν γάθῃσεν, in his soul<sup>a</sup>. Hence οἱ περὶ τινα, those who are about a person; οἱ περὶ Πλάτωνα, Plato's scholars: cf. ἀμφί. So Hdt. I. 174 τὰ περὶ τοὺς ὀφθαλμούς.

## 2. Temporal:

(Post-Homeric)—an indefinite period, like ἀμφί: Thuc. III. 89 περὶ τούτους τοὺς χρόνους: Xen. An. II. 1, 6 περὶ (about) πληθούσαν ἀγοράν; hence applied to number: περὶ μυρίους, about ten thousand.

## 3. Causal:

a. As the object of an action or feeling—occupation: περὶ (ἀμφί) δόρπα πονεῖσθαι Hom. (as it were, round about.) Attic: ἀμελῶς ἔχειν περὶ τινα; very often εἶναι περὶ τι, and so

b. Generally to express a particular reference to any thing; the point with regard to which, about or in which any thing takes place, or any one is occupied; as, Xen. Anab. III. 2, 20 ἐξαμαρτάνειν περὶ τινα: Ibid. I. 6, 8 ἀδικοῖς περὶ τινα: Id. M. S. I. 1, 20 σωφρονεῖν περὶ τοὺς θεούς: Thuc. I. 122 περὶ αὐτὸν πταλεῖν: Plat. Rep. princ πονηρὸς περὶ τι: Id. Gorg. 490 C περὶ σιτία λέγειν: αἱ περὶ τὸ σῶμα ἡδοναί—τὰ περὶ τὴν ἀρετὴν, the essence of virtue: τὰ περὶ τὴν δίκην, the matters of the suit: Æsch. 58 τῶν περὶ τὰς ἀρχάς: Dem. 21. 4 περὶ αὐτὰ καταρρεῖ.

c. Also the subject matter of an argument, or treatise, or system, or study: Plat. Phædr. 261 D περὶ δικαστήριά ἐστιν ἡ ἀντιλογική: Id. Crat. 408 A περὶ λόγου δύναμιν ἐστὶ πᾶσα ἡ πραγματεία.

Obs. 1. In the philosophical works of Aristotle, περὶ signifies, “to be engaged in or upon,” and takes its definite sense from the word on which it depends. So ἀρετή ἐστιν περὶ πάθη καὶ πράξεις, the subject matter of virtue is passions and actions; ἀρετή ἐστιν περὶ ἡδονὰς καὶ λύπας, virtue is the regulation of pleasures and pains.

Obs. 2 The compounds of περὶ generally follow the simple verb; as περὶ does not commonly form the principal part of the compound, except where a notion of superiority exists in the compound; as, περιγίγνεσθαι Thuc. I. 55. So the dat. with περιστῆναι Lys. 126, 4, and frequently in Demosth. in the sense of “to defend.”

## 2. Ἐπί, on.

§. 633. Ἐπί (Sansk. *abhi*). Original force upon, on, whence almost all its various meanings may be derived. It originally expresses the position of one thing on another, the latter being as it were the support or the foundation of the former, that whereon

<sup>a</sup> Dissen ad loc. “Pindarus suaviter addit ἂν περὶ ψυχὰν quasi ambiente et recreante animum calore lætitiæ.”

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it rests. Thence, as an action is conceived to rest upon the motive or cause &c. for which it is done, (the *motive* being as it were the *foundation* of the action—that whereon it rests;) ἐπί expresses the *motive*, the *cause*, &c. (like *on* in old English); and as this motive implies, with different verbal notions, different relations, ἐπί has a corresponding variety of meanings.

## I. Genitive.

## 1. Local:

a. Being *on* any point or space whether in rest or motion. The genitive expresses an antecedent condition of the action or state, and ἐπί defines the peculiar position: Il. χ, 225 ἐπὶ μελήϊς ἐρεισθείς: Hdt. VII. 111 τὸ δὲ μαντήϊον τοῦτο ἔστι μὲν ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων: Id. VI. 129 ἐπ' αὐτῆς (τῆς τραπέζης) ὀρχήσατο: so Isocrat. οἱ Ἀθηναῖοι—ἐφ' ἑκατέρας τῆς ἡπείρου πόλεις ἔκτισαν: Plat. Legg. 728 A ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσός: so ἐφ' ἵππων ὀχεῖσθαι, *on horse-back*: Hdt. II. 35 τὰ ἄχθεια οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων: Thuc. I. 126 ἐπὶ τῶν σεμνῶν θεῶν καθεζομένους: Plat. Gorg. 486 C ἐπὶ κόρρης τύπτειν, cf. Theocr. XIV. 34: Xen. Cyr. IV. 5, 17 ἐπὶ τῆς γῆς καταπίπτοντες, *falling to the ground*: so ἐφ' ἵππων ἀναβαίνειν. So Acts x. 11 σκεῦος καθιέμενον ἐπὶ τῆς γῆς: Matt. xxvi. 1 βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος: John xix. 19 ἔθηκεν ἐπὶ σταυροῦ. Hence metaphorically: Soph. Ant. 190 ταύτης (χθονός) ἐπὶ πλείοντες ὀρθῆς: Arist. Pax 699 κἂν ἐπὶ ῥιπὸς πλέοι: Id. Equit. 1244 ἐλπίς ἐφ' ἧς ὀχοῦμεθα: so ἐπὶ ξύρου ἀκμῆς: hence also Xen. Ages. I. 37 ἐπὶ τῆς ἀρχῆς ἔμεινε (3. g.): Plat. Phileb. 14 A σωζοίμεθα ἐπὶ τινος ἀλογίας: Hdt. VII. 10, 4 προσκεννήμενος ἐπὶ σωυτοῦ, as it were *resting on yourself*, i. e. *tecum*.—See below, 3. e.

b. A motion *towards* a place or thing. The genitive represents the place as something aimed at (the desire antecedent to the notion, §. 507.): as early as Homer<sup>a</sup>. So Thuc. I. 116 πλεῖν ἐπὶ Σάμου: Xen. Cyr. VII. 2, 1 ἐπὶ Σάρδεων φεύγειν: Demosth. 123, 48 ἀναχωρεῖν ἐπ' οἴκου πάλιν: Thuc. I. 63 ἡ ἐπὶ τῆς Ὀλύνθου, ἡ ἐς τὴν Ποτιδαίαν, *towards Olynthus or to Potidæa*: Eur. Elect. 1343 στεῖχ' ἐπ' Ἀθηνῶν. Also Hdt. VII. 31 ὁδοῦ—ἐπὶ Καρίης φερούσης: Il. λ, 545 παπτήνας ἐφ' ὀμίλου.

c. So of vicinity—the position being viewed as immediately over the place. So τὰ ἐπὶ Θράκης, *on the Thracian frontier*: Thuc. V. 34 Δέπρεον κείμενον ἐπὶ τῆς Λακωνικῆς καὶ Ἡλείας: Xen. Anab. IV. 3, 38 μέναι ἐπὶ τοῦ ποταμοῦ: Æschin. 80, 40 ἐπὶ Φυλῆς. So G. T., as Luke xxii. 49 γινόμενος ἐπὶ τοῦ τόπου: John vi. 21 τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς: Id. xxi. 1 ἐπὶ τῆς θαλάσσης: Mark xii. 26 ἐπὶ τοῦ βάτου: so Isocrates, τὰ ὁμολογημένα ἐπὶ τ. ὧ ἐκαοστηρίου: Matt. xxviii. 14 εἰς ἀκουσθῆ τοῦτο ἐπὶ τοῦ ἡγεμόνος.—(See Causal, a.)

2. Temporal.—The time when any thing happens or exists; the time being, as in the local or temporal genitive, considered as a space or spot whereon the action rests as a foundation; as early as Homer:

Il. β, 797 ἐπ' εἰρήνης: Il. ε, 637 ἐπὶ προτέρων ἀνθρώπων: Hdt. V. 117 ἐπ' ἡμέρης ἑκάστης: Id. VI 98 ἐπὶ γὰρ Δαρείου—ἐγένετο πλέω κακὰ τῇ Ἑλλάδι: Demosth. ἐπὶ τῶν κινδύνων, *in the moments of danger*: Dem. 371,

<sup>a</sup> Liddell and Scott Lex.

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11 τοὺς ἐπὶ πολέμου διασωθέντας: Thuc. II. 54 ἐπὶ τοῦ παρόντος, *at the present time*: so G. T., as Heb. i. 1 ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων: Rom. i. 10 ἐπὶ τῶν προσευχῶν μου. (We often find the gen. with a present participle expressing an action with which the verbal notion is coeval, whence ἐπί is said to express duration of time: ἐπὶ Κύρου βασιλεύοντος.) So also ἐφ' ἡμῶν, *nostrā memoriā*: Demosth. 28, 2 ἐπ' ἐμοῦ γὰρ—γέγονε ταῦτα<sup>a</sup>: Ibid. 34, 21 ἐπὶ τῶν προγόνων: Xen. Cyr. I. 6, 31 ἐπὶ τῶν ἡμετέρων: Demosth. 34, 23 τῶν γ' ἐπὶ τῶν προγόνων ἔργων καὶ τῶν ἐφ' ὑμῶν: Ibid. 22, 4 οἷον ὑπῆρξέ ποθ' ὑμῖν ἐπὶ Τιμοθέου, *duce Timotheo*: Thuc. VI. 103 τοὺς στρατηγούς ἐφ' ὧν ταῦτα ξυνέβη: so G. T., as Matt. i. 11 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος: Acts xi. 28 ἐπὶ Κλαυδίου.

## 3. Causal:

a. With verbs of *saying, swearing, affirming, witnessing before* some one: the judges, witnesses, generals being considered by the Greeks as that whence the action proceeded, arising and having its force from their authority—the antecedent cause of the action; while ἐπί still further defines the relation by representing it as resting on these persons; or it may arise from the sense of *at* or *before*, derived from that of *on*: λέγειν ἐπὶ δικαστῶν, ἐπὶ μαρτύρων: Demosth. 273, 8 ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν. So G. T., as Acts xxiii. 30 λέγειν ἐπὶ σοῦ: 1 Tim. v. 19 εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. So Hdt. IX. 11 εἶπαν ἐπ' ὄρκου, *quasi substrato vel supposito jurejurando*.

b. The occasion—after verbs of naming any thing—καλεῖσθαι ἐπὶ τινος, *to be named after some one or something*, whereon, as it were, the name rests: Hdt. VII. 40 Νισαῖοι δὲ καλέονται—ἵπποι ἐπὶ τοῦδε: Ibid. c. 74 ἐπὶ δὲ Λυδοῦ τοῦ Ἄττος ἔσχον τὴν ἐπωνυμίην: Id. IV. 45 ἔχην ὄνομα ἐπὶ τινος.—τὴν ἐπωνυμίην ποιέισθαι ἐπὶ τινος.

c. The occasion, cases, points, particulars, which are as it were the foundation of the notions of *seeing, examining, deciding, saying, shewing*, &c.—*about—in—in the case of*. Plato Charm. 152. D ἐπὶ τοῦ καλοῦ λέγων παιδός: Isocr. 203 ἐπὶ τῶν ἐλατιόνων ἐπιδείξειεν ἂν τις: Plat. Rep. 397 B ἐπ' αὐτῶν τούτων τὸν μῆτην ζητήσωμεν, *in these very points*: Æschin. 56. 20 διδάξω ὑμᾶς πρῶτον ἐπὶ τῶν πασιδόξων: Xen. Cyr. I. 6. 25 ἐπὶ τῶν πράξεων τὸν ἄρχοντα δεῖ—τοῦ ἡλίου πλεονεκτοῦντα φανερόν εἶναι: Dem. 148. 1 ἐπὶ πολλῶν μὲν ἂν τις ἰδεῖν δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνοίαν φανερόν γινομένην: Dem. 228. 24 εἰδεδίχθε ἐπὶ πολλῶν ἀγώνων: Plato Rep. 475 ἐπ' ἐμοῦ λέγειν περὶ τῶν ἐρωτικῶν, *taking me as a case*. So G. T., as Gal. iii. 16 οὐ λέγει ὡς ἐπὶ πολλῶν, and (by an extended application of the notion *in the case of*) John vi. 2 σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθ νούντων: so possibly Soph. Antig. 748 ἀθανάτων οὐδεὶς, οὐδ' ἀμερίων ἐπ' ἀνθρώπων, unless ἐπὶ is adverbial.

d. A cause or reason of anything, as its foundation, the genitive representing the causal notion. Hdt. VII. 150 ἐπὶ προφάσιος, *on this pretext*: ἐπ' ὅτεν (Hdt.), *for why*; ἐφ' αὐτοῦ, *sua sponte*.

e. *Ideal or metaphorical position*. One thing resting on another, especially in the phrases ἐφ' αὐτῷ, αὐτῶν, ἡμῶν αὐτῶν, &c., *by himself, &c.*—properly, *resting or depending on himself, &c.* Hom. II. η, 194 εὐχέσθε—συνῆ ἐφ' ὑμείων: Hdt. V. 98 οἰκόντας τῆς Φρυγίης χώρόν τε καὶ κόμην ἐπ' ἑωυτ. v:

<sup>a</sup> Bremi ad loc.



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Id. IV. 114 οἰκέωμεν ἐπ' ἡμέων αὐτῶν. So ἐπ' ἑωυτοῦ βάλλεσθαι, *to cast it over by oneself*: Hdt. VII. 10 προσκεψάμενος ἐπὶ σεωυτοῦ. So with a notion of *depending on*, or *supported by*: Æsch. 25. 16 ὁ λόγος ἐπὶ τοῦ παραδείγματος ἔσται: Id. 85. 26 ἐπὶ τῶν καιρῶν πεπολιτευμένου, *depending on the times for his policy*: Dem. 319. 17 ἐπὶ τῆς αὐτῆς ὁρμῆς: (see for more instances above, 1 a.) So Soph. Œ. C. 746 ἐπὶ προσπόλου μῆς οἰκεῖν, *with (as it were depending on) one attendant*.

f. The mode and manner of an action or state, as if resting on, or in it: Arist. Vesp. 557 ἐπὶ στρατίας τοῖς συσσίτοις: Plat. Theæt. 172 D ἐπὶ σχολῆς ποιοῦντας: so Demosth. 1390, 23 ἐπὶ κεφαλαίων εἰπεῖν: Id. 126, 20 ἐπ' ἐξουσίας—ἐπραττόν: Id. 39, 21 ἐπὶ τοῦ ὀνόματος τούτου πάντα τὸν χρόνον ἦν, *he went by this name*: Id. 18, 22 τοιαῦτα ὄντα ἐπὶ τῆς ἀληθείας, *really*: Soph. Elect. 1061 ἐπ' ἴσας (μοίρας), *equally*: Eur. Suppl. 1153 ἐπ' ὀμμάτων, *in your sight*: Soph. Aj. 1268 οὐδ' ἐπὶ σμικρῶν λόγων, *even slightly*. See also above, 1. a. Hence apparently the phrase so frequent in Attic historians: ἐφ' ἐνός, ἐπὶ τριῶν, τεττάρῳ γενέσθαι, τετάρχαι, στήναι, *one, two, three men deep*. See above, 1. a.

g. Hence also ἐπί is used to express a steady continuance in a thing (see above, 1. a.); as, Soph. Ant. 1142 ἔχεται ἐπὶ νόσου: Demosth. 42, 6 ἄν—καὶ ὑμεῖς ἐπὶ τῆς τοιαύτης ἐβλήσθητε γενέσθαι γνώμης, *firmiter adhere huius rationi*: Ibid. 9 οὐχ οἷός τ' ἐστίν, ἔχων ἀκατέστραπται, μένειν ἐπὶ τούτων: Id. 66, 3 κωλύσαι' ἄν ἐκείνον (Philippum) πράττειν ταῦτα, ἐφ' ὧν ἔστι νῦν, *quibus nunc studet*: Id. 93, 14 οἷσθε τοὺς Βυζαντίους μενεῖν ἐπὶ τῆς ἀνοίας τῆς αὐτῆς: Id. 101, 47 μένειν ἐπὶ τῆς ἑαυτοῦ, *domi se continere*.

h. An object, conceived of as if it were a place on or over which a person is standing or placed. Hence of *offices, occupations, employments*: Hdt. V. 109 ἐπ' οὗ ἐτάχθημεν, *over which we were placed*: Xen. Mem. III. 3, 2 ἐφ' ἧς ἀρχῆς ἦρσαι. Hence οἱ ἐπὶ τῶν πραγμάτων, *those entrusted with the management of affairs*; ὁ ἐπὶ τῶν ἱππέων, *over the cavalry*: Demosth. 1297 οἱ ἐπὶ τοῦ δανείζειν ὄντες=οἱ δανεισταί<sup>a</sup>. G. T., as Matt. ii. 22 βασιλεῦε ἐπὶ Ἰουδαίας: Acts viii. 27 ἦν ἐπὶ πάσης τῆς γᾶς: Æsch. 54, 41 οἱ δὲ ἀπεισιν ἐπὶ τῶν ἰδίων ἔργων.

## II. Dative.

§. 634. 1. Local.—Position on, and hence in a secondary sense at, or by a place or thing.

a. On or in (rather more usual in poetry than prose): Hdt. V. 77 κληρούχους ἐπὶ τῇ χώρῃ λείπουνσι: Id. VII. 217 ἐγένοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὐρεος: Ibid. 41 ἐπὶ τοῖς δόρασι—ροῖας εἶχον χρυσίας: cf. Ibid. 74. Plat. Rep. 614 B κείμενος ἐπὶ τῇ πυρᾷ: Thuc. II. 80 Κηῆμον—καὶ ὀπλίτας ἐπὶ ναυσὶν ὀλίγαις πέμπονσι. So G. T., as Matt. xiv. 11 κεφαλὴ ἐπὶ πίνακι. So in a somewhat metaphorical force: ἐπὶ τῷ εὐωνύμῳ, *on the left* (Xen. Anab. I. 8, 14.). So Id. Cyr. VII. 2, 3 μένειν ἐπὶ τοῖς ὅπλοις, *to remain under arms*. So G. T., as Heb. x. 16 διδοὺς νόμους μου ἐπὶ ταῖς καρδίαις.

b. By, near, at: Hdt. III. 16 ἔθαψεν ἐπὶ τῇσι θύρῃσι: Ibid. 89 οἶκον ἐπὶ τῇ Ἐρυθρῇ θαλάσῃ. So Il. ζ, 424 βουσὶν ἐπ' εἰλιπόδεσσιν, *as they were*

<sup>a</sup> See Lobeck Pryn. 164. and 474.

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tending them : Xen. Anab. VII. 3, 13 ἥλιος ἦν ἐπὶ δυσμαῖς : Id. Cyr. I. 3, 11 ἐπὶ τῷ δείπνῳ, *at supper*. So G. T., as John iv. 6 ἐπὶ τῇ πηγῇ : Mark i. 45 ἐπ' ἐρήμοις τόποις : Acts xxviii. 14 ἐπ' αὐτοῖς ἐπιμεῖναι, *with them*.

c. Hence applied to being stationed at or over any thing, to *manage* or *protect* it : Demosth. 928, 11 πλευσείσθαι ἐπὶ τοῖς χρήμασιν, *to embark to take care of the property*, as *supercargo* : Xen. Cyr. VI. 3, 28 τῶν ἐπὶ ταῖς μηχαναῖς, *those stationed at the engines* : Demosth. 21, 19 εἶναι ἐπὶ τοῖς πράγμασι—οἱ ἐπὶ τοῖς πράγμασι Demosth. : Eur. Alc. 438 ὃς ἐπὶ κόπῃ πηδαλίῳ τε γέρων ἵκει : Demosth. 946, 13 ἐπικαθήμενος ἐπὶ τῇ τραπέζῃ, *a banker* : Id. 1427, 1 τῶν νόμων, ἐφ' οἷς ἔσσε, *to protect which*. So G. T., as Luke xii. 44 ἐπὶ τοῖς ὑπάρχουσιν καταστήσει αὐτόν. Perhaps this usage may be referred to its causal sense, applied to the *object*. See below, 3. a.

d. *After, in, position* : Xen. Anab. VI. 5 ἐπὶ τῷ μέσῳ ἔπσεσθαι, *to follow the centre* : Id. Hell. II. 4, 8 ἐπὶ δὲ τούτοις οἱ πετροβόλοι : so οἱ ἐπὶ πᾶσι (τεταγμένοι) Xen., *those who were stationed in the rear of the whole army*.

## 2. Temporal :

a. A period in which any thing is done ; as, Il. θ, 529 ἐπὶ νυκτί, *the time being considered as a space or spot on which the action occurs* : Il. ν, 234 ἐπ' ἡματι τῷδε, *to day* : Xen. Mem. II. 2, 8 ἐπὶ τῷ βίῳ παντί, *in all one's life*. So G. T., as Heb. ix. 6 ἐπὶ συντελείᾳ τῶν αἰώνων. So with a participle : Æsch. Eum. 343 γιγνομέναισιν ἐφ' ἡμῖν, *at our birth*.

b. *After* : Il. η, 163 ἐπὶ τῷδε ἀνέστη : Xen. Cyr. II. 3, 7 ἀνέστη ἐπ' αὐτῷ Φεραυλᾷ : Demosth. 927, 3 τὴν ἐπὶ Κυνί, *the day after the dog-star sets* : Theocr. XXIV. 137 ἐπ' ἡματι, *at day-close* : Plat. Phædr. 207 E ἐπ' αὐτῇ νέκταρ ἐπότισε. So the phrases ἐπ' ἐξεργασμένοις, *after all was over* : Xen. Cyr. III. 1, 21 ἐπὶ τούτοις, (*thereupon*) εἶπε. So of an accumulation of things : Od. η, 120 ὄγχῃ ἐπ' ὄγχῃ, *pear on pear* : so Eur. φόνος ἐπὶ φόνῳ, *murder after murder* : so Arist. Eq. 411 πολλὰ ἐπὶ πολλοῖς : G. T., as John iv. 27 ἐπὶ τούτῳ *thereupon*.

c. To this temporal force, we may refer its use to denote that which supervenes on something already existing : Hdt. IV. 154 ἐπὶ θυγατρὶ ἀμήτορι, *having already a motherless daughter* : cf. Eur. Alc. 305. Od. η, 216 οὐ γάρ τι συγερῇ ἐπὶ γαστέρι (*when one has a hungry stomach*) κύντερον ἄλλο.

## 3. Causal :

a. The object or aim of an action considered as the motive or foundation thereof—with verbs which express or imply motion the accusative is commonly used : Hdt. IX. 82 ἐπὶ γελῶτι, *for a joke* : Id. I. 41 κλῶπες—ἐπὶ δηλήσει φανέωσι, *with a view to* : Thuc. V. 44 οὐκ ἐπὶ κακῷ, *not with any view to injure* : so ἐπὶ τούτῳ, *with this design* : Plat. Prot. 312 B οὐκ ἐπὶ τέχνῃ ἔμαθες, ὡς δημιουργὸς ἔσομενος, ἀλλ' ἐπὶ παιδείᾳ : Xen. An. VII. 6, 3 καλεῖν ἐπὶ ξενίᾳ : Arist. Av. 583 ἐπὶ πείρᾳ, *to try for an experiment* : Xen. Symp. I. 5 ἐπὶ σοφίᾳ, *to learn wisdom* : Plat. Apol. 20 E ἐπὶ διαβολῇ τῇ ἐμῇ λέγει : Demosth. 68, 12 ἡγεῖτ' οὖν, εἰ μὲν ὑμᾶς ἔλοιτο φίλους, ἐπὶ δικαίοις αἰρήσεσθαι : Id. 92, 9 ἐπὶ πᾶσι τοῖς δικαίοις συμβουλευουσιν. With persons—for the use of, (so νόμους θεῖναι or θέσθαι ἐπὶ τινι Plato and Orators) or *against*. (See below, b.) So G. T., as 1 Thess. iv. 7 οὐκ ἐκάλεσεν ἐπὶ ἀκαθαίρῳ.

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b. Generally in a hostile sense—*against*; frequently in Homer, and indeed in all writers: (the dative is instrumental; as, Thuc III. 82 πολέμουμένων τῇ τῶν ἐναντίων κακώσει:) Hdt. I. 61 μαθὼν τὰ ποιούμενα ἐπ' αὐτῷ: Id. VI. 88 τὸ πᾶν μηχανήσασθαι ἐπὶ Αἰγινήτησι. So G. T., as Luke xii. 52 πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί.

c. It expresses also the antecedent cause or occasion: Thuc. VII. 46 ἐπ' εὐπραγίᾳ ἀναρρωσθέντες: Demosth. 35, 11 τὴν ἐπὶ τοῖς ἔργοις δόξαν: Hdt. IV. 162 ἐπὶ παντὶ τῷ διδομένῳ, *on each gift*: Plat. Rep. 470 B διαφορὰ ἐπὶ τῇ τοῦ οἰκείου ἔχθρᾳ: Demosth. 548 ἐφ' αἵματι φεύγειν, *for murder*: Il. κ, 185 πολλὸς δ' ὀρυμαγδὸς ἐπ' αὐτῷ: Andoc. 20, 18 ἐπὶ παντί, *on every occasion*. So G. T., as Luke v. 5 ἐπὶ τῷ ῥήματι σου, *at thy word*: ἐφ' ᾧ, *wherefore, since, because*.

d. The ground of any mental affection; as, γελᾶν μέγα, φρονεῖν, χαίρειν, μαίνεσθαι, ἀγανακτεῖν ἐπὶ τινι (for dative, see §. 607.). So Demosth. 21, 3 ἀνθεὶ τι ἐπὶ ταῖς ἐλπίσιν: Xen. Mem. II. VI. 11 ἐπ' ἀρετῇ φιλοτιμούμενα. So G. T., as 2 Cor. vii. 13 ἐπὶ τῇ παρακλήσει—ἐχάρημεν: Mark vi. 52 οὐ συνήκαν ἐπὶ τοῖς ἄρτοις: Matt. xviii. 13 χαίρειν ἐπ' αὐτῷ.

e. The condition or ground of any thing—*on these terms*—the terms being considered as the foundation on which the whole rests. (The dative is modal as without ἐπί: Hdt. VI. 130 ἐγγυᾶ παῖδα νόμοισι τοῖσι Ἀθηναίων, cf. Soph. El. 1043.)—*on the terms of*, Eur. Iph. Aul. 29 οὐκ ἐπὶ πᾶσιν σ' εὐφύευσ' ἀγαθὸς, *on the terms of your having* nothing but good: so ἐπὶ ῥητοῖς, and especially ἐπὶ τούτῳ, ἐφ' ᾧ, ἐπὶ τούτοις, ἐπ' οὐδενί, *nulla conditione, nullo pacto*: Hdt. III. 83 ἐπὶ τούτῳ ὑπεξίσταμαι τῆς ἀρχῆς ἐφ' ᾧτε ὑπ' οὐδενὸς ὑμέων ἄρξομαι: Demosth. 1283, 18 ἐπὶ τῇ νηὶ δανείζεσθαι, *on the mortgage of*. So of consequence viewed as the condition: Thuc. V. 90 ἐπὶ μεγίστῃ τιμωρίᾳ σφαλεῖσαν, *failure followed by the most fearful punishment*. G. T., as κηρύττειν, βαπτίζειν ἐπὶ τῷ ὀνόματι Ἰησοῦ. So in G. T. with words expressing trust or confidence, as Mark x. 24 τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν, the ἐπὶ brings out the notion of *resting on*.

f. Hence the price, reward—with a view to, for the sake of, &c.: Il. ι, 602 ἐπὶ δώροις ἔρχεο: Il. κ, 304 δώρῳ ἐπὶ μεγάλῳ: Hdt. III. 48 ἐπὶ τινὶ χρήματι δεξαίαι' ἀν τελευτέοντας τοὺς πατέρας κατακαίειν πυρί: so ἐπ' ἀργύρῳ τὴν ψυχὴν προδοῦναι—ἐπὶ κέρδεσιν λέγειν (Soph.): Demosth. 816, 12 ἐπὶ δράχμῃ δεδανεισμένον: Id. 103, 1 μὴ ποθ' ἡγήσησθε ἐπὶ πολλῷ γεγενῆσθαι, *magno constitisse*: Arist. Ach. 13 ἐπὶ μόσχῳ ἄδειν, *for the prize of a calf*: Ant. 119, 42 ἐπὶ τοῖς ἱματίοις διαφθεύραντες αὐτοὺς. So Isæus 69, 36 προῖκα ἥντερ ἐπ' αὐτῇ ἔλαβε, *for her*: Æschin. 15, 16 δανείζεσθαι τὴν μᾶν ἐπ' ἐννέα ὀβολοῖς: Demosth. 1185, 12 ἐπ' ἐνεχύρῳ, *on pawn*. (It sometimes represents a conditional sentence, with an adjective or participle joined to the substantive: Eur. Ion 228 ἐπ' ἀσφάκτοις μῆλοισι μὴ πάρει' εἰς μυχόν, *if the sacrifices are not offered*.) So G. T., as 1 Cor. ix. 10 ἐπ' ἐλπίδι ἀποτρίαν: Heb. viii. 6 ἐπὶ κρείττοσιν ἐπαγγελίαις.

g. The mode, means, instruments, circumstances, particulars, accompaniments of the action or state, conceived as the foundation thereof—in, by, with, &c.; Soph. El. 108 ἐπὶ Κωκυτῷ: Id. Ant. 759 ἐπὶ ψόγοισι δειννάσεις ἐμέ: Demosth. 803, 14 ἐφ' οἷς ὁ νόμος κελεύει: Hdt. VI. 7 ἐπὶ κοινῇ ἔχρησε: Plat. Rep. 522 C ἐπ' ἀδυναμίᾳ βλέπειν: Demosth. p.

• “As heir to.”

## Ἐπί.

495, 7 ἐπὶ τῷ τῶν Θεῶν ὀνόματι, *in the name of the gods*: Xen. Œc. 13, 9 τῇ γαστρὶ ἐπὶ ταῖς ἐπιθυμίαις χαρίζομενος: Lys. 191, 21 ἐπὶ πολέμῳ τύχας, *in war*: Xen. Mem. III. 10, 4 ἐπὶ τοῖς ἀγαθοῖς παιδοί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποί: Ibid. I. 2, 25 ἐπὶ πᾶσι τούτοις διεφθαρμένη: Soph. Œ. R. 1029 ἐπὶ θητεία πλάνης: so ἐπ' αὐτοφώρῳ, *in the very fact*: Xen. Cyr. IV. 5, 15 ἐπὶ πᾶσι παρῆναι: Dem. 744 fin. ἐφ' αὐτοῖς (*in their own case*) οὐκ οἴονται δεῖν τὸ αὐτὸ δίκαιον τοῦτ' εἶναι: so ἐφ' ἑαυτοῖς, *among themselves* (Xen.). (So G. T., as Heb. ix. 17 διαθηκὴ γὰρ ἐπὶ νεκροῖς βεβαία, *in the case of the dead*: ) so ἐσθίειν ἐπὶ τῷ σίτῳ ὄψον, *with bread*: Arist. Ach. 833 παίειν ἐφ' ἄλλ' μᾶρδαν, *with salt for sauce*: Id. Eq. 707 ἐπὶ τῷ φάγῳις ἤδιστ' ἄν, *what sauce will you take*: so ἐπὶ τῷ σίτῳ πίνειν (Xen.): so ἐπὶ τῇ κύλικι ἄδειν. So G. T., as Matt. iv. 4 ζῆν ἐπ' ἄρτῳ.

h. So of additions: Od. ρ, 308 ταχὺς ἔσκε θέειν ἐπὶ εἶδεϊ. So G. T., as Matt. xxv. 20 ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς: Luke xvi. 26 ἐπὶ πᾶσι τούτοις.

i. So the personal object or subject of any thing said or done: λέγειν ἐπὶ τινι, to speak a panegyric on a person who is conceived as lying at the speaker's feet. So Æsch. Eum. 327 ἐπὶ τῷ τεθυμένῳ, *over the victim*: Il. ε, 104 τῷ ἐπι μακρὸν ἄνσε: Xen. Cyr. VII. 7, 3 ἐπ' ἀνδρὶ εὐδαίμονι νομίζεται: so Andocides, ἔδοξε μὴ ἐπ' ἀνδρὶ νόμον τιθέναι, εἰ μὴ τον αὐτὸν ἐπὶ πᾶσιν Ἀθηναίοις: Soph. Phil. 1120 (or above, b.): Ib. 1384, (or above, a. fin.) So G. T., as John xii. 16 ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα. So after ὀνομάζειν, καλεῖν &c., to give a name to, in Thuc. and Plato.

k. Dependence on any thing or person (for Dat. see §. 588. 2.); as, ἐπὶ τινι εἶναι, to be in a person's power: Soph. Phil. 1003 μὴ 'πὶ τῷδ' ἔστω τάδε: Hdt. VIII. 29 ἐπ' ἡμῖν ἔστι ἀνδραποδίσασθαι ὑμέας: Id. VII. 10, 3 ἐπ' ἀνδρὶ γε ἐνὶ πάντα τὰ βασιλείος χρήματα γεγενῆσθαι: Plat. Rep. 460 A τὸ δὲ πλῆθος τῶν γάμων ἐπὶ τοῖς ἄρχουσι ποιήσομεν (*in the discretion of*): Id. Gorg. 508 C εἰμὶ—ἐπὶ τῷ βουλομένῳ: Demosth. 90, 3 ἐφ' ὑμῖν ἔστι τούτους κολάζειν: so εἰ ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί ἂν ἔπαθον (Xen.): τὸ ἐπὶ τούτῳ, as far as he is concerned (Xen.): Id. Hell. VII. 4, 34 ὅπως μὴ αὐτοὶ ἐπ' ἐκείνοις, ἀλλ' ἐκείνοι ἐπὶ σφίσιν εἰεν: Demosth. 491, 24 τὰ μὲν τότε ἦν ἐπὶ τοῖς τότε ἔθεσι, depended on the then morals: Isæus 44, 40 τὸν κλήρον ἐπὶ τῇ μητρὶ γενέσθαι, came into the disposal of.

l. Application to or perseverance in any thing, as it were on it: Plat. Prot. 356 E μένουσαν ἐπὶ τῷ ἀληθεῖ: Dem. 26, 19 ὄντων ἐπὶ τοῖς πράγμασι.

m. Relation of one thing to another: Plat. Gorg. 463 C τέτταρα μορία ἐπὶ τέτταρσι πράγμασι: Id. Soph. 229 A ἐν ἐφ' ἐνί.

n. Conformity to, viewed as the condition—after, according to: Eur. Hec. 727 ἐφ' οἷσπερ Ταλθύβιος ἡγγεῖλε: so G. T., Rom. v. 14 ἐπὶ τῷ ὁμοιώματι, after: Luke i. 59 ἐπὶ τῷ ὀνόματι.

## III. Accusative.

## §. 635. 1. Local:

a. Motion towards, and arrival on or at some local object: Il. α, 12 ἤλθ' ἐπὶ νῆας: κ, 150 βὰν δ' ἐπὶ Τυδείδην: λ, 7 γεγωνέμεν ἐπὶ κλισίας Αἴαντος, so as to reach: so ἀναβαίνειν ἐφ' ἵππον—ἐπὶ θρόνον: ζ, 375 ἔσθη ἐπ' οὐδὸν ἰών. So metaphorically the point or degree which is reached: Xen. Œc. 20, 23 ἐπὶ βέλτιον λέναι, to improve. (See below, 3. a. a.) So Æschin. 84, 37 αἰρίας ἀνοίσειν ἐπ' ἐμέ.

## Ἐπί.

b. A position or extension in space *on* or *over* an object—*over*, *at*, *on* : Il. η, 88 πλῆων ἐπὶ οἶνοπα πόντον. So metaph. : Il. α, 350 ὁρώων ἐπὶ οἶνοπα πόντον : Od. λ, 577 ἐπ' ἐννέα κείτο πέλεθρα : Xen. Mem. I. 4, 17 τὸ ὄμμα δύναται ἐπὶ πολλὰ ἐξικνεῖσθαι στάδια, *to reach over* : Id. Cyr. III. 3, 8 ἐπὶ τὰς θύρας, *at the doors* : Il. ρ, 447 ὅσα ἐπὶ γαίαν πνέει τε καὶ ἔρπει : Plat. Legg. 666 A οὐ χρὴ πῦρ ἐπὶ πῦρ ὀχετεύειν. So in Poet. : ἐπὶ γῆν, ἐπὶ θάλασσαν, *by land, by sea*. So G. T., as Matt. xiii. 2 ἐπὶ τὸν αἰγιαλὸν εἰσθήκει. With persons, *among* : Od. ω, 94 πάντας ἐπ' ἀνθρώπους κλέος : Plat. Tim. 23 C τὸ κάλλιστον καὶ ἀριστον γένος ἐπ' ἀνθρώπους. Hence the adverbial expressions ἐπ' ἀριστερά, ἐπὶ δεξιὰ, ἐπὶ τὰ μακρότερα, *lengthways*. So metaph. ἐπὶ τὸ πλῆθος, ὡς ἐπὶ τὸ πᾶν εἰπεῖν, ὡς ἐπὶ τὸ πολὺ, *as if extending to most, all, etc.* So Æschin. 76, 10 οὐδ' ἐπὶ τὰ ψηφίσματα—ἐπιγράφειν ὄνομα.

## 2. Temporal :

a. The end, or period of an action or state ; as, ἐπ' ἡώ, *until morning*.

b. Extension or duration—a space of time—*during*—*till it is completed*—*for* : Il. β, 299 ἐπὶ χρόνον, *for a time* : so ἐπὶ πολλὰς ἡμέρας, ἐφ' ἡμέραν : Xen. Cyr. V. 2, 4 ἐπ' ἀνθρώπων γανειάν, *for a generation of men* : Æschin. 70, 44 ὅσοι ἐπὶ δίετες, *for two years* : cf. Dem. 1135, 4 ; Dem. 330, 13 ἐπὶ τὸν παρόντα βίον ἡβώσσι.

## 3. Causal :

a. The object—intention of a motion expressed or implied :

α. Simply to fetch, bring, procure, reach, manage any thing ; Od. γ. 421 ἐπὶ βοῦν ἴτω, *to fetch an ox* : Hdt. I. 37 ἐπὶ θήραν ἰέναι : Id. V. 12 ἐπ' ὕδωρ ἔπεμπον : Id. VII. 32 ἀπέπεμπε ἐπὶ γῆς αἰτήσιν : Thuc. IV. 8 ἐπὶ τὰς ναῦς ἔπεμψαν, *to fetch the ships* : Demosth. 249, 16 ἔπλει ἐφ' Ἱερὸν ἐπὶ παραπομπὴν τοῦ σίτου, *to convey the corn* : Arist. Aves 298 ἐπὶ τὸν δίαυλον ἦλθον : Il. β, 687 σφῖν ἐπὶ στίχας ἡγήσαιο, *to form them into line*. So Thuc. III. 115 ἐπὶ τὰς ναῦς διάδοχον, *to command the fleet* : Xen. Cyr. IV. 5, 14 ἐπὶ τοὺς πέζους καθιστάναι, *to appoint him to the command of the infantry*—where ἐπὶ retains its local force as above : Id. Hell. III. 4, 20 Ξενοκλέα ἔταξεν ἐπὶ τοὺς ἱππεῖς : Dem. 245, 11 ἐπὶ ταῦτα ἐπέστην, *I was appointed to this*. Hence ἐπὶ τί ; *for what?* Eur. Phœn. 1324 ἐπὶ ποῖαν συμφορὰν : so προτρέπειν τινὰ ἐπ' ἀρετήν.—See above, 1. α.

β. With hostile intent—*against* ; the end or object of the expedition &c. being the enemy ; Il. λ, 343 ὥρτο δ' ἐπ' αὐτούς : Hdt. I. 71 στρατεύεσθαι ἐπὶ Λυδούς : Ibid. 90 ἐλαύνειν ἐπὶ Πέρσας : Ibid. 153 ἐπὶ Ἴωνας πέμπειν στρατηγόν : so metaphor., Demosth. 62, 28 ταῦτα ἐφ' ἑαυτοὺς ἡγούνται εἶναι.

γ. The point or degree which any notion reaches or extends to : Thuc. III. 115 οὐκ ἐπὶ πολλὰ τὰς διώξεις ποιοῦνται : so ἐπὶ τριηκόσια, *up to three hundred* : ἐπὶ μέγα, πολλὸν (or ἐπιπολύ) πλέον, μείζον—ἐπὶ τόσον, ἐφ' ὅσον, *inasmuch*. So Xen. πλείον ἢ ἐπὶ δύο στάδια.

δ. Particular reference to some object viewed as the aim of the action or state—*for* : Plat. Rep. 371 E τὴν ἰσχὺν—ἰκανὴν ἐπὶ τοὺς πόνους ἔχουσιν : Ibid. 411 E ἐπὶ δὲ δύο ὄντε τούτῳ—δύο τέχνα θεὸν φαῖναι ἀν δὲ δωκεῖναι ἀνθρώποις : so τὸ ἐπ' ἐμέ—τὸ ἐπὶ σέ : Od. π, 385 δασάμεναι κατὰ μοῖραν ἐφ' ἡμᾶς : Dem. 141, 12 τὰ καθήκοντα ἐφ' ἑαυτὴν.

ε. The particulars, mode, degree, sort, sphere, *on*, or *in* which any action or state develops itself, as if it took place there : Il. β, 765

## Μετά.

ἐπὶ νῶτον ἕσας: Ibid. ε, 355 ἔκπεσε ἐπὶ βρεχμόν: so Ibid. π, 392 ἐπὶ κάρ, *headlong*: Hdt. VII. 131 ἐπὶ κεφαλὴν ὠθεόμενοι: Eur. Hec. 1058 βάσιν τιθέμενοι ἐπὶ χεῖρα: so ἐπὶ ἴσα, *in the same way* II. μ, 436: Thuc. II. 11 ἐπ' ἀμφοτέρω, *both ways*: Plat. Rep. 370 B διαφέρων ἐπὶ πρᾶξιν: II. β, 218 ὦμω ἐπὶ στήθος συνοχωκότε: Xen. Anab. V. 2, 32 ἐπὶ πόδα ἀναχωρεῖν, *to retreat step by step*: II. ζ, 79 ἄριστοι πᾶσαν ἐπ' ἰθύν.

e. With a more definite notion of conformity to—according to some rule, rank or order to which any person or thing is brought: Od. ε, 245 ἐπὶ στάθμην, *ad amussim*: Hdt. III. 171 ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμβανε, *according to prudence*: II. γ, 113 ἔρυσαν ἐπὶ σίτιος: Xen. Cyr. VII. 5, 2 ἐπὶ διπλάσιον τὸ βάθος γιγνώμενοι: so τετάχθαι ἐπὶ πολλούς—ἐπὶ λεπτόν: so ἐπὶ μίαν ἐκάστην, *one by one*.

Obs. The compounds of ἐπί are constructed with gen., dat., and acc., according to the sense of the compound verb.

3. Μετά, *with*.

§. 636. Μετά (Æol. πέδα), *with*; connected with μέσος: expresses community, coexistence with.—See σύν, §. 623. Obs. 1

## I. Genitive.

## 1. Local:

a. Connexion and community with—of persons in the same place with some one else, or viewed as such in respect of a common action or state—with, among: Thuc. VI. 14 μετὰ τοσώνδε μαρτύρων αἰτίαν σχεῖν, *in company with*: Od. π, 140 μετὰ δμῶν πίνε καὶ ἦσθε: Eur. Hec. 209 μετὰ νεκρῶν κείσομαι, *I shall lie among the dead, and myself be dead*: Plat. Rep. 359 E καθῆσθαι μετὰ τῶν ἄλλων. G. T., as Luke xxiv. 5 τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

Obs. 1. In G. T. Luke xiii. 1 μετὰ is used of things connected together.

b. Hence an active connexion—to aid a person; as, μετὰ τινος μάχεσθαι, *to fight (in company) with a person*: Demosth. 117, 24 μετὰ τῶν ἡδικημένων πολεμεῖν: Arist. Ach. 661 τὸ γὰρ εὖ μετ' ἐμοῦ—σύμμαχον ἔσται.—εἶναι μετὰ τινος Thuc., *ab alicujus partibus stare*. ἔπασθαι μετὰ τινος, *to follow a person*, in Att.: Plat. Rep. 467 extr. σωθήσονται μετὰ πρεσβυτέρων ἡγεμόνων ἐπόμενοι, *following with the older leaders*. So G. T., as Matt. xii. 30 ὁ μὴ ὦν μετ' ἐμοῦ. Luke x. 37 ὁ ποιήσας ἔλεος μετ' αὐτοῦ.

2. Temporal,—for, during, in—the time being viewed as joined to the verbal notion:

Eur. Suppl. 1118 μετὰ πολλοῦ χρόνου ζώσας, *living for a long time*. So Thuc. V. 25 μετ' ἀνοκηχῆς, *in or during a truce*: Isocr. 172 τὴν δημοκρατίαν—μεθ' ἧς (*under which*) οἱ πρόγονοι ζῶντες: Thuc. I. 19 μετὰ ξυμμαχίας ἦνθησαν.

## 3. Causal:

a. Mode and manner—means considered as accompaniments of a thing or action or state: Thuc. I. 18. extr. μετὰ κινδύνων τὰς μελέτας ποιούμενοι: Id. V. 16 μετὰ δώρων ἀναχώρησιν: Id. VIII. 27 οὐ γὰρ αἰσχρὸν—μετὰ καιροῦ (*seasonably*) ὑποχωρῆσαι, ἀλλὰ μετὰ δτουοῦν τρόπου αἰσχίον ξυμβῆσθαι, ἣν ἡσσηθῶσι: Plat. Rep. 352 A πράττειν μεθ' αὐτοῦ, *by his own means*; Æschin. 67, 28 ψεύδεσθαι μεθ' ὄρκου: Xen. M. S. III. 5, 8 μετ' ἀρετῆς

## Μετά.

πρωτεύειν *with* (as it were joined with) *virtue* : Demosth. 29, 3 μετά παρρησίας ποιείσθαι λόγους : Id. 95, 21 μετά παρρησίας ἐξετάσαι τὰ παρόντα πράγματα : Id. 93, 13 μετά πλείστης ἡσυχίας ἀπανθ', ὅσα βούλεται, Φίλιππος διοικήσεται : Id. 130, 74 ὕμιν οἱ πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετά πολλῶν καὶ μεγάλων κινδύνων. So G. T., as Acts v. 26 μετά βίας : Heb. xii. 17 μετά δακρύων ἐκζητήσας : 1 Tim. iv. 14 μετά ἐπιθέσεως τῶν χειρῶν : Matt. xiv. 7 μεθ' ὄρκου : Luke xvii. 15 μετά φωνῆς μεγάλης.

b. In conformity with—unity with : μετά τῶν νόμων Demosth., *with the laws—in union with the laws* (τῶν νόμων ἐχόμενος, *legibus adherens*) : Plat. Apol 32 C μετά τοῦ νόμου καὶ τοῦ δικαίου ᾧ μιν μᾶλλον με δεῖν διακινδυνεύειν, ἢ μεθ' ὑμῶν γενέσθαι : Id. Phæd. 66 B μετά τοῦ λόγου : Demosth. 19 princ. μετ' ἀληθείας σκοπεῖσθαι (ἐχόμενος τῆς ἀλ.). G. T., as Eph. vi. 23 ἀγάπη μετά πίστεως.

Obs. 2. In Aristotle, μετά λόγου, *of which reason is an element* : κατὰ λόγον, *which is regulated by reason*.

## II. Dative.

Only poetic, and especially epic :

a. To express a local union, where in prose σύν and ἐν are used—in, among. In general it is joined with the plural, (or the singular of collective nouns,) or with persons or things considered as such, or the parts of animate things ; μετ' ἀθανάτοις, *with—among—in the midst of—between* : μετὰ στρατῷ : μετὰ χειρσί, ποσσί, γένυσσι, γαμφηλῆσι, μετὰ φρεσίν, *in the mind* : μετὰ νηυσί, κύμασι. Frequent in Homer, as Il. λ, 64 ὥς ἔκτωρ μετὰ πρώτοισι φάνεσκεν, *among the first* : Od. θ, 156 νῦν μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίρων : Pind. Ol. II. 29 μετὰ κόραισι : Æsch. Choeph. 365 μετ' ἄλλων (ἄλλω Schol.) δορικμήτι λαῷ : Soph. Phil. 1110 κραταιαῖς μετὰ χειρσίν : Eur. Hec. 353 παρθένοις μέτα : Arist. Aves 250 μετ' ἀλκυόνεσσι.

b. Society—community ; as, μετὰ πνοιῆς ἀνέμοιο Hom., *together with* (so ἄμα πν. ἄ.).

c. Hence to signify an addition to ; Od. κ, 204 δίχῃ πάντας ἠρίθμεον, ἀρχὸν δέ μετ' ἀμφοτέροισιν ὅπασσα, *with, or to both*.

## III. Accusative.

## 1. Local :

a. With verbs of motion. a. *Into the midst of—among—to* : as, ἐκέσθαι μετὰ Τρώας καὶ Ἀχαιοῦς : Il. ρ, 460 αἰσῶν ὥστ' αἰγυπὶς μετὰ χῆνας : Il. ζ, 511 μετὰ ἦθεα, *to his haunts* : Il. ε, 165 ἵππους μετὰ νῆας ἐλαύνειν : Il. η, 418 μεθ' ὕλην : Il. ρ, 149 μεθ' ὄμιλον : Od. ρ, 43 σφαῖραν ἔρριψε μετ' ἀμφίπολον, *to her maiden*. Sometimes metaphorically : Od. β, 308 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει, *into the midst of*. β. Generally direction or striving after, connexion or union, whether friendly or hostile, with a person or thing ; as, βῆναι μετὰ Νέστορα, *properly into union with, to see Nestor* ; Il. ν, 297 βῆ δέ μετ' Ἴδομενῆα, *he set out after, to join him*. Thence generally of succession in space—*behind, after, next to* : Il. ν, 492 λαοὶ ἔπονθ' ὥσεί τε μετὰ κτίλον ἔσπετο μῆλα, *behind the ram* : Pind. Ol. I. 66 προήκαν υἱὸν μετὰ ταχύποτμον ἔθνος ἀνέρων : Il. σ, 321 ἐρευνῶν μετὰ ἵχνια, *on or after the track* : μετ' ὄγγον, *in a row*.

## Μετά—Παρά.

b. With verbs not expressing motion : *a. among* ; Il. σ, 188 βουλῇ μετὰ πάντας ἄριστος : *β. after* ; Il. β, 153 πᾶσι μετὰ πληθύν : Il. ψ, 277 δν μέτα, *after whom* : Ib. 354 μετὰ τόν : Hdt. IV. 49 ἔσχατοι μετὰ Κύνητας οἰκέουσι.

## 2. Temporal :

Succession in time, analogous to the succession in space ; as, μετὰ ταῦτα, *after this*. The subst. in the acc. is often joined with the part. ; as, Il. ρ, 605 μετὰ Λήϊτον ὀρμηθέντα : Hdt. I. 34 μετὰ Σόλωνα οἰχόμενον, *after the departure of Solon* ; Ibid. 150 μεθ' ἡμέρην, and also Attic, *interdiu*, *by day* (properly *after day rise*) : Æschin. 72, 32 μεθ' ἡμέραν μίαν, *in* (properly *after*) *a single day*.

Obs. 1. In G. T. μερά with accusative is only applied to *time*.

## 3. Causal :

a. The object ; *after, to fetch, get, &c.* ; Il. τ, 346 οἰχονται μετὰ δείπνον, *they are gone to get their supper* : Od. δ, 701 μετὰ τὴν ἀκοήν, *to get news about* : Ib. χ, 352 μετὰ δαῖτα, *for the sake of a meal* : Od. α, 184 πλεῖν μετὰ χαλκόν, *ad aes petendum* : Il. ν, 252 μετὰ ἐμὲ ἦλυθες : Eur. Alc. 66 Εὐρυσθέως πέμψαντος ἱππειον μετὰ ὄχημα.

b. Accordance with,—according to—a metaphorical following after any thing : Il. ο, 52 τῷ κε Ποσειδάων γε—αἶψα μεταστρέψει νόον μετὰ σὸν καὶ ἐμὸν κῆρ, *after your and my heart's desire*.

c. Thence the same notion is applied to the relation of value and rank, &c. *secundum, after, next to*, especially with superlatives ; as, κάλλιστος μετὰ Πηλείωνα : Il. β, 674. Hdt. IV. 53 ποταμὸς μέγιστος μετὰ Ἴστρον.

d. Occupation, in the phrase μετὰ χειρὸς ἔχειν, *as if it were held between the hands* : Hdt. VII. 16, 2 ταύτην τὴν στρατηγασίην καὶ τὸ κάρτα (*quam maxime*) εἶχομεν μετὰ χειρὸς.

e. In consequence of ; Il. λ, 227 μετὰ κλέος, *in consequence of the news* ; as if following it.

Obs. 2. The compounds of μερά, which denote “*change*,” generally take a genitive of the old, and accusative of the new state, or position ; as, Eur. Med. 257 οὐχὶ συγγενῇ μεθορμίσασθαι τῇσδ' ἔχουσα συμφορᾶς : Orest. 254 ταχὺς δὲ μετέθου λύσαν.

4. Παρά, *by, and* πρὸς, *before*.

§. 637. These prepositions are nearly allied in their signification. The chief difference between them is, that παρά is used rather of external relations of space, πρὸς of internal relations of causation. This difference is perceived most strongly in the gen., where παρά generally expresses an external procession in space, πρὸς rather the procession of some energy or operation.

a. Παρά, *by*.

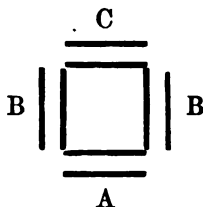
Many of the significations of παρά are apparently contradictory :



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such as *to, from, in consequence of, against*, but all of them are derived from the different relations of position which are signified by this preposition.

Παρά (Epic. παρὰ : Sanskr. *parā* ; Litth. *pas, par-* ; Goth. and German, *fra, fram*). Original meaning—*by the side of*. Hence, as everything may be considered as contained in a square, and thus to have four sides, the relations expressed by the preposition will vary according to the position *by* one or other of these sides in which the object is supposed to stand, and the case with which the preposition is joined.



*Obs.* The letters refer to these lines to denote the position in which the object is supposed to stand.

## I. Genitive.

## 1. Local :

(A) *In front of*—and as the genitive with verbs of motion signifies the point whence the motion begins, it is used in the relations of space, to define more clearly this point which might have been denoted by the gen. alone : (§. 530.) *coming from the side of, motion from, mostly with persons* ; as, ἐλθεῖν παρὰ τινος, like the French *de chez quelqu'un* ; so φάσαντο ἐρύσσασθαι παρὰ μηροῦ : Il. 8, 468 παρ' ἀσπίδος ἐξεφάνθη, *from out of the side of the shield*. So Pind. Pyth. X. 62 παρὰ ποδός, *from the side of the foot, close by* : Hdt. VIII. 140 ἀγγελίῃ ἦκει παρὰ βασιλῆος. In Soph. Ant. 1124 Θῆβαν ναίων παρ' ὕδρων Ἰσμηνοῦ βείθρων, it seems to give ναίων the force of *coming from the Ismenus and inhabiting* : so Demosth. 873, 11 παρὰ Ἰώντος Τιμοκράτους ἐκείνη συνῴκησε, *she coming from (leaving) Timocrates cohabited with him*. So always of an embassy, παρὰ, not πρὸς ; as, πεμφθῆναι παρὰ τινος Hom.—ἀγγελοι, πρέσβεις παρὰ τινος—ἀγγέλλειν παρὰ τινος, τὰ παρὰ τινος &c. : Æschin. 67, 12 παρ' ὑμῶν ἀνέστησαν, *removed from you*.

## 2. Causal :

a. The person or thing whence knowledge or hearing, &c. proceeds ; as, μαρτάνειν παρὰ τινος, ἀκούειν παρὰ τινος : Hdt. II. 104 παρ' Αἰγυπτίων μεμαθήκασιν. So Demosth. 108, 75 τὰ μὲν ἔργα παρ' ὑμῶν αὐτῶν ζητεῖτε, τὰ δὲ βέλτιστα ἐπιστήμῃ λέγειν παρὰ τοῦ παριόντος (*from the speaker*) : Hdt. VII. 182 παρὰ πυρσῶν : Isæus 57 fin. 52 D παρὰ τῶν—θεραπεύοντων τὸν ἔλεγχον ποιέσθαι : Plat. Tim. 52 D παρὰ τῆς ἐμῆς ψήφου λογισθεῖς, *calculated from my vote* : Arist. Ran. 251 τοῦτ' ἐπ' ὑμῶν λαμβάνω, *this word of*

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*yours I take* : Id. Aves 982 *ὄν*—παρὰ τὰ πολλῶν *ἐξεγραψάμην* : Thuc. I. 22 παρ' ἄλλων ἀκριβείᾳ ἐπεξελέθων : so παρ' ἑαυτοῦ, ἑαυτῶν, *sponse sua*.

β. With passive and intransitive verbs (especially in late prose) for *ὑπό*, when the energy is supposed to proceed immediately from (as it were, the side of) any one—by his means. (So above *πεμφθῆναι παρὰ τινος*) : Plat. Symp. 175 C οἶμαι γάρ με παρὰ σοῦ σοφία πληρωθήσεσθαι.

γ. Hence with verbs of giving, receiving, proceeding, &c. : παρ' ἑαυτοῦ, *from his own resources* : Hdt. VIII. 5 παρ' ἑωυτοῦ διδούς : Id. VII. 29 παρ' ἑμεωυτοῦ : Ibid. 106 διὰ τοῦτο δέ οἱ τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος αἰεὶ ἐν Πέρσῃσι : Xen. Cyr. VIII. 2, 25 τῶν παρ' ἐκείνου λαμβάνων : Ibid. VIII. 6, 12 ἀγαθοῖς τοῖς παρ' ἑμοῦ : Æschin. 76, 13 τὰ παρὰ τῆς τύχης, *coming from fortune*.

δ. *From*—of any feeling or sensation which is supposed to proceed from some one to its object ; as, ἡ παρὰ τινος εὖνοια, *good will from some one towards some one* : Plat. Tim. 85 E τῇ παρ' αὐτῆς θερμότητι.

Obs. 1. In some passages παρὰ with gen. seems to mean *near*, but on a closer examination it will be found to retain its sense of coming from, as in the passage given above, Soph. Ant. 1124. The other passages are, Id. Ant. 967 παρὰ δὲ Κυανέων πελαγέων διδύμας ἀλὸς ἀκταὶ Βοσπορίαί ; where παρὰ may be read πάρα, taken for πάρεισι, i.e. for εἰσί : Pind. Pyth. I. 75 ἀρέομαι παρὰ Σαλαμῖνος Ἀθηναίων χάριν μισθόν, *I will draw from Salamis* : Pyth. X. 62 παρὰ ποδός, *from what is at my feet*, that is, *on the spot* : Il. 6, 5 ἔγρετο—παρὰ χρυσοθρόνου Ἥρης, *from the side of* : Eur. Herc. Fur. 1127 παρ' Ἥρας ἀρ' ὀρεῖς θρόνων τάδε, *from the throne of Juno* : Arist. Ach. 68 καὶ δηρ' ἐτρυχόμεσθα παρὰ Καυστρίων πεδίων ὁδοιπλανοῦντες, *wandering from the Castryian plains*, i. e. *into the interior*.

II. Dative.

(A).—Local :

A point in front of, without motion (local dative)—*among, before, at, with, by the side of* ; as, ἔστη παρὰ τῷ βασιλεῖ ; and of course this original sense is variously modified by the context : Thuc. II. 89 παρὰ ταῖς ναυσί, *in front of, or at* : Hdt. IV. 53 καθαρὸς παρὰ θολεροῖσι, *a clear stream among muddy ones* : Id. VII. 150 παρ' ὑμῖν αὐτοῖσι, *by yourselves* : Thuc. V. 23 παρ' Ἀθῆνα, *in the temple of Minerva* : Theocr. VII. 101 παρὰ τριπόδεσσι ἀεῖδεν, *to prophesy at Delphi* : Æschin. 68, 41 μαντεύεσθαι μάντιαν παρὰ τῷ Θεῷ : Plat. Phileb. 29 E τὸ παρ' ἡμῖν σῶμα : Soph. Phil. 139 παρ' ὅτῳ (=τοῦτου παρ' ᾧ), τὸ Διὸς σκῆπτρον ἀνάσσεται, *with whom it rests to wield the sceptre* : Id. Œ. R. 612 τὸν παρ' αὐτῷ βίοντα, *the life which is in him = his own life* : Æschin. 75 ult. τὸ βασιλικὸν χρυσίον παρὰ τούτῳ, *is with him* : Ib. 86, 33 αἱ δὲ παρ' ὑμῖν εὐθύναι : Lys. 96, 46 παρ' ἐμοί, *chez moi, at my house* : Dem. 305, 11 παρ' ἐμοί, *at my door* : Æschin. I. 18 πολιτεῖαι τρεῖς εἶναι παρὰ πᾶσιν ἀνθρώποις ὁμολογοῦνται : Lys. 168, 37 παρὰ τοῖς πρᾶξασιν ἐστὶν τὰ ἀδικήματα, *rest with them* : so G. T. as Rom. ii. 11 οὐ γάρ ἐστι προσωποληψία παρὰ Θεῷ. So μέγας παρὰ βασιλεῖ, *in the king's presence* : δύνασθαι παρὰ τινι, *to have influence with any one*—as it were, *before him* : Plat. Theæt. 170 D κρίνας παρὰ σαυτῷ, *by yourself* : Id. Rep. 529 A παρὰ σαυτῷ.

<sup>a</sup> Herm. Ant. 955. Diss. Pind. Pyth. I. 75.

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*Obs.* 2. The difference between παρά and ἐν is well marked in Soph. Elect. 1329 οὐ παρ' αὐτοῖς ἀλλ' ἐν αὐτοῖσιν κακοῖς.

## 2. Thence Causal :

To express standing before a person as a judge, and submitting to his decision or sentence : Hdt. III. 160 παρὰ Δαρείῳ κριτῇ, *judice Dario* : hence *in the opinion of* : Id. I. 32 παρ' ἐμοί, *meo judicio* : Id. III. 86 τοὺς παρὰ σφίσι αὐτοῖσι δοκίοντας δαλβίους : Eur. Elect. 1015 ὡς παρ' ἡμῖν, *as among us* : Demosth. 18, 3 τοσοῦτ' θαυμαστότερος παρὰ πᾶσι νομίζεται (ὁ Φίλιππος) : Soph. Aj. 924 παρ' ἐχθροῖς, *even in his foe's judgment* : Ibyc Frag. παρὰ θεοῖς ἀμπλακών, *in the eyes of the gods* : so G. T. as Acts xxvi. 8 τί ἀπιστον κρίνεται παρ' ὑμῖν ; Rom. xii. 16 μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

## III. Accusative.

## (A. B. C.)—1. Local :

a. (A) *In front of*, and with verbs of motion, defining more clearly the point whither the motion tends—to the side of—which might have been denoted by the simple acc., (§. 559.) In the simple sense of *to* it is only used with persons, or sometimes things considered as persons ; as a city, &c. : cf. Hdt. I. 48 παρὰ τὰ χρηστήρια : (Except Pind. Ol. II. 70 παρὰ τύρσιν :) Hdt. I. 36 ἀπικέσθαι παρὰ Κροίσον : Ibid. 86 ἤγαγον παρὰ Κύρον : Thuc. I. 95 μετατάξασθαι παρ' Ἀθηναίους, *to go over to the Athenians*.

b. (B) Motion by the side of—parallel to—along ; Il. 4, 653 παρὰ νῆας ἴσαν πάλιν, *they returned back by the ships* ; cf. λ, 814 ; a, 347 : παρὰ τὴν Βαβυλῶνα παριέναι Xen., *παρὰ τὸν ποταμόν, by the side of the river*.

c. (B) An extension in space (without motion) *alongside* of an object—parallel to : Od. μ, 32 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός : Hdt. IX. 15 παρὸ τὸν Ἀσωπὸν : Id. I. 180 παρὰ χεῖλος ἐκάτερον : so metaphorically, Dem. 778 ὑποδύη παρὰ πάντα ταῦτα, *you slip by all these* : Id. 24, 22 ἡ τύχη παρὰ πάντ' ἐστὶ τὰ τῶν ἀνθρώπων πράγματα, *runs throughout all human things* : Eur. Alc. 835 ὀρθὴν παρ' οἶμον : Pind. Nem. IX. 49 παρὰ κρητήρα, *over one's cups* : so παρ' ἄλληλα, *side by side* (Dem.) : G. T. as Matt. IV. 18 περιπατῶν παρὰ τὴν θάλασσαν.

d. Thence generally to express an indefinite vicinity—*by*—in the neighbourhood of, *at*, *with*. So παρὰ πόδα, *at one's feet* : Arist. Aves 390 παρ' αὐτὴν τὴν χύτραν ἄκραν ὁρῶντας, *looking along the edge of the dish* : Id. Ran. 162 παρ' αὐτὴν τὴν ὁδόν, *by the very road side* : Id. Ach. 759 παρ' ἀμέ, *with us* : so G. T. as Matt. xiii. 4 ἔπεσε παρὰ τὴν ὁδόν : Acts x. 6 οἰκία παρὰ θάλασσαν.

## 2. (B) Temporal :

a. Extension in time (Post-Homeric)—*during* ; as, παρ' ἡμέραν, *παρὰ τὸν πόλεμον*,—παρὰ τὴν πόσιν, *inter potandum*—παρὰ πᾶσαν χορηγίαν.

b. So of critical moments *during* which any thing happened ; as, παρ' αὐτὸν τὸν κίνδυνον : Demosth. 49, 10 παρὰ τὸν καιρὸν—βουλευέσεται, *in ipso tempore* : Id. 470, 12 παρὰ καιροῦς : cf. 471 : Id. 229, 20 τιμωρίαις παρ' αὐτὰ τὰ ἀδικήματα χρήσθαι, *at the very moment of the offences being committed*, i. e. before the offence is forgotten : Pind. Ol. II. 65 κεινὰ παρὰ δαίταν, *in poverty*.

## 3. Causal :

a. (B) *Existence (metaphorically) by the side of, in the possession of any one,*

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*penes aliquem; with:* Hdt. VIII. 140 πυνθάνεσθε τὴν νῦν παρ' ἐμὲ εἶουσιν δύναμιν: so Demosth. 822, 20 ἀργύριον παρὰ τοὺς κλινοποιοὺς, *with, in the hands of:* Arist. Ach. 759 παρ' ἐμὲ πολυτίματος, *with me:* Xen. An. I. 9 fin. οἱ παρ' αὐτὸν φίλοι: Dem. 192, 12 παρ' αὐτόν με σύμβουλον ποιοῖτο, *with himself—by his side:* Xen. Anab. I. 9, 31 πάντες παρ' αὐτὸν φίλοι.

*b. Accordance with—agreeing with—parallel to—according to;* often with verbs of *trying, examining, estimating, &c.:* Plat. Rep. 550 A ὁρῶν τὰ ἐπιτηδεύματα αὐτῶν ἐγγύθεν παρὰ τὰ τῶν ἄλλων: Demosth. 824, 5 παρὰ τὸν λόγον, ὃν ἀποφέρουσιν,—ἐπιδείξω: Id. 1402, 17 παρὰ τοὺς χρωμένους διαλλαττόντων, *according to those they live with.*

*c. Besides;* springing up as the leaves from the stalk, ὥς παράφύεις τι: Eur. H. F. 680 τὰν Ἑρακλείους καλλίνικον αἰίσω παρὰ τε (besides) Βρόμιον οἰνοδόταν. So παρὰ ταῦτα, *præter hæc.* Arist. Nub. 698 οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

*d. Hence through, by means of, according to, by.* (So Hooker V. 1 “So that it be not *long* (along) of them;”) as the Latin *propter*, only used of the antecedent, not of the final cause, except perhaps by Pindar: Thuc. I. 141 παρὰ τὴν ἑαυτοῦ ἀμέλειαν, *by his own carelessness:* Demosth. 43, 15 οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ βώμην τοσοῦτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν: Dem. 743, 21 παρ' ὀλίγους ψήφους, *by a small majority:* Isæus 41, 36 παρὰ πέντε ψήφους μέτεσχε τῆς πόλεως, *by a majority of five:* Ibid. 110, 2 οὐ παρ' ἐν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφίκεται<sup>a</sup>: Thuc. VIII. 33 παρὰ τοσοῦτον ἐγένετ' αὐτῷ μὴ περιπεσεῖν τοῖς Ἀθηναίοις. So παρὰ τοῦτο, *quapropter:* G. T. once, 1 Cor. xii. 15 παρὰ τοῦτο.

*e. In comparisons, (B) contrasts, one thing being placed by the side of another:* Hdt. VII. 20 ὥστε μήτε τὸν Δαρείου (στολὸν) τὸν ἐπὶ Σκύθας παρὰ τοῦτον μὴδὲν φαίνεσθαι: Plat. Legg. 721 D τοῦτον παρ' ἐκείνον τὸν νόμον ἀκούετε: Id. Cratyl. 385 E κείμενα ὀνόματα Ἑλληνσι παρὰ τοὺς ἄλλους Ἑλληνας, *in distinction to, καὶ Ἑλλησι παρὰ βαρβάρους.* Often with the collateral notion of superiority, *præ, præter:* Xen. M. S. I. 4, 14 παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοί, οἱ ἄνθρωποι βιοτεύουσι, *in comparison with, beyond other creatures:* so G. T. as Rom. xiv. 5 κρίνειν ἡμέραν παρ' ἡμέραν: Rom. i. 25 παρὰ τὸν κτίσαντα: Luke xiii. 2 ἀμαρτωλοὶ παρὰ πάντας.

*f. So in modal expressions such as, παρ' ὀλίγον ποιεῖσθαι, to esteem little—as if one thing were by the side of the other and compared with it—παρ' ὀλίγον, μικρόν, βραχύ, by little—παρὰ πολὺ (παρὰ πολὺ adv.), by much, by far—(so Thuc. III. 89 τοῦ “παρὰ πολὺ,” see §. 457.)—παρ' οὐδὲν τίθεσθαι, as nothing:* Hdt. I. 120 παρὰ σμικρὰ κεχώρηκε, *have turned out of no moment.*

*g. After comparatives or comparative expressions, as ἄλλος, ἕτερος, διάφορος:* Thuc. I. 23 ἡλίον ἐκλείψεις πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύόμενα: Plat. Phæd. 93 A οὐδὲ μὴν ποιεῖν τι οὐδὲ τι πάσχειν ἄλλο παρ' ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη. So Eur. Alc. 926 παρ' εὐτυχῇ πότμον, *in contrast with:* so G. T. as 1 Cor. iii. 11 ἄλλον παρὰ τὸν κείμενον.

*h. Hence proportion—according to, in:* Demosth. 467, 6 παρὰ τὰς τριάκοντα μυριάδας διδῶσιν ὑμῖν μυρίους μεδίμνους, *for, or on, every 300,000 bushels gives you 10,000:* Demosth. 606, 28 παρὰ τὰς εἰσφοράς, *(in the revenues;)* παρ' ἴσως τάλαντα τριάκοντα, *(in (say) three hundred talents;)* ἔλλειμμα τέτταρα καὶ δέκα ἐστὶ τάλαντα: Xen. Cæc. XX. 16 εἰς παρὰ τοὺς δέκα διαφέρει τῷ

<sup>a</sup> Breimi ad loc.

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ἐν ὧρα ἐργάζεσθαι, *one in the ten* : Thuc. VIII. 29 παρὰ πέντε ναῦς, *for every five ships*.

i. Hence of interchange : ἡμέρα παρ' ἡμέραν, *day by day, alternis diebus*—also alone, παρ' ἡμέραν, παρ' ἡμῶν.—πληγὴν παρὰ πληγὴν *blow upon blow*, Arist. Ran. 643 : Plat. Rep. 384 Α λόγον παρὰ λόγον.

k. Proximity to in a moral sense—*near* : Thuc. III. 49 παρὰ τοσοῦτο ἡ Μυτιλήνη ἦλθε κινδύνου, *came within, or near such peril* : cf. VII. 2.

l. Up to—within—except ; frequently, to express a short distance from : so with infinitives : Hdt. IX. 33 παρὰ ἐν πάλαισμα ἔδραμε νικᾶν Ὀλυπιάδα, *up to one, within one*, as if the ἐν πάλαισμα was all that separated him from victory : so Thuc. IV. 106 παρὰ νύκτα, *within one night* : Isocr. 388 παρὰ μικρὸν ἦλθομεν ἀποθανεῖν : so G. T. as 2 Cor. xi. 24 τεσσαράκοντα παρὰ μίαν.

m. Contrary to ; παρὰ μοῖραν, *beyond, transgressing fate* ; παρὰ δόξαν, *præter opinionem* ; παρ' ἐλπίδα, παρὰ φύσιν, παρὰ τὸ δίκαιον, παρὰ τοὺς ὅρκους, παρὰ δύναμιν, παρ' ἀξίαν. (Contrary to κατὰ, as κατὰ μοῖραν.) So G. T. as Rom. i. 26 παρὰ φύσιν.

Obs. 3. There is no passage where παρὰ must necessarily express the local position, *beyond, across, on the other side* (D) ; and the notion of *against*, in its secondary sense, is generally considered to arise from the notion of *deviation from* ; but it seems to me that in most of these phrases there is rather the notion of *transgression*, and this would come very naturally from the local notion of *passing over* which might have been expressed by παρά, though it is not actually so used<sup>a</sup>.

## δ. Πρός, before.

§. 638. Πρός (or ποτὶ and originally πορτί, both forms also Epic ; Sanskr. *prati*) is derived from πρό, and has the same original meaning—*before* ; but it is joined with all three cases, and with the genitive expresses a far greater variety of causal relations than πρό. While παρὰ expresses the relation of position on all four sides, πρὸς expresses only one, namely, *in front of*.

## I. Genitive.

## 1. Local :

a. Before—in front of—this side of—coming from ; the genitive expresses the point whence the motion is supposed to begin, and is further defined by the preposition ; used especially of the position of any spot *towards* : Hdt. III. 101 οἰκέουσι πρὸς νότου ἀνέμου : Ibid. 102 πρὸς βορέου ἀνέμου : Ibid. 107 πρὸς μεσημβρίας Ἀραβίῃ—ἐστὶ, (as also in Latin, *ab oriente* for *versus orientem*) : Xen. An. IV. 3, 19 οὐραγούς καταστήσασθαι πρὸς τοῦ ποταμοῦ.

b. The vicinity, or approach of one thing to another, the preposition being used to define the particular relation which the local genitive sometimes expresses alone (§. 522.)—*near thereto, and in front of* : Il. χ, 198

<sup>a</sup> Bernhardt, Syntax, 259 p., “παρὰ δόξαν, worin die negative Richtung darüber hinaus erscheint.”

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αὐτὸς δὲ ποτὶ πόλιος πέτερ' αἰέ, *he hovered before the city*: Hdt. II. 154 εἰσι οὔτοι οἱ χώροι πρὸς θαλάσσης: so πρὸς ποδῶν Arist. Vesp. 438: πρὸς κεφαλῆς Ibid. 1221: Thuc. I. 62 πρὸς Ὀλύμβου ἐστρατοπεδεύοντο. The dative could also be used, but would denote merely the actual vicinity, while the genitive represents the spot as that whence the local notion in some way arises.

*Obs.* The same position may be expressed by the acc., a motion *towards* being supposed; (as in Latin also, *versus* or *ad montem*)—with the genitive it is *from there* (*towards here*)—with accusative (*from here*) *towards there*: ἔθνος οἰκημένον πρὸς ἧῷ τε καὶ ἡλίου ἀνατολὰς Hdt. I. 201: πρὸς βορῇν τε καὶ νότον Id. II. 149. Sometimes we find both constructions together; as, Hdt. II. 121 τὸν μὲν πρὸς βορέῳ ἐστεῶτα, τὸν δὲ πρὸς νότον: Id. VII. 126 οὕτε γὰρ τὸ πρὸς τὴν ἧῷ τοῦ Νέστου—ἴδοι τις ἂν λέοντα, οὕτε πρὸς ἐσπέρης τοῦ Ἀχελφού.

## 2. Causal:

The cause, occasion, author, generally any agent: the action being considered to arise by virtue of the presence of a person, or thing considered as a person.

a. Of descent; as, οἱ πρὸς αἵματος, *blood relations*; πρὸς πατρός, πρὸς μητρός, *from the father's or mother's side*.

b. Something which proceeds from and belongs to any one; Soph. C.E. R. 668 τὰ πρὸς σφῶν, *your affairs*: Id. Ant. 700 τί πρὸς παιδῶν, *that belonging to children*: so Od. ζ. 207 πρὸς Διὸς εἰσι—ξείνοι τε πτωχοί τε, *they belong to, proceed from, are as it were his children, and under his protection*: hence fitness or propriety, in accordance with which certain actions arise from the properties or natures of persons or things; πρὸς γυναικὸς ἐστὶ, *it is the property of a female*, it arises from the nature of a woman; πρὸς δίκης ἐστὶν, *it is right*. (See §. 521. 2.) Plat. Legg. 721 Ε πρὸς τοῦ Λακωνικοῦ τρόπου τὰ βραχύτερα αἰε προτιμᾶν.

c. So regard for, or partisanship with, whence any action arises: Thuc. III. 59 οὐ πρὸς τῆς ἡμετέρας δόξης: Plat. Rep. 440 Ε τίθεσθαι τὰ ὅπλα πρὸς τοῦ λογιστικοῦ, *on the side of*: Dem. 1006 fin. πρὸς ἐμοῦ—τὴν ψῆφον ἔθεσθε. G. T. once, Acts xxvii. 34 πρὸς τῆς ἡμετέρας σωτηρίας ὑπάρχει: so εἶναι πρὸς τινος, *stare ab aliquo, facere pro aliquo*, Hdt.: Eur. Alc. 57 πρὸς τῶν ἐχόντων, Φοίβε, τὸν νόμον τίθης, *a law for the rich*; *proceeding from them or from regard to their interest*.

d. Thus joined with the person, or point whence any thing proceeds.—

α. The author or giver of any thing: Il. α. 239 οἶτε θέμιστας πρὸς Διὸς εἰρύεται, *auctore, datore Jove*. β. The person from whom some word or opinion proceeds, or is viewed as proceeding: Thuc. I. 71 ἄδικον οὕτε πρὸς θεῶν τῶν ὀρκίων, οὕτε πρὸς ἀνθρώπων, *before gods or men*; Xen. Anab. I. 9, 12 ὁμολογείται πρὸς πάντων: Id. II. 3, 11 ἀχαρίστως ἔξεν οὕτε πρὸς ὑμῶν οὕτε πρὸς Ἑλλάδος; cf. Id. V. 7, 7: Hdt. IV. 144 εἶπας τότε τὸ ἔπος ελεῖπετο δῆνατον μνήμην πρὸς Ἑλλησποντίων, *gloriam ab Hellespontiiis omni tempore celebratam*: Id. VII. 5 στρατηλάτῃ ἐπὶ τὰς Ἀθήνας, ὡς λόγος—σε ἔχη πρὸς ἀνθρώπων ἀγαθός, *ut lauderis ab hominibus (apud homines)*: Ibid. 139 γνώμην ἐπίφθορον πρὸς τῶν πλεόνων, *sententiam in invidia or odio habitam a plerisque*. γ. With ἀκούειν, μαρθάνειν *et sim.*, to define more clearly the relation of genitive. δ. With passive and intransitive verbs, even in

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Homer, frequently in Hdt., and often in Attic writers, to define more clearly the relation of the simple genitive (§. 483. *Obs.* 3.) : II. ζ. 456 πρὸς ἄλλης ἰστὸν ὑφαίνοις : Eur. Med. 1615 κατεῖ—πρὸς τέκνων : Soph. Phil. 1343 παθεῖν πρὸς τούτων : Id. Cē. R. 292 θανεῖν πρὸς ὀδοιπόρων : so the phrase αὐτὸς πρὸς αὐτοῦ : Soph. El. 562 πειθῶ κακοῦ πρὸς ἀνδρός : Id. Ant. 910 ἐρήμος πρὸς φίλων : *from, by, at the hands of* ; Hdt. I. 61 ἀτιμάζεσθαι πρὸς Πεισιστράτου : Id. I. 73 ταῦτα πρὸς Κυαξάρῳ παθόντες : Soph. Trach. 150 πρὸς ἀνδρὸς φοβουμένη : Hdt. II. 139 ἵνα κακὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι, *at the hands of* : Id. IV. 98 εἰκὸς ξύγγνωμόν τι γίγνεσθαι πρὸς τοῦ θεοῦ, *in the sight of*.

e. In oaths and adjurations ; as, πρὸς θεῶν, *per deos*, properly *before the gods* ; but the genitive expresses that the oath derives its power from the gods. So πρὸς is used when the genitive is paraphrased : Soph. Cē. C. 250 πρὸς ὃ τι σοι φίλον ἐκ σέθεν ἄντομαι.

f. The cause or reason—defining the relation of the simple genitive : Hdt. II. 30 φυλακαὶ κατέστασαν πρὸς Αἰθίοπων, πρὸς Ἀραβίων, πρὸς Λιβύης, *custodiæ collocatæ erant adversus Æthiopes &c.*, properly *before the Æthiopians &c.* ; but the genitive denotes them as the cause of the guard, as in Latin, *munimenta ab hoste &c.* : Soph. Antig. 51 πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς ὄψεως ἀράξας, *propter facinora* : Id. Cē. R. 493 πρὸς οὗτου, *wherefore* : Ibid. 1236 πρὸς τίνος ποτ' αἰτίας ;

## II. Dative.

## 1. Local :

a. Position in front of, before, close to an object ; as, πρὸς τοῖς κριταῖς : Dem. 602, 4 πρὸς τῷ διαιτητῇ φεύγει : Soph. Cē. R. 130 τὰ πρὸς ποσὶ : Xen. Anab. 7, 2, 14 ἤδη ὄντων πρὸς τῷ τείχει : so G. T. as John xviii. 16 πρὸς τῇ θυρᾷ.

b. *At, on, near* ; Xen. Cyr. V. 3, 1 πρὸς τοῖς ὀρίοις ἐγένοντο : Id. Hdt. IV. 2, 11 οἱ ποταμοὶ πρὸς ταῖς πηγαῖς οὐ μεγάλοι εἰσὶ : Id. Cyr. VII. 1, 7 αἱ ἀσπίδες πρὸς τοῖς ὤμοις οὐσαι : so metaphorically Soph. Cē. R. 1169 πρὸς αὐτῷ εἰμὶ τῷ δαίμνῳ λέγειν : Id. Aj. 95 ἐβασας ἐγχος εὐ πρὸς Ἀργείων στρατῷ : Id. Cē. R. 181 πρὸς πεδῷ κείται : Thuc. III. 72 λίμενα τὸν πρὸς αὐτῇ : Xen. An. I. 8, 10 παρελαύνων οὐ πάνν πρὸς αὐτῷ τῷ στρατεύματι, *not quite close to* : G. T. as Rev. i. 13 περιζωσμένος πρὸς τοῖς μαστοῖς.

c. With verbs of motion, *to* ; Soph. El. 320 πρὸς θυρῶνος ἐξέδοις ἐλθοῦσα φωνεῖς : Id. Ant. 1174 κλίνομαι—πρὸς δμοφαῖσι, *I fall into the arms of* : Xen. Hell. 4, 6, 9 ἦσαν πρὸς τοῖς ἰσχυροῖς : so G. T. as Luke xix. 37 ἐγγίζοντος ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν.

*Obs.* 1. When πρὸς with the dative is joined to verbs of motion, it practically differs but little from the accusative. When the dative is used, the motion is viewed as continuing till near the place, when the accusative, simply motion towards the place is meant : so Xen. Hell. IV. 3, 18 πρὸς τῷ Ἑλικῶνι πεφευγόντας, *escaped into Helicon* : Ibid. IV. 6, 19 διαπίπτουσι πρὸς τὸν Ἑλικῶνα.

*Obs.* 2. πρὸς with dat. in G. T. is only used in its local force.

2. Temporal :—*Towards* ; Arist. Vesp. 1085 πρὸς ἑσπέρα, *towards evening*.

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## 3. Causal:

a. That to which a person applies himself—*occupations, studies, employments*; as, *εἶναι, γίνεσθαι πρὸς λόγους, πράγμασι* &c. (Demosth.): Demosth. 380 *ἦν ὁλος πρὸς τῷ λήμματι*: Arist. Nub. 1010 *πρὸς τούτοις προσεχῆς τὸν νοῦν*: Plat. Legg. 722 B *πρὸς τούτῳ διανοηθῆναι*.

b. *And, thereon, in addition to, besides*; as, *πρὸς τούτῳ—πρὸς τούτοις* Hdt.: Soph. Aj. 579 *θρηνεῖν ἐπαδὰς πρὸς τομῶντι πῆματι*: Dem. 1025, 20 *πρὸς τοῖς αὐτοῦ, in addition to*: Xen. Hell. 1, 7, 1 *πρὸς τούτῳ εἰλοντο Ἀδείμαντον*.

c. Aim, result, viewed as that whereon a person is occupied; Xen. Ath. Rep. 2, 19 *οὐ πρὸς τῷ σφετέρῳ ἀγαθῷ ἀλλ' ἐπὶ κακῷ*.

## III. Accusative.

## 1. Local:

a. A motion in front; *towards* an object, *to*; where the simple accusative might be used (§. 559.), but *πρὸς* defines the notion more clearly. So figuratively Eur. Med. 393 *τόλμης εἰμι πρὸς τὸ κάρτερον*: Dem. 23, 37 *προσιέναι πρὸς τὰ κοινά*: Id. 85, 17 *προσέρχεσθαι πρὸς τὸν δῆμον*.

b. Frequently in a hostile sense, *against*; as, *μάχεσθαι, πολεμεῖν πρὸς τινα*, properly *to go to his front and fight him*: Il. ρ, 98 *πρὸς δαίμονα μάχεσθαι*: Thuc. I. 18 *ἡ μάχη Μήδων πρὸς Ἀθηναίους*: Hdt. VII. 149 *πταίσμα πρὸς τὸν Πέρσῃν*, simply *against*, the notion of motion being dropped: so Xen. Mem. 2, 1, 6 *ἀγυμνάστως ἔχειν πρὸς ψύχῃ καὶ πρὸς θάλῃ*: Dem. 1103, 25 *ὅταν πρὸς ἐκείνους εἰσιῶ, when I go into court against them*: so G. T. as Acts xxiv. 19 *εἰ τι ἔχοιεν πρὸς με*.

c. On this side of, *towards*—to define the position of any thing. See its uses with the gen., §. 638. *Obs.*

d. Position, *over against, on, at*; as if there were a motion towards it; Od. β, 342 *ἐξείης πρὸς τοῖχον ἀρηρότες*: Soph. Phil. 22 *εἴ' ἔχει χώρον πρὸς αὐτὸν τόνδε*: Id. El. 931 *πρὸς τάφον κτερίσματα*: Arist. Plut. 1131 *ὀδύνη πρὸς τὰ σπλάγχνα*: Xen. Hell. I. 3, 10 *πρὸς τούτους ταχθέντας, over against, opposite to these*: G. T. as Mark iv. 1 *ὁ ὄχλος πρὸς τὴν θάλασσαν ἦν*.

## 2. Temporal:

a. An approach to a point of time, *towards*, as Xen. An. 4, 5, 21 *πρὸς ἡμέραν, towards day-break*: Pind. Ol. I. 67 *πρὸς εὐάνθεμον φυάν*: Id. Pyth. v. 23 *πρὸς ὦδω, towards morning*: Eur. Med. 592 *πρὸς γῆρας, as you are growing old*. So also of number; *πρὸς ἑκατὸν, towards an hundred*: so G. T. as Luke xxiv. 29 *πρὸς ἑσπέραν, towards evening*.

b. Sometimes of a point of time, when an action is defined by some thing else; as, Xen. Hell. 5, 1, 9 *πρὸς τὴν Σελήνην μαχουμένους, by moon-light*: G. T. as Luke viii. 13 *πρὸς καιρὸν, for a season*.

## 3. Causal:

The person or thing towards which an action, or energy, or feeling, or thought, is conceived to be directed or to tend.

a. The object, or use, or result—*for, leading to*; Dem. 71, 23 *παντοδαπὰ εὐρημένα ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν*: Thuc. II. 13 *πρὸς τὸν κ. κλον*. Plat. Theæt. 180 A *ὑπερβάλλει πρὸς τὸ μηδὲ σμικρὸν εἶναι τῆς*



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ἡσυχίας : so τὰ πρὸς ὑγίειαν, *things conducive to health* : G. T. as 2 Pet. iii. 16 ἂ στυγεβλοῦσιν—πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν : 1 Cor. x. 11 ἐγράφη πρὸς νοουθεσίαν ὑμῶν.

b. With all verbs of *speaking* and *saying*, or which imply these notions ; the words being directed to the person, “ *to me* ;” λέγειν, ἀγορεύειν πρὸς τινα : Dem. 95, 21 βούλομαι—πρὸς ὑμᾶς—ἐξετάσαι τὰ παρόντα πράγματα. So λογίεσθαι, σκέπτεσθαι, &c., πρὸς ἑαυτόν, *secum cogitare* : G. T. as Heb. xi. 18 πρὸς ὃν ἐλαλήθη.

c. *Behaviour*, or *feelings*, or *relations* towards a person or thing ; see also 1. b. : Il. ζ. 235 ὃς πρὸς Τυδεΐδην . . . τεύχε' ἀμειβεν : Hdt. VII. 149 ποιεῖσθαι πρὸς Ἑλλήνας ξυμμαχίαν : Dem. 1418, 11 φιλοφρονεῖσθαι πρὸς ἀπαντας καὶ ἡδέως ἔχειν : Xen. Cyr. 3, 1, 2 τὴν πρὸς ἑαυτοὺς φιλίαν : Thuc. IV. 59 π, ὃς ἀλλήλους καταλλαγῆναι : Id. III. 44 οὐ δικαζόμεθα πρὸς αὐτοὺς : Dem. 40, 40 ἀψευδεῖν πρὸς τινα : Id. 1185 πρὸς Τιμόθεον πρᾶξαι : Id. 231, 12 πρὸς αὐτοὺς ἐτάραττεν. G. T. as Luke xxiii. 12 ἐν ἔχθρᾳ ὄντες πρὸς ἀλλήλους : Rom. v. 1 εἰρήνην ἔχομεν πρὸς τὸν Θεόν.

d. *Accordance with*, *according to*, *in consequence of*, *after*, ὅν ; Hdt. III. 52 πρὸς τοῦτο τὸ κήρυγμα : Id. I. 38 πρὸς ὧν τὴν ὄψιν ταύτην τὸν γάμον τοῦτον ἔσπευσα, *in consequence of* : so κρίνειν τί πρὸς τι, *according to* : so the phrases πρὸς βίαν, *by force* ; πρὸς ἡδονήν, πρὸς χάριν, πρὸς ἀκρίβειαν : hence πρὸς ταῦτα, *in these circumstances* : Soph. Aj. 40 πρὸς τί ; *wherefore* ? Æsch. Prom. 1002 πρὸς τὰς παρούσας συμφορὰς ὁρθῶς φρονῶν : so Id. Eum. 247 ὥς κύων νέβρον πρὸς αἷμα, *by the drops of blood* : Ibid. 1005 πρὸς φῶς ἱερὸν τῶνδε προπόμενων, *following the light* : Soph. Phil. 148 πρὸς ἐμὴν αἰὲ χεῖρα προχωρῶν, *according to the sign given by my hand* : Æschin. 88, 44 πρὸς ποῖον παρὰ-δειγμα : G. T. as Luke xii. 47 μὴ ποιήσας πρὸς τὸ θέλημα αὐτοῦ : John xiii. 28 πρὸς τί ; *wherefore* ?

e. So, to express particular reference to, *with regard to*, *in* ; (like εἰς) so σκοπεῖν, βλέπειν πρὸς τι Plat. : Thuc. πρὸς ἕκαστον δεῖ ἐχθρόν ἢ φίλον γιγνεσθαι, *with an eye to each* : Demosth. 28, 2 ἀποβλέψω εἰς τὰ πράγματα καὶ—πρὸς τοὺς λόγους : Eur. Med. 247 πρὸς μίαν ψυχὴν βλέπειν : so Arist. Eth. Nic. IV. 3, 29 πρὸς ἄλλον ζῆν, *to live in dependence on another, looking to him* : Demosth. 361 πρὸς τοῦτον πάντ' ἐσκόπουν καὶ πρὸς τοῦτον ἐποι-οῦντο τὴν εἰρήνην : so the phrases οὐδὲν πρὸς Διόνυσον and οὐδὲν τούτων πρὸς ἐμέ (Demosth.) : so διαφέρειν πρὸς ἀρετὴν, καλὸς πρὸς δρόμον, πρὸς πάθην—τέλειος πρὸς ἀρετὴν : G. T. as Heb. i. 7 πρὸς τοὺς ἀγγέλους λέγει : Ib. iv. 13 πρὸς ὃν ἡμῖν ὁ λόγος : Matt. xix. 8 πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν : Id. xxvii. 4. τί πρὸς ἡμᾶς.

f. The person to whom any thing is referred, *before* ; Arist. Ach. 111 πρὸς τουτονί, *coram legato* : Demosth. 529, 16 γραφίσθω πρὸς τοὺς θεσμο-θέτας : Id. 1054 ἔλαχε πρὸς τὸν ἄρχοντα : Id. 45, 42 πρὸς ὅποιον ἄρχοντα, *before what Archon*.

g. Hence (especially in Hdt.) comparison or proportion considered as placing one thing in opposition to another ; in Latin *contra* : mostly with collateral notion of equality or superiority—*præ*, *præter* : Thuc. I. 10 πρὸς τὸ κλέος, *compared with the glory* : Hdt. III. 34 πρὸς τὸν πατέρα τελείσαι : Id. VIII. 44 Ἀθηναῖοι πρὸς πάντας τοὺς ἄλλους παρεχόμενοι νῆας ὀρθώκοντα καὶ ἑκατόν, *against those of all the other members of the league* : Id. III. 94 Ἴνδοι—φόρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους, ἐξήκοντα καὶ τριηκόσια τάλαντα ψήγματος : Eur. Orest. 1115 οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γένος, *in*

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*comparison of.* So with comparatives: Thuc. III. 37 οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους ὥς ἐπὶ τὸ πλείστον ἄμεινον οἰκοῦσι τὰς πόλεις: so G. T., as Rom. viii. 18 οὐκ ἄξια—πρὸς τὴν μέλλουσαν δόξαν.

*h.* So also of interchanges, or parallelism, or contrast, Dem. 507 φιλανθρωπία πρὸς φθόνον ἀντιτάττεται: Plat. Gorg. 465 C δ' ὀψοποικὴ πρὸς ἱατρικὴν: Id. Phæd. 69 A ἡδονὰς πρὸς (against) ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω πρὸς ἐλάττω, ὥσπερ νομίσματα: so ἔπος πρὸς ἔπος, word for word.

*Obs.* In Æsch. Choeph. 154 πρὸς ἔρυμα may either fall under 1. *d.* or under 3. *d.*; in the former way ἔρυμα is the *tombe*, in the latter it is the *libations* viewed as a safeguard.

## 5. Ὑπό, under.

§. 639. Ὑπό (poet. ὑπαί; Sanskr. *upa*; Lat. *sub*; Goth. *uf*). Original meaning—under.

## I. Genitive.

## 1. Local:

*a.* A motion from under any thing—from below—from beneath—out of (as seen more apparently in the compound ὑπέκ with gen.): Od. ι, 140 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, κρήνη ὑπὸ σπείους, from under the grotto; Il. ρ, 235 νεκρὸν ὑπ' Αἴαντος ἐρύειν, from under the hands of Ajax: Il. φ, 56 ἀναστήσονται ὑπὸ ζόφου ἡρόεντος: Arist. Vesp. 206 ὑποδύμενος ὑπὸ τῶν κεραμίδων: Od. δ, 39 ἵππους—ἔλυσαν ὑπὸ ζυγοῦ: Xen. An. VI. 4, 22 λαβὼν βοῦν ὑφ' ἀμάξης, from out of the team: Hes. Theog. 669 ὑπὸ χθονὸς ἦκε φοῶσδε, from under the earth: Eur. Hec. 53 περὰ γὰρ ἡδ' ὑπὸ σκηνῆς πόδα: Id. Andr. 441 ἡ καὶ νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας. Here the preposition is nearly adverbial; it belongs rather to the verb than to the substantive.

*b.* Position without motion—under something; where the dative is more usual: but the dative signifies only the position, while the genitive denotes that some genitival relation is implied in the construction; as, Il. θ, 14 ῥίψω ἐς Τάρταρον—, ἧχι βάθιστον ὑπὸ χθονὸς ἐστὶ βέρεθρον, the deepest abyss of (possessive) the earth below; or, under the earth. So very frequently in Homer: Il. α, 501 δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα (as θιγγάνειν τινός), catching him by the chin; or, under it. So with verbs of casting, hitting; as, Il. π, 606 τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὐατος. The preposition here is almost adverbial.

*Obs.* In G. T. ὑπό with gen. is only used in its causal force.

## 2. Causal:

*a.* The author, or agent, of an action—by, at, or under the hands of, with passive and intransitive verbs used as passive (mostly the latter); as, κτείνεσθαι ὑπὸ τινος—ἀποθανεῖν ὑπὸ τινος: Il. ζ, 73 Τρῶες ὑπ' Ἀχαιῶν ἴλιον εἰσανέβησαν, were obliged by the Greeks to retire to Troy: so φεύγειν, φοβεῖσθαι, ὑπὸ τινος: Il. θ, 149 ὑπ' ἐμείο φοβεύμενος: Il. π, 591 ἦν ῥ' ἀνὴρ ἀφεῖ—δητῶν ὑπὸ θυμοραϊστέων: Dem. 52, 1 στρατηγείσθε ὑπ' ἐκείνου. G. T., as

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Matt. i. 22 τὸ ῥῆθ' ἐν ὑπὸ τοῦ Κυρίου : Luke xiv. 8 ὅταν κληθῇς ὑπὸ τινος : Id. ix. 7 τὰ γινόμενα ὑπ' αὐτοῦ. So Heb. xii. 3 ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν.

## b. The cause—occasion—actuating influence :

a. Hdt. I. 85 ὑπὸ τῆς παρούσης συμφορῆς, *under the influence of*; the calamity being as it were upon him, and he under its pressure : Id. III. 129 ὑπὸ τοῦ παρεόντος κακοῦ : Id. I. 191 ὑπὸ μεγάλους τῆς πόλιος : Id. III. 104 ὑπὸ γὰρ τοῦ καύματος οἱ μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν : Thuc. II. 85 extr. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον : 80 ὑπ' ἀνάγκης : Plat. Legg. 695 B ὑπὸ μέθης μαίνεσθαι : 80 ὑπὸ ῥίγους : Demosth. 1155, 22 ὑπὸ τῶν λειτουργιῶν, (*by the pressure of the public burdens*) τὰ μὲν ἐνέχυρα κείται : Æsch. 13, 3 καταμαρτυρεῖσθαι ὑπὸ τοῦ ἑαυτοῦ βίου. G. T., as Luke viii. 14 ὑπὸ μέρμινων συμπνίγονται.

β. Of a mental cause : Hdt. I. 85 ὑπὸ δέους καὶ κακοῦ φωνὴν ἔρρηξε. So ὑπὸ χαρᾶς, φθόνου, ὀργῆς, ἀπειρίας, σωφροσύνης, ἀφροσύνης, &c. : Demosth. 107, 71 οὐδὲ προήχθη οὐθ' ὑπὸ κέρδους, οὐθ' ὑπὸ φιλοτιμίας.

c. A mere intermediate cause—means or instrument—as it were a cause under the guidance, accompaniment, cooperation of which any thing happens ; in some of which cases we use the word *under* ; Hom. II. 8, 276 ὑπὸ Ζεφύροιο ἰωῆς ἐρχόμενον : Hdt. VII. 22 ὄρουσσαν ὑπὸ μαστίγων. Ibid. 56. Also of persons : αὐσάντων ὑπ' Ἀχαιῶν II. β, 334., *under a shout from the Greeks* : Hdt. IX. 98 ὑπὸ κήρυκος προηγόρευε, *by the mouth of the herald, præconis voce*; especially of the accompaniment of musical instruments ; as, Hdt. I. 17 ἐστρατεύετο ὑπὸ συρίγγων. So ὑπ' αὐλοῦ χορεύειν, ὑπὸ φορμίγγων, ὑπὸ τυμπάνων. So ὑπ' ἀλητῆρος ἀεidein : and Thuc. VI. 32 ὑπὸ κήρυκος ἐποιοῦντο εὐχάς, *præeunte præcone. repeating them after the herald*. So Eur. Hipp. 1292 ὑπ' εὐκλείας θανεῖν, *under the auspices of good fame—famously* : Demosth. 1234, 15 ὑπὸ κήρυκος πωλοῦσι, *by auction*.

## d. Subordination to : Od. τ, 114 ἀρετῶσι δὲ λαοὶ ὑπ' αὐτοῦ.

## II. Dative.

## 1. Local :

a. Position without motion under any thing ; as, ὑπὸ γῇ εἶναι—ὕψ' ἡλίῳ : applied to mountains, “ *at the foot* ;” II. β, 866 ὑπὸ Τρώλῳ : Hdt. VI. 137 κατοικημένους γὰρ τοὺς Πελασγούς ὑπὸ τῇ Ὑμησσῷ : Plat. Phædr. 288 D τί ἔχεις ὑπὸ ἱματίῳ ;

b. With plural nouns—*under and among*, or *between* : Eur. Hipp. 732 ἡλιβάτοις ὑπὸ κευθμῶσι γενοίμαν : Soph. Ant. 337 περὶ ὧν ὑπ' οἰδμασιν, *passing between the overhanging billows*.

## 2. Causal :

a. The author, as with gen., especially poetic : δαμῆνα ὑπὸ τινι, πίπτειν ὑπὸ τινι, ὑπὸ χερσὶ : II. ρ, 758 ὑπ' Αἰνείᾳ τε καὶ Ἑκτορι ἴσαν. So Plato : πεπαιδευμένος, τεθραμμένος ὑπὸ τινι, e. g. ὑπὸ τῷ πατρὶ : Æsch. Eum. 376 ὑπ' ἄφρονι λύμᾳ : II. ε, 313 ὑπ' Ἀγχίση τέκε.

b. The intermediate cause, the occasion of, &c., as gen., but rather poetic ; as, ὑπὸ βαρβίτῳ χορεύειν, ὑπ' αὐλῷ &c. : II. ζ, 171 ὑπ' ἀμύμονι

## Ὑπό.

πομπή: Pind. Ol. V. 5 ὑπὸ βουθυσίαις, *at, or on occasion of the sacrifices*: Eur. Heracl. 782 ἑπὶ ποδῶν κρότοιςιν.

c. Subordination; as, ποιεῖν τι ὑπὸ τινι, *to subdue under some one*: Hdt. VI. 121 βουλομένους ὑπὸ βαρβάροις τε εἶναι Ἀθηναίους καὶ ὑπὸ ἱππῆϊ: Id. VII. 157 τὴν Ἑλλάδα ὑπ' ἐωυτῷ ποιήσασθαι. So Attics: εἶναι ὑπὸ τινι: Plat. Rep. 574 Εἴη ὑπὸ νόμοις: so ὑφ' ἐαυτῷ ποιεῖσθαι: ὑπὸ πατρὶ τεθράφθαι.

Obs. Ὑπό with dat. does not occur in G. T.

## III. Accusative.

## 1. Local:

a. Motion or direction under; as, λέναι ὑπὸ γαίαν: Od. δ, 425 ὑπὸ πόντον ἐδύσατο. G. T., as Matt. viii. 8 ὑπὸ τὴν στέγην εἰσέλθης: Luke xiii. 34 ἐπισυνάξει τὴν νοσσιὰν ὑπὸ τὰς πτέρυγας. So metaphorically ὑπὸ τὸν πεδὸν στρατόν, *accompanying* the land forces—the fleet being viewed as sailing along *under* the shore route of the land forces.

b. Motion towards any lofty place, as we seem to go under it; as, ὑπ' Ἰλιον ἦλθον: Hdt. VI. 44 ὑπὸ τὴν ἡπειρον ἐκομίζοντο, *passed under the shore*. So metaphorically: Hdt. IX. 93 ὑπαγαγόντες μιν ὑπὸ δικαστήριον, the judgment-seat being raised. So. Id. VI. 136 ὑπάγειν τινα ὑπὸ τὸν δῆμον: Ibid. 82 ὑπὸ τοὺς ἐφόρους: Demosth. 56, 31 ἀγειν ὑπὸ τὴν ψῆφον.

c. Position under an object: Il. τ, 260 Ἑρινύες ὑπὸ γαίαν ἀνθρώπους τίνονται: Od. β, 182 θρνιθες φοιτῶσιν ὑπ' αὐγὰς ἡελίου: Eur. Hec. 149 τοὺς ὑπὸ γαίαν: Hdt. II. 127 ὑπεσσι οἰκήματα ὑπὸ γῆν: Id. VII. 114 τῷ ὑπὸ γῆν λεγομένῳ εἶναι θεῶ ἀντιχαρίζεσθαι: Id. V. 11 τὰ ὑπὸ τὴν ἄρκτον δοίκετα δοκίει εἶναι: Ibid. 9 ζευγνυμένους ὑπ' ἄρματα. G. T., as Acts ii. 5 οἱ ὑπὸ τὸν οὐρανόν.

## 2. Temporal:

a. An approximation to a point of time, as in Latin *sub*; as, ὑπὸ νύκτα, *sub noctem, towards*: Hdt. I. 51 μετεκινήθησαν δὲ καὶ οὗτοι ὑπ' τὸν νηὸν κατακαίοντα, *at the time when the temple was burnt*: Id. VI. 2 ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα. G. T., as Acts v. 21 ὑπὸ τὸν ὄρθρον.

b. Extension in time—which is conceived as extending under and parallel to the object: Hdt. IX. 58 ὑπὸ τὴν παροιχομένην νύκτα, *during the preceding night*: Il. π, 202 πάνθ' ὑπὸ μνηϊμόν, *all the time he was angry*.

## 3. Causal:

a. Subordination; as, ὑπὸ χεῖρα ποιεῖν, ὑπὸ χεῖρα λαβεῖν: Plat. Rep. 620 Εἰ ἀγειν ὑπὸ τὴν ἐκείνου χεῖρα: Hdt. VII. 108 καὶ ἦν ὑπὸ βασιλῆα δασμοφόρος: Id. VIII. 92 ὑπὸ τὸν πεδὸν στρατόν, *under the protection of*: Æschin. 56, 29 ὑπὸ τὴν τῶν δικαστηρίων ἔρχεται ψῆφον. G. T., as Rom. vii. 14 πεπραμένος ὑπὸ τὴν ἁμαρτίαν: Matt. viii. 9 ἔχων ὑπ' ἐμαυτὸν στρατιώτας.

b. The mode in which one thing is under another. So of an indefinite measure, in the Attic phrase ὑπὸ τι, *in some measure, aliquatenus*: Plat. Gorg. 493 C ταῦτ' ἐπιεικῶς μὲν ἔστιν ὑπὸ τι ἄτοπα, *this is in some measure wonderful*<sup>a</sup>.

c. In G. T.—The moral position, circumstances, occupation: Matt. viii. 9 ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν: Rom. iii. 9 ὑφ' ἁμαρτίαν εἶναι: Gal. iii. 10 ὑπὸ κατάραν εἶσι.

<sup>a</sup> Stallb. ad loc.

*Remarks on some peculiarities of the Prepositions.**The original Adverbial force of Prepositions.*

§. 640. 1. In Homer, the prepositions are used both in their primary force, as local adverbs, and in their secondary force, as prepositions; that is, as defining the local, and afterwards the causal, relations of the cases. They are also used adverbially in Ionic Greek, as Hdt., far less frequently in Attic. The particle *δέ* is often joined to them, and they are frequently placed first in the sentence for greater emphasis.

2. We find used as local adverbs—

*Ἀντί*: Plat. Gorg. 520 A *ἀντ'* (in return) *εὖ πείσεται*.

*Ἀπό*: Od. ζ, 40 πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόλῃος.

*Ἐκ*: Il. σ, 480 περὶ δ' ἄντυγα βάλλε φαεινὴν—*ἐκ δ' ἀργύρεον τελαμῶνα* (and therefrom=*ἐξ αὐτῆς*).

*Πρό*, before: Il. ν, 800 ὡς Τρῶες πρό μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι. Also Sophocles.

*Ἐν* very frequently: Od. ι, 116—118 νῆσος—*τετάνυσται ὑλήεσσ'*, *ἐν δ' αἶγες ἀπειρέσιαι γεγάσιν ἄγραι*: Ibid. 132 sqq. *ἐν μὲν γὰρ λειμῶνες—ἐν δ' ἄροσις λείη—ἐν δὲ λιμὴν εὖορμος*. Also Ionic: Hdt. III. 39 *ἐν δὲ δὴ καὶ Λεσβίους—εἰλε* (among them, in iis). So also Soph. Cē. R. 27.

*Σύν* (σὺν δέ), at the same time: Il. ψ, 879 αὐτὰρ ἡ ὄρνις—*αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίσσθεν*. Also Traged., especially Soph.; as, Ant. 85 *κρυφὴ δὲ κεῦθε σὺν δ' αὐτῶς ἐγώ*.

*Ἀνά*, upon; generally *sursum*—only Homeric: Il. σ, 562 *μέλανες δ' ἀνὰ βότρυες ἦσαν*. With accent thrown back, as interjection: *ἀνα, up then!* Homer and also Traged.; as, Soph. Aj. 192. Eur. Troad. 98.

*Εἰς*: Il. θ, 115 τῷ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην.

*Διά*, through; Homer, especially *διὰ πρό*, see below, 3.

*Κατά*, down; *desuper* and *infra*, often in Homer: Il. ψ, 799. Od. ξ, 349. Hesiod. Sc. 173. *prout*, Hdt. III. 86 οἱ ἐξ κατὰ συνεθήκαντο, παρήσαν ἐπὶ τῶν ἱππῶν (where however we may read *κατ' ἃ*); *κατάπερ*, so as, Hdt. VII. 16, 1.

*Ἀμφί*: Homeric, also Pind., Eur.

*Περί*, round: Od. ι, 184 περὶ δ' αὐλὴ ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισιν, above: Od. α, 66 *ὅς περὶ μὲν νόον ἐστὶ βροτῶν*. So very often in Homer. Also in Homer, *very much*: *περὶ κῆρι φιλεῖν τινα*: Od. θ, 44 τῷ γάρ ῥα θεὸς περὶ δῶκεν δοιδῆν: cf. Od. ξ, 433.

*Ἐπὶ*, thereon—*thereto*—*besides*: Il. σ, 529 κτεῖνον δ' ἐπὶ μηλοβοτῆρας. Also in Hdt. not unfrequently *ἐπὶ δέ, thereupon, tum*: VII. 219 ἐπὶ δὲ καὶ αὐτόμολοι ἦσαν: cf. 55. Also Soph. Cē. R. 183.

*Μετά*: Homer—*a*. Often *together*—*thereto*—*besides*.—*b*. Behind,—*μετὰ δέ, postea*. In Hdt., as III. 11, 39. VI. 125 *πρῶτα μὲν—μετὰ δέ*: VII. 12 *μετὰ δὲ*.

Παρά, *thereby*; often Homer. So especially παρά δέ. Also Eur. Iph. A. 201.

Πρός, *thereto—besides*. So πρὸς γε, πρὸς δέ. So very frequently Homer, and also Attic writers: Hdt. III. 74 πρὸς δ' ἔτι: Id. VI. 125 καὶ πρὸς, *insuper*.—πρὸς alone Id. III. 6.—καὶ πρὸς γε: Eur. Med. 704 δλωλα καὶ πρὸς γ' ἐξελαύνομαι χθονός: Plat. Rep. 328 A<sup>a</sup>. Ibid. 466 E καὶ πρὸς γε ἄξουσι: Demosth. 835, 68 δίκαιοι δ' ἔστ' ἐλεεῖν—ἡμᾶς—στερομένους, καὶ πρὸς ὑπὸ τοῦτων ὑβριζόμενους: Ibid. 491, 112 πρὸς δὲ καὶ οὐ δίκαιον. Often at the end of the sentence: Ibid. 47 extr. τάλαντα ἐνεήκοντα καὶ μικρόν τι πρὸς<sup>b</sup>: Eur. Or. 622 Μενελαε, σοὶ δὲ τάδε λέγω, δράσω τε πρὸς: Id. Phœn. 610 καὶ κατακτενῶ γε πρὸς.

Obs. 1. Eur. Med. 628 ἔρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες, falls under Tmesis.—(See §. 643. d.

Ὑπὸ, *under*; often in Homer: ὑπὸ δέ Od. δ, 636. Also Æschylus; Ag. 1164 πέπληγμαι δ' ὑπ' αἰ δῆγματι φοινίφ.

Obs. 2. In G. T. only 2 Cor. xi. 23 ὑπὲρ ἐγώ.

3. In poetry we often find two prepositions joined together; whereof the first is almost always adverbial, the second is sometimes followed by its case. This is not a mere pleonasm, but gives a poetic fulness to the expression.—

Διὰ πρὸ; Il. ε, 66 ἡ δὲ διὰ πρὸ ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλυθ' ἀκωκή (where even ἀντικρὺ is added: Il. ρ, 393 τάνυται δὲ τε πᾶσα (βοεῖη) διὰ πρὸ.

Ἀμφὶ περὶ very frequently: Od. λ, 608 ἀμφὶ περὶ στήθεσσιν: Il. φ, 16 ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἱαχον: Il. β, 305 ἀμφὶ περὶ κρήνην.—So also Hymn. in Cer. 277 περὶ τ' ἀμφὶ τε. (Hence the Doric adverb περιампетίξ.)

Παρέκ<sup>c</sup>: Od. ι, 116 παρὲκ λιμένος, *from—by way of*; in Homer the παρὰ is followed by the acc., as Il. ι, 7 πολλὸν δὲ παρεξ ἄλα φύκος ἔχευαν. Often in Hdt. in sense of *besides*: III. 91 παρέξ τοῦ ἀργυρίου: cf. Id. I. 14, 93 and elsewhere.

Ὑπ' ἐκ Homer: and Hdt. III. 116 λέγεται δὲ ὑπ' ἐκ τῶν γρυπῶν ἀρπάζειν Ἀριμασπούς.

Ἀπὸπρο φέρων: Il. π, 669 and 679.

Περὶ πρὸ: Il. λ, 180 περὶ πρὸ γὰρ ἔγχεϊ θύεν, *round and forwards*. Cf. π, 699. So Thuc. VIII. ἀπὸ βοῆς ἐνεκα.

Obs. A similar idiom to this occurs, when to a verb compounded with a preposition, this same preposition is prefixed as an adverb (see §. 643. Obs. 1.): Il. ψ, 709 ἂν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο: Od. ε, 260 ἐν δ' ὑπέρas τε κᾶλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ.

4. The prepositions ἐκ, διὰ, are sometimes joined to substantives to which the suffix φι has been added (see §. 83.), though this is properly a dative form, as Od. β, 2 ἔξ εὐνήφι: Il. κ, 183 δι' ὄρεσφι.

### Prepositions in Composition.

§. 641. 1. Prepositions were not only used to define the relations of the cases, but were also compounded with simple verbs, not merely as local adverbs, but in one or more of their secondary

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Bremi ad loc.

<sup>c</sup> Spitzner Excurs. XVIII. ad Il.

powers, as expressions of cause, &c. : and being thus united to the verb, they so added to or modified its sense, that a great variety of new verbs were formed, more or less differing from the simple verb, as the one or the other element of the compound prevailed therein.

2. The force and the construction of these compounds varies as the one or the other of the component notions, the preposition or the verb, has the predominant force in the new verb : they may be classed as follows :

a. Where the compound has essentially the same sense as the simple verb, more or less modified by the preposition, as *αἰρεῖσθαι* and *προαιρεῖσθαι*,—*έχειν*, and *μετέχειν* with accusative.

β. Where, (instead of the usual construction of the verb, the preposition, and its case,) the preposition is joined to the verb without affecting the meaning, but only perfecting the construction thereof, as *εἰσιέναι δόμον*=*ιέναι εἰς δόμον*.

γ. Where a new notion results from the combined force of the preposition and the verb, so that, the preposition supplying the main notion of the compound, the construction of the simple verb is suspended ; as, *μετέχω*, *I have with some one*=*I share* ; *κατηγορέω*, *I accuse* ; *καταφρονῶ*, *I despise* ; *ἀπαλλάσσομαι*, *I depart* ; *ἀντιβαίνω*, *I oppose*.

§. 642. Some compound verbs are used in more than one of these ways, and the sense of the compound is to be determined by the case which follows ; for which rules may be laid down.

a. If the case be that of the simple verb, the compound has either the same essential sense as the simple verb, modified more or less by the preposition, as *προορᾶν τὸν πόλεμον*, *to foresee the war* ; *μετέχειν τοῦτο*, *to have this afterwards* ; or a new sense, which by the common rules of construction, requires or admits of the same case as the simple verb, as *δοῦναι* *to give*, and *ἀποδόσθαι*, *to sell* : and this must be decided by the context, or by a lexicon : so *ἐπέχειν τοῦτο*, *to hold this back*.

Obs. 1. The preposition is never quite otiose, but always adds *something* to the verb.

b. If the case be that of the preposition, the compound verb must either be resolved into the simple verb, and the preposition followed by its case, as *εἰσῆλθον δόμον*=*ἦλθον εἰς δόμον* : or it has a new sense, in which the notion of the preposition, as determined by its case, predominates and is carried on to its case, as *κατηγορεῖν σοῦ*, *to accuse you* ; *προορᾶν τοῦ πολέμου*, *to take thought about the war* ; *ἐπέχειν τούτου*, *to hold back from this* ; *ἐπέχειν τούτῳ*, *to give one's attention to this*.

c. If the case be neither that of the preposition, nor of the simple verb, then it depends on a new notion arising from their combination ; as, *προ-*

ορᾶν τῷ πολέμῳ, *to provide for the war*<sup>a</sup>: μετέχω τοῦδε, *I have this in common with others*=*I have a share of it*<sup>b</sup>.

Obs. 2. Where the preposition is used with more than one case, the sense of the compound varies more or less with one or other of these cases, as the sense of the preposition with the several cases, as παραστатеῖν τινί, *to stand by a person*; παραστатеῖν τινά, *to go and stand near a person*.

Obs. 3. When two cases follow a compound verb, as κατηγορεῖν ταῦτα σου, one of them properly depends on the verb (ταῦτα), the other on the preposition (σου); or if the compound be looked upon as expressing a simple notion (*accuse*), and not a compound one (*speak against*), the two cases depend on the common principles for the construction of simple verbs. (See §. 501.)

Obs. 4. Sometimes two datives follow a compound verb, one of which depends on the verb, the other on the preposition: Æsch. Ag. 1323 ἡλίε δ' ἐπεύχομαι, πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαύροις ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ: = ἡλίε εὐχομαι (§. 589. 1.) ἐπὶ τοῖς ἐμοῖς ἐχθροῖς τίνειν, &c.<sup>c</sup>: Id. Choeph. 828 ἐπαύσας πατρός ἔργῳ θροοῦσα πρὸς σε, τέκνον, πατρός αὐδᾶν = αὐτῇ θροοῦσα—αὐσας πατρός αὐδᾶν, ἐπὶ πατρός ἔργῳ.

Obs. 5. Prepositions also compounded with adjectives are followed by their proper case: Æsch. Ag. 17 ὕπνου ἀντίμολπον ἄκος: Eur. Hec. 152 τύμβου προπετῇ: Id. Alc. 314 συζύγου τῷ σὺ πατρί.

### Tmesis in Compound Verbs.

§. 643. 1. As prepositions are properly merely local adverbs, the older dialects, which commonly used them as such, would naturally place the preposition apart from the verb, in many cases where the Attics always used the compound: and even where Homer uses the compound in the same sense as the simple verb, we are not to suppose an actual Tmesis wherever we find the verb and the preposition used instead of the compound; for Homer would use both the old forms of speech and those which, in his time recently introduced, were in later periods of the language universally adopted. We must distinguish from the real Tmesis the following cases.

a. Where the preposition seems to be separated from the verb, but really is used alone in its original force of a local adverb: Il. γ, 34 ὑπὸ τε τρόμος ἔλλαβε γνῖα: Il. γ, 135 παρὰ δ' ἔγχεα μακρὰ πέπηγεν: Il. δ, 63 ἐπὶ δ' ἔψονται θεοὶ ἄλλοι: Il. δ, 161 ἔκ τε καὶ ὧσέ τελεῖ: Il. ν, 368 τῷ δ' ὁ γέρον Πρίαμος ὑπὸ ῥ' ἔσχετο καὶ κατένευσεν δωσέμεναι, properly *he held himself under* (= *bound*): Od. δ, 6 ὑπέσχετό καὶ κατένευσεν δωσέμεναι: Od. δ, 525 ὑπὸ δ' ἔσχετο μισθόν (pregnant construction), *he held himself under*, i. e. *promised*: Il. θ, 108 οὓς (ἵππους) ποτ' ἀπ' Αἰνείαν ἐλόμην (ἐλίσσθαι τινά τι, Il. π, 59): Il. ν, 394 ἔκ δέ οἱ ἥνιοχος πλήγῃ φρένας (πλήττεσθαι φρένας can be used as well

<sup>a</sup> Schol. Aristoph. Plut. 225. "Ὡς περ γὰρ καὶ μεταλαμβάνω τούτου καὶ τοῦτο φάμεν, οὕτω καὶ τὸ μετέχω διπλῶς συντάσσεται· καὶ ὅτε μὲν ἐστὶ γενικὴ τὸ μετὰ ἔχει τὴν δύναμιν, ὅτε δὲ αἰτιατικὴ τὸ ἔχω ἢ τὸ λαμβάνω.

<sup>b</sup> This is the probable explanation of the passage in Thuc. II. 16 τῇ οἰκίσει μετείχων, taking ἔχω in its neuter sense,

and μετὰ in its sense of close connection and union (636. iii.), so that μετείχων signifies *they clung to*, which is the exact sense required by the passage: the neuter sense of ἔχω in many of its compounds, such as παρέχω, προσέχω, ἀνέχω &c. needs no illustration.

<sup>c</sup> Klausen Ag. 1244.



as ἐκπλήττεσθαι φρένας) : Od. μ, 312 μετὰ δ' ἄστρα βεβήκει : Il. α, 67 ἀπὸ λοιγὸν ἀμύναι. The adverbial preposition sometimes, though but rarely, follows ; as, Il. μ, 195 ἐνέριζον ἄπ' ἔντεα.

Obs. 1. Here belongs an abbreviated form of expression ; when the same compound should be repeated in each of several succeeding sentences, the verb is used only in the first, and the preposition stands alone in the others : Il. ψ, 799 κατὰ μὲν δολιχόσκιον ἔγχος θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν : Il. σ, 483 ἐν μὲν γαῖαν ἔτευξ' ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν.—Hdt. often ; as, Il. 141 κατὰ μὲν φαγέειν τοὺς φαρετρεῖνας αὐτέων, κατὰ δὲ τὰ τόξα : Id. VIII. 33 κατὰ μὲν ἔκασσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδρην : Id. IX. 5 κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναικα, κατὰ δὲ τὰ τέκνα : (but Id. III. 36 καὶ ἀπὸ μὲν σεωυτὸν ὤλεσας—ἀπὸ δὲ ὤλεσας Κῦρον with the verb repeated.) Here we must refer such instances as Il. γ, 268 ὄρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων, ἂν δ' Ὀδυσσεὺς πολύμητις (as if ἀνίστατο had preceded) : Il. ε, 480 sq. ἐνθ' ἀλοχόν τε φίλῃν ἔλιπον καὶ νήπιον υἱόν, καδ' δὲ κτήματα πολλά (as if κατέλιπον had preceded) : Il. ω, 233 ἔφερε δέκα πάντα τάλαντα, ἐκ δὲ δῦ αἰθωνας τρίποδας. This does not occur in G. T.

b. Where the preposition is separated from its case ; but in Homer the preposition here also retains its adverbial force, and in construction belongs to the verb ; these two together form one notion, and this, and not the preposition, governs the case : this only differs from the real Tmesis as it is supposed to belong to an æra of the language in which the preposition and verb, though joined together in construction, had not yet thoroughly coalesced. a. Genitivus separativus : Il. ι, 292 τοῦ δ' ἀπὸ μὲν γλώσσαν τάμε : Il. ε, 694 ἐκ δ' ἄρα οἱ μηροῦ δόρυ—ᾧσε θύραζε : Od. ζ, 140 ἐκ δέος εἴλετο γυῖων : Od. θ, 149 σκέδασον δ' ἀπὸ κῆδεα θυμοῦ, *away from the mind*.—Genitive—expressing the spot as the antecedent condition of the action (§. 522. 1.), or a reaching towards and after the object (§. 508.) : Od. β, 416 ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν' : Od. ι, 117 ἀνὰ νηὸς ἔβην.—Causal genitive : Od. ζ, 29 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει ἐσθλή : Il. λ, 831 τὰ σε προτὶ φασιν Ἀχιλλῆος δεδιδᾶσθαι, where προτὶ seems to mean “before,” “formerly.”—Comparative genitive : Il. ν, 631 ἦ τί σε φασὶ περὶ φρένας ἔμμεναι ἄλλων, *more than* : Il. φ, 75 ἀντὶ τοι εἴμ' ἰκέταο, *I am in the place of*.—β. Local dative : Il. ι, 382 πλείστα δόμοις ἐν κτήματα κείται, *lie within, in the house* : Il. ο, 266 ἀμφὶ δὲ χαῖται ὤμοις αἴσσονται, *on the shoulders, around* : Od. θ, 343 ἐν δὲ γέλως ὦρ' ἀθανάτοισι, *in the midst, among the gods* : Od. ο, 440 μετὰ γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ, *in the midst, among sorrows*.—Dativus commodi : Il. ε, 566 περὶ γὰρ διέ ποιμένι λαῶν.—Transmissive Dative (§. 587.) : Il. τ, 394 ἐν δὲ χαλινούς γαιφληγὺς ἔβαλον : Od. ξ, 520 ἐπὶ δὲ χλαῖναν βάλεν αὐτῷ : Il. π, 291 ἐν γὰρ Πάτροκλος φόβον ἤκεν Ἀπασιν, *to all he infused fear* : Il. θ, 485 ἐν δ' ἔπεισ' Ὀκεανῶς λαμπρὸν φάος ἡελίοιο : Il. θ, 335 Τρώεσσην Ὀλύμπιος ἐν μένος ὥρσεν.—γ. Accus. of place (§. 559.) : Il. θ, 115 τὼ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην.—Of the patient (§. 566. 1.) : Il. β, 156 Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν.

Obs. 2. This sort of tmesis, as a general rule, exists only when a particle, such as μέν, δέ, τέ, ῥά, γάρ, μὲν ἄρ', δ' ἄρα, intervenes between the subst. and the preposition, as is very often found in the Post-Homeric authors, and even in Attic Greek. In Eur. Hipp. 770 there is no particle, ἀψεται ἀμφὶ βρόχον λεύκα καθαρμόζουσα δείρα, . . but δείρα may belong to καθαρμόζουσα, and ἀμφὶ to ἀψεται.

c. Actual Tmesis however frequently occurs in Homer in such compounds as had already obtained an independent existence; as, Il. δ, 63 ἐπὶ δ' ἔψονται θεοὶ ἄλλοι: Il. α, 68 κατ' ἄρ' ἔζητο: Ibid. 442 πρό μ' ἔπεμψεν: Od. γ, 325 ἐπὶ κνέφας ἦλθεν: Il. β, 100 ἀνὰ δὲ κρείων Ἀγαμέμνων ἔστη: Od. ζ, 77 ἐν δ' ᾧ ψα τίθει ἐν δ' οἶνον ἔχευεν: Il. α, 67 ἀπὸ λοιγὸν ἀμύναι: Il. α, 436 κατὰ δὲ πρυμνήσι' ἔδησαν: Il. α, 98 ἀπὸ πατρὶ φίλῳ δόμεναι: Il. μ, 13 κατὰ μὲν Τρώων θάνον ὅσοι ἀριστοί; with several distinct notions intervening; Il. α, 236 περὶ γὰρ ῥά ἐ χαλκὸς ἔλαυνε.

2. The real Tmesis, (i. e. the real disjunction of the two elements of an acknowledged compound) properly speaking, belongs to the later dialects, especially the Attic, when the preposition coalesced so closely with the verb that the new word took its place in the language as such. It is found pretty frequently in Herodotus, as VII. 164 extr. ἀπὸ πάντα τὰ χρήματα ἄγων: especially where ὦν intervenes, as, I. 194 ἀπ' ὦν ἐκήρυξαν; more rarely in the Attic chorus, and still more rarely in the Dialogue, and mostly where a particle, especially δέ, or exclamation is the dividing word, so that the connection between the two parts or the unity of the compound notion is not utterly destroyed;

α. Where a particle is the intervening word, as Hdt. VII. 15 Ξέρξης—ἀνὰ τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει ἄγγελον: Id. VIII. 89 ἀπὸ μὲν ἔθανε ὁ στρατηγός: so in poetry very frequently δέ: Æsch. Pers. 457 ἀμφὶ δὲ κυκλοῦντο: Soph. Trach. 565 ἐκ δ' ἧσ' Eur. Hec. 1172 ἐκ δὲ πηδῆσας: also, but less frequently μέν; Soph. C. R. 1198 κατὰ μὲν φθίσας: so τέ, as Eur. Hipp. 257 ἀπὸ τ' ὄσασθαι: so τοί, as Hipp. 342 ἔκ τοι πέπληγμαι: so γε, as Æsch. P. V. 696 πρό γε στενάξεις: so πού, as Ibid. 1060 μετὰ που χωρεῖτε: so νύν, as Eur. Supp. 57 μετὰ νυν δός: so ἄρα, as Eur. Iph. Aul. 1353 δι' ἄρ' ὀλόλαμεν: so γάρ, as Id. Elect. 1323 διὰ γὰρ ζεύγνυσιν: so ἄν, as Id. Alc. 901 σὺν ἄν ἔσχευ.

β. Where the enclitic pronouns intervene, μοί, μέ, σοί, σέ, νίν, τί.

γ. Exclamations, as Eur. Hec. 504 πέμψαντος, ὦ γύναι, μέτα (the preposition after the verb is remarkable). So Hipp. 547 οἴκων ζεύξας' ἀπ' εἰρεσίᾳ.

δ. Sometimes also an emphatic or important word or words, as Æsch. Pers. 656 ἐπ' ἀχλὺς πεπτόταται: Soph. C. R. 1689 κατὰ με φόνιος Ἄιδης ἔλοι: Eur. Hec. 829 κατὰ με πέδον γὰρ ἔλοι.

3. In Attic prose, Tmesis, except in one or two instances, is not found: Thuc. III. 13 μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων ἀλλὰ ξυνελευθεροῦν (to increase the antithesis:) Plat. Gorg. 520 Ε ἀντ' εὖ ποιεῖν: and immediately after, εἰ εὖ ποιήσας ταύτην τὴν εὐεργεσίαν ἀντ' εὖ πείσεται; though ἀντί may be merely adverbial, see §. 640. Demosth. 105, 65 οὐκ ἦν ἀσφαλὲς λέγειν ἐν Ὀλυνθῷ τὰ Φιλίππου, μὴ σὺν εὖ πεπονθῶτων τῶν πολλῶν Ὀλυνθίων τῷ Ποτίδαιαν καρπούσθαι.

4. The prepositions πάρα, ἐπι, μέτα, πέρι, ὑπο, ἐνι (the accent being thrown back, *Anastrophe*), are used for the III. singular of the respective compounds of εἰμί, as πάρα for πάρεστι &c. In Hdt. we find πάρα and μέτα so used. In tragedy ἐνι and πάρα—ἐπί is doubtful, Æsch. Eum. 357. Soph. C. C. 1220. So also ἀνα, Hom., for ἀνάσθησι. Sometimes also for the III. plural; as, Il. v, 248 πολέες δ' ἐνι μῦθοι: Hdt. VI. 86 οὐδ' ἐπι χεῖρες: Od. ι, 125 οὐ γὰρ Κυκλώπεσσι νέες πάρα μυλτοπάργοι: Il. ψ, 479 πάρα γὰρ καὶ ἀμείνονες ἄλλοι. So probably Soph. Ant. 966. So also ἐγὼ πάρα for πάρεμι.

5. So G. T. St. James i. 17 ὃ οὐκ ἐνι παραλλαγῇ. Cf. Gal. iii. 28. Col. iii. 11.

*Prepositions joined with Adverbs.*

§. 644. Prepositions are often joined with local adverbs, which however in such composition assume a sort of substantival force, there being an ellipse of the substantival expressions of place. Many of these compounds are also written as one word, so closely are they united ; and then they have a compound adverbial force, sometimes with a case. This species of compound seems to have been more frequently used from the time of Herodotus, than before him. So *ὑποκάτω*, *ὑπεράνω* ; *ἐμπροσθεν* (*inante*, contrary to *exante*), *κατοπισθεν*, *ἐξοπισω*, *εἰσοπισω* or *ἐσοπισω* ; *ἐξόθεν* (*exinde*), *ἐκτόσθεν*, *ἐξ ὁμόθεν*, *ἀπεντεύθεν*, *παραντόθεν* ; *καταντόθι*, *παρ' αὐτόθι* ; *ἐπιπρόσω* ; so also with temporal adverbs, as *εἰς τότε* (pure Attic, often in Plato), *ἐς τῆμος* Od. η, 318 : *εἰς νῦν* Plat. Tim. 20 B : *ἐκ τότε* not till Aristotle : *εἰς ὅτε* Od. β, 99 : *Æschin.* 67, 89 *εἰς ὥστε* : *ἐς οὐ* Hdt. I. 67 : *μέχρι τότε* Id. VI. 34 : *ἐς πρόσθεν* Eur. Hec. 961 : Plat., Isocrates *εἰς τὸ πρόσθεν* : Theocr. XVII. 104 *ἐπὶ μᾶλλον* : *πρόπαλαι* Aristoph. Eq. 1155 (jokingly) ; and thence in later writers : *εἰσοψέ* Thuc. VIII. 23. Demosth. 1303, 13 : *προτέρω* Plat., Demosth. : *ἐς αὐτίκα* Aristoph. Pax 367 : *παραυτίκα* very commonly : *ἐφ' ἅπαξ*, *εἰσάπαξ* (Ionic *ἐσάπαξ*, Hdt. VI. 125), *καθάπαξ*, *ἐπίπροσθεν* and *ἐμπροσθεν*, very commonly, *ἐπίπαγχυ* Hes. Opp. 260. And even with a particle between them : as, *ἐνγεταυδί*, *ἐνμηντευθενί* in comedy. So G. T., as Matt. iv. 17 *ἀπὸ τότε* : xxvi. 29 *ἀπ' ἄρτι* : 2 Pet. ii. 3 *ἐκπαλαι* : 2 Cor. xi. 5 *ὑπερλίαν* : Acts x. 16 *ἐπὶ τρίς*.

*Obs.* Such prepositions compounded with *ἐτι* take their cases : *προσέτι τούτῳ* : *ἐξέτι πατρῶν* Od. θ, 245 : *εἰσέτι που χθιζόν* Apoll. Rhod. IV. 1397. So G. T. Matt. v. 32 *παρεκτός λόγου τῆς πορνείας*.

*Pregnant Construction of Prepositions.*

§. 645. Prepositions with the dative are sometimes joined to verbs of motion, *whither*, and with the accus. to verbs of rest, *where*, especially in the Homeric dialect : this is called the pregnant construction. In the former case, the speaker regards the state of rest following on the completed motion ; in the latter, the motion which precedes, and is implied in, the state of rest ; so that the two parts of the action, which in other languages require two verbs to express them, are in Greek signified by one.

I. The verb of motion is considered rather as implying the notion of rest. A preposition is used with a dative instead of another preposition with an accusative ; or the dative is used with a preposition instead of the accus. : this occurs with the following prepositions :—

a. *Ἐν*<sup>a</sup> (for *εἰς* or *ἐπὶ* or *πρός* with accus.) : Especially in Epic dialect : Il. ε, 370 *ἥ δ' ἐν γούνασι πίπτε Διώνης* δι' Ἀφροδίτην, *fell and lay* : Od. α, 200 *ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι* : Il. λ, 743 *ἦριπε δ' ἐν κόνιῃσιν*. So *βάλλειν ἐν κόνιῃσι* Hom. : Il. ψ, 131 *ἐν τεύχεσσιν ἔδυνον* (but Od. ω, 428 *ἐς τεύχε' ἔδυνον*) : Il. α, 441 *πατρὶ φίλῳ ἐν χειρὶ τίθει* : Tragedians less frequently ; as, *Æsch.* Choeph. 92 *χέουσα τόνδε πέλαγον ἐν τυμβῷ πατρός* : Ibid. 440 *πνέουσ' ἐν ἐχθροῖς κότον* : cf. *Eum.* 756. *Soph.* Aj. 144 *ἐν ποίμναις πίνων* : Ibid. 367 *ἐν βουσί πεσών*.—Prose, *τιθέναι ἐν χειρὶν*, as in Latin, *ponere et collocare in manibus* : Thuc. IV. 14 *ταῖς ἐν τῇ γῇ καταπέφυγίαις* (on account of the past tenses) ; and even Ibid. 42 *ἐν Ἀμπρακίᾳ καὶ ἐν Λευκαδίᾳ ἀπήεσαν*. So Hdt. VII. 114 *ἐν Ἐννέᾳ Ὀδοῖσι ἐπορεύοντο* : Xen. Hell. IV. 5, 5 first *ἐς* δὲ τὸ Ἡραῖον κατέφηνον, and then οἱ δ' ἐν τῷ

<sup>a</sup> Ellendt Lex. Soph. I. 598.

Ἡραίῳ καταπεφηνότες (as a completed action) ἐξήσαν : Plat. Euthyd. 292 Ἐν ταύτῃ τῇ ἀπορίᾳ ἐνεπεπτώκειν. Very frequent in late writers. So also sometimes in Latin ; as, Ovid. Fast. III. 664 *in sacri vertice montis abit* : Cæs. B. G. V. 10 *naves in littore ejectas esse* : Sall. Jug. 5 *in amicitid receptus*.

Obs. 1. Instances such as Od. ι, 164 πολλὸν γὰρ (οἶνον) ἐν ἀμφιφόρευσιν ἕκαστοι ἡφύσαμεν : Il. ο, 229 ἐν χείρεσσι λάβ' αἰγίδα : Eur. Hec. 527 λαβεῖν ἐν χεροῖν : Hdt. III. 23 ἐν πέδησι χρυσέῃσι δεδέσθαι *et simil.*, do not seem to belong here. The dative seems to express the notion of the means or instrument.—(§. 608. Obs. 2.)

Obs. 2. So G. T., as John iii. 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ : Id. 4 ἄγγελος κατέβαινεν ἐν τῇ κολυμβήθρᾳ : and perhaps Id. viii. 37 οὐ χωρεῖ ἐν ὑμῖν.

b. Ἀμφί, περί, with dat. for accus. : Il. λ, 17 κνημίδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν, placed on the shin bones, so that they fitted firmly round them : Ibid. 19 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν : Od. θ, 434 ἀμφὶ πυρὶ στήσαι τρίποδα. The dat. is local.

Obs. 3. In the Homeric phrase, κρέα ἀμφὶ ὀβελοῖς ἔπειραν (e. g. Il. α, 465), where we say, “on the spit ;” the dat. seems to express the means or instrument, with the collateral notion however, of the meat being around the spit (§. 632. ii.)

c. Ἐπί : Il. α, 54 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη (so ἐν φρεσὶ θείναι).

d. Πρὸς : Od. ι, 284 νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων, πρὸς πέτρῃσι βαλὼν : Ibid. 289 σὺν δὲ δύω μάρψας, ὥστε σκύλακας, ποτὶ γαίῃ κόπτε. So βάλλειν ποτὶ γαίῃ.

e. Παρά very rare : Xen. Anab. II. 5, 27 ἵεναι παρὰ Τισσαφέρνει, to go to (and stay with) Tissaphernes.

f. Ὑπὸ in the phrases, ὑπὸ τινι γίνεσθαι, to come into a person's power ; ποιεῖν τι ὑπὸ τινι, alicui alicuius subijcere ; ποιεῖσθαι ὑφ' ἑαυτοῦ, sibi subijcere : Demosth. 104, ὅο οὐ γὰρ ὑφ' αὐτῷ τὴν πόλιν ποιήσασθαι βούλεται Φίλιππος : Ibid. 116, 21 τὰ λοιπὰ ὑφ' αὐτῷ ποιήσασθαι : ὑπὸ si notionem habet subjectionis c. dat. constr. non solum verborum, quæ indicant subjectionem esse finitam, sed eorum etiam, quæ fieri eam significant<sup>a</sup>.

Obs. 4. It is often uncertain whether the dative depends on the prepositional force of the preposition or on the proper force of the verb, the preposition being used to define this more accurately. In the following it is clearly the latter ; the dative referring not so much to the motion of the verb, as the action of the agent : χεῖρας ἰάλλειν ἐπὶ σίτῳ—ἦκαι βέλος ἐπὶ τινι—πέμψαι ὄνειρον ἐπὶ τινι—ἐλαύνειν ἵππους ἐπὶ νηυσὶν—τιταίνεσθαι τόξα ἐπὶ τινι—ἀλλεσθαι ἐπὶ τινι—μάχεσθαι ἐπὶ τινι—πέρεσθαι ἐπὶ τινι—ἀνθεσιν.

§. 646. 1. The verb of *rest* is considered as signifying the notion of the previous *motion* implied in it, when the preposition εἰς with the accus. is used instead of ἐν with the dative : the particular sort of motion, whether coming, sitting down, drawing, &c. must be determined by the context : Il. ο, 275 ἐφάνη λῖς εἰς ὁδόν, came and appeared : Od. δ, 51 ἐς θρόνους ἔζοντο : Eur. Iph. T. 620 ἀλλ' εἰς ἀνάγκην κείμεθ' : Id. Or. 1330 ἀνάγκης δ' ἐς ζυγὸν καθέσταμεν : Hdt. III. 11 (τοὺς παῖδας) ἔσφαζον ἐς τὸν κρητῆρα. So Cato R. R. 156, 5 *in aquam macerare* : Ibid. 39, 2 *in fornacem coquere* ;

<sup>a</sup> Bremi ad loc.



a. Adverbs of rest, joined with verbs of motion (*whither*), to signify the place of rest after the motion: Soph. Trach. 40 κείνος δ' ὅπου (for ὅποι, *quo*) βέβηκεν, οὐδείς οἶδε. (So Id. Philoct. 256 μηδαμοῦ διηλθέ που: Arist. Lys. 1239 πανταχοῦ πρσβεύομεν.) Xen. Hell. VII. 1, 25 ὅπου βουλευθείεν ἐξελθεῖν. So Tacit. Ann. I. 22 responde, *ubi cadaver abjeceris*, b. Adverbs of motion (*whither*), joined with verbs of rest, to bring out the notion of the motion implied in the state of rest: Æsch. Suppl. 603 δήμου κρατοῦσα χεῖρ ὅποι (for ὅπου, *ubi*) πληθύνεται: Id. Choeph. 1021 τοῦτ' ἄρ' οἶδ' ὅποι (ὅπη Dind.) τελεί, *quorsum evasurum sit*: Soph. C. C. 23 ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν, *quo progressi simus et ubi stemus*: Ibid. 383 τοὺς δὲ σοὺς ὅποι θεοὶ πόνοὺς κατοικτιοῦσιν οὐκ ἔχω μαθεῖν: Eur. Herc. F. 74 ποῖ πατὴρ ἀπεστί γῆς; Ibid. 1157 ποῖ κακῶν ἐρημίαν εὐρω; *quo me vertam, ut requiem inveniam*? Id. Hipp. 371 ἄσσημα δ' οὐκ ἔτ' ἐστὶν οἱ φθίνει τύχα Κύπριδος: Id. Iph. T. 359 οἱ (οὗ Dind.) μ' ὥστε μόσχον Δαναΐδαι χειροῦμενοι ἔσφαζον: Arist. Av. 9 ὅποι γῆς ἐσμέν; *whither (have we come and) are we?* Id. Lys. 288 οἱ σπουδὴν ἔχω: Demosth. 102, 50 ποῖ ἀναδνόμεθα; *quo nos vertamus, si perniciem vilemus*? Id. 51, 40 ὁ πληγείς ἀεὶ τῆς πληγῆς ἔχεται, κὰν ἐτέρωσσε πατάξῃ τις, ἐκέϊσε εἰσὶν αἱ χεῖρες.

*Attraction of Prepositions with the Article.*

§. 647. Another species of pregnant construction occurs when the article with a preposition expresses a substantival notion, as οἱ ἐκ τῆς ἀγορᾶς; since there is no motion needed here, the preposition *ἐν*, as the proper expression for a state of rest, ought to be used; but instead, either ἀπὸ, ἐκ, or εἰς, is joined with the preposition, by virtue of a notion of motion (*whence* or *whither*) drawn from a verb of motion either in the sentence, or to be supplied from it; this is called the attraction of prepositions. So οἱ ἐκ τῆς ἀγορᾶς (*those who were in the forum*), ἀπέφυγον, *fled from it*; ἐκ is used for *ἐν*, because the notion of motion in the mind of the speaker is communicated from ἀπέφυγον to the whole of the sentence, which therefore requires the preposition signifying motion.

a. Ἀπὸ, ἐκ for ἐν: Hdt. III. 6 τοὺς δὲ ἐκ Μέμφιος ἐς ταῦτα δὴ τὰ ἄνδρα τῆς Συρίας κομίζουσιν: Id. III. 22 ἥσθοντο οἱ ἐκ τῶν πύργων φύλακες: Id. VI. 32 ξυνεπεύχοντο δὲ καὶ ὁ ἄλλος ὁμιλος ὁ ἐκ τῆς γῆς; Soph. El. 135 ἀλλ' οὗτοι τόνγ' ἐξ Ἀἴδα παγκοίνου λίμνας πατέρ' ἀνστάσεις<sup>a</sup>: Plat. Apol. 32 B ὅτε ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνεσθαι<sup>b</sup>: Id. Phæd. 109 E οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες: Hdt. VII. 70 οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις—ἐχρῶντο: Thuc. VII. 70 μὴ λείπεσθαι τὰ ἀπὸ τοῦ καταστρώματος τῆς ἄλλης τέχνης: Demosth. 114, 15 τοὺς ἐκ Σερρίου τείχους—στρατιώτας ἐξέβαλεν: Id. 53, 45 τὰς ἀπὸ τοῦ βήματος ἐλπιδας ἐκπέμψεν.

Obs. 1. This also takes place with local adverbs, ἐκείθεν, ἐνδοθεν &c. being used for ἐκεῖ, ἐνδον, &c.: Arist. Av. 1168 ὅδε φύλαξ τῶν ἐκείθεν ἄγγελος ἐσθθεῖ πρὸς ἡμᾶς δεῦρο: Id. Plut. 227 τοῦτο δὲ τὸ κρεαδίον τῶν ἐνδοθένε τις εἰσενεγκάτω λαβών; Eur. Or. 850 ζοικε—ὅδ' ἄγγελος λέγειν τὰ κείθεν σοῦ κασιγνήτου πέρι: Plat. Apol. 40 C καὶ μετοίκῃσι τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον: Demosth. 13, 15 ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἤξοντα. So Thuc. VI. 71 τοξοτῶν τῶν αὐτόθεν (for αὐτοῦ) ξυμμάχων: Plat. Rep. 307 E πρὸς τὰς ἐξωθεν πόλεις ἑτοιμοὶ εἰμεν ἄγειν εἰρήνην.

b. Εἰς for ἐν (far more rarely): Hdt. II. 150 ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὥς

<sup>a</sup> Herm. ad loc.

<sup>b</sup> Stallb. ad loc.

Hdt. III. 62 προηγόρευε στάς ἐς μέσον τὰ ἐντεταλμένα; Ibid. 64 δς ἐδόκεε ἐν τῷ ὑπὸ ἀπαγγεῖλαι τινά οἱ, ὡς Σμέρδης ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον ψαύσει τῇ κεφαλῇ τοῦ οὐρανοῦ : Soph. Ant. 1236 ἐς ὑγρὸν ἀγκῶνα προσπύσσεται. So εἶναι εἰς Hdt. I. 21, especially παρῆναι εἰς : Id. VI. 1 παρῆναι ἐς Σάρδεις : Id. IV. 14 φανῆναι εἰς Προκόννησον.—κείσθαι εἰς (so Plaut. Casin. II. 3, 26 ubi in lustra jacuisti ?) : Id. VIII. 60, 2 ἐς τὴν Σαλαμίνα ὑπέκκειται ἡμῖν τέκνα τε καὶ γυναῖκες (carried into safety in) : Id. III. 31 πάντα ἐς τούτους ἀνακέαται (i. q. ἀνατεθειμένα ἐστί) : Id. VI. 100 ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν ἐς τὰ ἄκρα τῆς Εὐβοίης, to leave the city and go to : Plat. Rep. 468 Α τὸν δὲ ζῶντα εἰς τοὺς πολέμιους ἀλόντα, i. e. εἰς τοὺς πολέμιους πεσόντα ἀλῶναι : Demosth. 834, 67 καὶ νῦν κομίσασθαι τάμαντοῦ ζητῶν εἰς κίνδυνον καθέστηκε τὸν μέγιστον : Arist. Pax 342 ἐς πανηγύρεις θεωρεῖν.

Obs. 1. So frequently in G. T., as Mark ii. 1 εἰς οἶκόν ἐστι : Id. xiii. 3 καθημένον αὐτοῦ εἰς τὸ ὄρος : John ix. 7 νῦν εἰς τὴν κολυμβήθραν : Id. i. 18 ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς : Acts vii. 4 (ἡ γῆ) εἰς ἣν ὑμεῖς νῦν κατοικεῖτε : Id. viii. 40 εὐρέθη εἰς Ἀζωτον : Id. ii. 3 ἐκάθισε ἐφ' ἑνα ἕκαστον : cf. Matt. xix. 28. In the G. T. we find the same verbs with εἰς or ἐν with very little practical difference in the motion. Cf. Matt. xxi. 8, with Mark xi. 8; and Matt. iv. 16, with Mark i. 16. The same action is viewed in different points of time.

2. So ἐπὶ with acc. instead of gen. or dat : ἀναβαίνειν ἐφ' ἵππον. So Arist. Eq. 169 ἐπανάβηθι κατὰ τουλεὸν τοδί. So analogously Il. κ, 268 Σκανδεῖαν δ' ἄρα δάκε, gave us (to be carried) to Scandea : Xen. Anab. VII. 7, 57 φανερός ἦν οἰκαδὲ παρασκευαζόμενος. See also §. 647.

3. So πρὸς : Æsch. Ag. 1557 ἔστηκε πρὸς σφαγᾶς : Eur. Orest. 474 πρὸς δεξιὰν αὐτοῦ στάς : Arist. Ach. 1032 κλᾶε πρὸς τοὺς Πιττάλου, go and cry : Id. Vesp. 773 πρὸς τὸ πῦρ καθημένος, going and sitting by the fire.

4. Παρά : Eur. Alc. 237 μαραινομέναν νόσφ' παρ' Ἀθην. So Soph. Œ. C. 1552 κρύψων παρ' Ἀθην.

Obs. 2. Sometimes the accusative depends on a motion which usually or necessarily follows the action of the verb, as ἔαλωσαν ἐς Ἀθήνας, they were taken (and carried to) Athens. So also where there is a verb evidently suppressed : Arist. Ran. 1279 εἰς τὸ βαλανεῖον βούλομαι : Xen. Hell. II. 3, 22 ἐκάλεσεν τοὺς Σκιρίτας, τοὺς ἑνδεκα ἐπὶ τὸν Θηραμένην.

5. The verbs of standing, sitting, suspending, holding, &c. are joined with ἀπὸ and ἐκ, and denote a motion from their objects which is implied therein : Il. λ, 130 τὸ δ' αὐτ' ἐκ δίφρου γουναξέσθην : cf. δ, 306. Il. ξ, 153 Ἥρη δ' εἰεῖδε χρυσόθρονος ὀφθαλμοῖσι στάσ' ἐξ Οὐλύμπιο ἀπὸ ρίου : Il. ε, 131 τὸ μὲν ἀφ' ἵπποιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο περὶ : Od. φ, 420 αὐτόθεν ἐκ δίφρου καθήμενος ἦκε δ' οἰστόν : Soph. Antig. 411 καθήμεθ' ἄκρων ἐκ πάγων ὑπνήμενοι : Od. θ, 67 καδ' δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγειαν, he hung it on, so that it hung down from it. So in prose : φέρειν ἐκ τῶν ἱωστήρων, to carry at the girdle ; ἐκ χειρὸς λαμβάνεσθαι : Hdt. IV. 10 ἐκ τῶν ἱωστήρων φορεῖν φιάλας, hanging from the girdle.—(See §. 621. iii. g.) So also Æsch. Eum. 80 ἀγκαθεν λαβῶν βρέτας, taking into the arms, so that it hangs therefrom.

6. So also other verbs of action are found with ἐκ ; as, Eur. Hec. 946 ἐπεὶ με γὰρ ἐκ πατρὸς ἀπώλεσεν.

Obs. 3. Local adverbs admit also of this pregnant construction, viz.

*a.* Adverbs of rest, joined with verbs of motion (*whither*), to signify the place of rest after the motion: Soph. Trach. 40 κείνος δ' ὅπου (for ὅπου, *quo*) βέβηκεν, οὐδεὶς οἶδε. (So Id. Philoct. 256 μηδαμοῦ διηλθέ που: Arist. Lys. 1239 πανταχοῦ πρεσβεύσομεν.) Xen. Hell. VII. 1, 25 ὅπου βουληθεῖεν ἐξελεῖν. So Tacit. Ann. I. 22 responde, *ubi cadaver abjeceris*, *b.* Adverbs of motion (*whither*), joined with verbs of rest, to bring out the notion of the motion implied in the state of rest: Æsch. Suppl. 603 δήμου κρατούσα χεὶρ ὅποι (for ὅπου, *ubi*) πληθύνεται: Id. Choeph. 1021 τοῦτ' ἄρ' οἷδ' ὅποι (ᾄη Dind.) τελεί, *quorsum evasurum sit*: Soph. Œ. C. 23 ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν, *quo progressi simus et ubi stemus*: Ibid. 383 τοὺς δὲ σοὺς ὅποι θεοὶ πόνοὺς κατοικτιοῦσιν οὐκ ἔχω μαθεῖν: Eur. Herc. F. 74 ποῖ πατήρ ἄπεισι γῆς; Ibid. 1157 ποῖ κακῶν ἐρημίαν εὐρῶ; *quo me vertam, ut requiem inveniam?* Id. Hipp. 371 ἄσσημα δ' οὐκ ἔτ' ἐστὶν οἱ φθίνει τύχα Κύπριδος: Id. Iph. T. 359 οἱ (οὐ Dind.) μ' ὥστε μόσχον Δαναΐδας χειρούμενοι ἔσφαζον: Arist. Av. 9 ὅποι γῆς ἴσμεν; *whither (have we come and) are we?* Id. Lys. 288 οἱ σπουδὴν ἔχω: Demosth. 102, 50 ποῖ ἀναδυνόμεθα; *quo nos vertamus, si perniciem vitemus?* Id. 51, 40 ὁ πληγεὶς αἰὲ τῆς πληγῆς ἔχεται, κὰν ἐτέρῳσε πατάξῃ τις, ἐκέϊσε εἰσὶν αἱ χεῖρες.

*Attraction of Prepositions with the Article.*

§. 647. Another species of pregnant construction occurs when the article with a preposition expresses a substantival notion, as οἱ ἐκ τῆς ἀγορᾶς; since there is no motion needed here, the preposition *ἐν*, as the proper expression for a state of rest, ought to be used; but instead, either *ἀπὸ*, *ἐκ*, or *ἐκς*, is joined with the preposition, by virtue of a notion of motion (*whence* or *whither*) drawn from a verb of motion either in the sentence, or to be supplied from it; this is called the attraction of prepositions. So οἱ ἐκ τῆς ἀγορᾶς (*those who were in the forum*), ἀπέφυγον, *fled from it*; *ἐκ* is used for *ἐν*, because the notion of motion in the mind of the speaker is communicated from ἀπέφυγον to the whole of the sentence, which therefore requires the preposition signifying motion.

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*Obs. 1.* This also takes place with local adverbs, ἐκεῖθεν, ἔνδοθεν &c. being used for ἐκεῖ, ἔνδον, &c.: Arist. Av. 1168 ὅδε φύλαξ τῶν ἐκεῖθεν ἄγγελος ἐσθεὶ πρὸς ἡμᾶς δεῦρο: Id. Plut. 227 τοῦτο δὲ τὸ κρεαδίον τῶν ἐνδοθένε τις εἰσνεγκάτω λαβών; Eur. Or. 850 ζοικε—ὃδ' ἄγγελος λείξει τὰ κεῖθεν σοῦ κασιγνήτου πέρι: Plat. Apol. 40 C καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον: Demosth. 13, 15 ἀγροεὶ τὸν ἐκεῖθεν πόλεμον δεῦρο ἤξοντα. So Thuc. VI. 71 τοξοτῶν τῶν αὐτόθεν (for αὐτοῦ) ξυμμάχων: Plat. Rep. 307 E πρὸς τὰς ἐξωθεν πόλεις ἑτοιμοὶ ἐσμεν ἄγειν εἰρήνην.

*b.* Εἰς for ἐν (far more rarely): Hdt. II. 150 ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὥς

<sup>a</sup> Herm. ad loc.

<sup>b</sup> Stallb. ad loc.



ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκδοῖ ἡ λίμνη αὕτη : Id. VII. 239 τὸ ἐς Δελφοῦς χρηστήριον, *the oracle (for which the people sent) to Delphi* : so μετὰ τῶν εἰς Μυτιλήνην στρατιωτῶν (Isæus). So Xen. Cyr. I. 3, 4 τὰ οἴκαδε ποθεῖ for ἐν οἴκοι : Eur. Or. 603 θύραζε for ἐν θύραις.

*Construction of Prepositions with different cases.*

§. 648. The same preposition sometimes (in late authors frequently) occurs in one sentence or paragraph with different cases. The reason of this is either, that although the sense is the same, yet the two relations in which the two objects are viewed are slightly different, as πρὸς βορέου, and πρὸς νότον : thus in

A | β,

the position of A may be regarded either as declining from (gen.) or advancing towards (accus.) the line β (see also §. 646. 2.); or a different case is used for the sake of variety : Pind. Isthm. VI. 8 sq. τίνι τῶν πάρος, ὦ μάκαιρα Θήβα, καλῶν ἐπιχωρίων μάλιστα θυμὸν τεδὸν εὐφρανᾶς ; ἦ—; ἦ ὅτ' ἀμφὶ πυκναῖς Τειρεσίᾳ βουλαῖς ; ἦ ὅτ' ἀμφ' ἰόλαον ἱππόμητιν ; (θυμὸν εὐφραίνειν ἀμφὶ τινι and ἀμφὶ τινά<sup>a</sup>). So G. T. ἐλπίζειν, πεποιθέναι, ἐπὶ τινι, and τινά—καταστῆσαι ἐπὶ τινος and τινί : so Matt. xxiv. 2 ἀφεθῇ λίθος ἐπὶ λίθον : Mark xiii. 2 ἐπὶ λίθῳ &c. Or, thirdly, with a real difference of sense : Hdt. VII. 61 περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρας—περὶ δὲ τὸ σῶμα κιθῶνας : Demosth. 478 εἰ αἱ μὲν παρὰ τοῖς ἄλλοις δωρεαί βέβαιοι μένουσιν αὐτῷ, τῆς δὲ παρ' ὑμῶν (granted by you) μόνης τοῦτ' ἀφαιρεθήσεται. So G. T. Heb. ii. 10 δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα.

*Interchange of Prepositions.*

§. 649. 1. Sometimes prepositions are interchanged, either (a) without, or (b) with a difference of meaning : a. Hdt. VI. 86, 1 ἀνὰ πᾶσαν μὲν τὴν ἄλλην Ἑλλάδα, ἐν δὲ καὶ περὶ Ἰωνίην τῆς σῆς δικαιοσύνης ἦν λόγος πολλός : Demosth. 74, 35 τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ, καὶ τῆς εἰς Πελοπόννησον κύριος γέγονε. Demosth. frequently περὶ and ὑπὲρ with genitive (see above, ὑπὲρ). Id. 621, 7 sqq. ὑπὲρ τοῦ Χερρονήσου ἔχειν ὑμᾶς ἀσφαλῶς—περὶ τούτου μοι ἔστιν ἅπαντα ἡ σπουδῇ : Id. 74, 35 καὶ πεποιήχ' ὑμῖν μὴ περὶ τῶν δικαίων μὴδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλὴν, ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ.

b. Demosth. princ. ἐπὶ πολλῶν μὲν ἂν τις ἰδεῖν—δοκεῖ μοι τὴν παρὰ τῶν θεῶν εὐνοίαν φανεράν γιγνομένην τῇ πόλει, οὐχ ἥκιστα δὲ ἐν τοῖς παρούσι πράγμασι : Id. 35, 25 ἐπὶ μὲν δὲ τῶν Ἑλληνικῶν ἦσαν τοιοῦτοι· ἐν δὲ τοῖς κατὰ τὴν πόλιν αὐτὴν θεάσασθε ὑπῳοὶ ἔν τε κοινοῖς καὶ ἐν τοῖς ἰδίῳις. So G. T. Rom. v. 21 ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ (past)—ἵνα ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον (future aim).

2. Sometimes the same preposition is used in the same sentence and with the same case in different meaning : so G. T. Luke xi. 50 ἵνα ἐκζητηθῇ τὸ αἷμα—ἀπὸ τῆς γενεᾶς ταύτης ἀπὸ τοῦ αἵματος Ἀβελ.

*Repetition and Omission of Prepositions.*

§. 650. 1. In a string of substantives joined by τέ and καί or the copulative δέ, the preposition is either repeated before every one, as Plat. Tim. 18 C κατὰ τε πόλεμον καὶ κατὰ τὴν ἄλλην δίαίταν (so where τέ and

<sup>a</sup> Dissen ad loc.

*καί* are omitted (Asyndeton): Demosth. 129, 71 ἐκπέμπωμεν πρέσβεις πανταχοῖ, εἰς Πελοπόννησον, εἰς Ῥόδον, εἰς Χίον: or placed only before the first subst.: Xen. Hell. I. 1, 3 ἀπό τε τῶν νεῶν καὶ τῆς γῆς: Thuc. III. 72 ἐς τὴν ἀκρόπολιν καὶ τὰ μετέωρα τῆς πόλεως. So G. T. less frequently, as Acts xxvi. 18 ἐπιστρέψαι ἀπὸ σκοτόους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ κ. τ. λ. In Asyndeton it is scarcely ever omitted, except in poetry: Theocr. I. 83 κῶρα πᾶσας ἀνὰ κρίνας, πάντ' ἄλσεα ποσσὶ φορεῖται: Ibid. 117 ὁ βόκολος ὕμνιν ἐγὼ Δάφνης οὐκ ἔτ' ἀν' ὕλαν, οὐκ ἔτ' ἀνὰ δρυμῶς, οὐκ ἄλσεα.

*Obs.* 1. In G. T. when the second preposition is omitted, the two notions are viewed as parts of one whole: John iv. 3 ἐν πνεύματι καὶ ἀληθείᾳ, as parts of the spiritual tone of the mind: Acts xxviii. 23 ἀπό τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν.

2. In poetry it is sometimes omitted before the first, and placed before the second only: Od. a, 247 ἡ ἁλὸς ἢ ἐπὶ γῆς: Pind. Isthm. I. 29 ρεέθροισι τε Δίρκας ἔφανεν καὶ παρ' Εὐρώτα: Id. Nem. X. 38 Χαρίτεσσι τε καὶ σὺν Τυνδαρίδαις: "*quum in continuatd constructione facilius languescat oratio. hoc artificio poetico nova vis et alacritas secundo membro conciliatur, eaque vera causa est hujus collocationis*." So also traged., as Æsch. Suppl. 311 καὶ μὴν Κάνωβον κατὰ Μέρμιν ἵκετο: Eur. Hec. 146 (Chor.) ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς<sup>b</sup>: Id. Helen. 862 Τροίας δὲ σωθεῖς κατὰ βαρβαρόν χθονός: Id. Heracl. 755 μέλλω τὰς πατριώτιδος γᾶς μέλλω περὶ τῶν δόμων κ. τ. λ.: Arist. Ach. 533 χρὴ Μεγαρέας μήτε γῇ μήτ' ἐν ἀγορᾷ μένειν.

*Obs.* 2. The seeming instance of this in Phil. ii. 22 ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν may be explained by taking πατρὶ as a simple dat. commodi.

3. When a relative follows the noun joined with the preposition, and is in the same construction with it, the preposition is often repeated before it: Xen. Vect. IV. 13 ἀπ' αὐτῶν μὲν σὺν ἔγωγε ἀφ' ὧν μέλλω λέγειν οὐδὲν τι ἀξιώθαι θαυμάζεσθαι. So G. T. John iv. 53 ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ ἔλεπεν. Frequently, however, and almost generally in Attic (especially prose) writers it is omitted: Xen. Symp. IV. 1 ἐν τῷ χρόνῳ, ᾧ ὕμῶν ἀκούω: Plat. Rep. 492 A ἐν ἅπασιν οἷς ἐστι: Id. Phæd. 76 D ἐν τούτῳ ἀπολλυμεν, ὥπερ καὶ λαμβάνομεν<sup>c</sup>: Demosth. 848 extr. περὶ μὲν τινων, ὧν αὐτὸς βούλεται<sup>d</sup>: Plat. Rep. 533 E τοσοῦτων περὶ σκέψιν ὅσων ἡμῖν πρόκειται. So in Latin; as, Cic. de Fin. IV. 20 *Zeno negat Platonem, si sapiens non sit, eddem esse in causâ, quâ tyrannum Dionysium*. So G. T. frequently, as Acts xiii. 39 ἀπὸ πάντων ὧν οὐκ ἐδυνήθητε δικαιοσῆναι.

4. In disjunctive or antithetical sentences it is rarely omitted either in classical Greek or in G. T. We find instances of its omission however: Plat. Phæd. 99 A ἢ περὶ Μέγαρα ἢ Βοιωτοὺς: Arist. Lys. 116. 37 οὐ περὶ τῶν ὀνομάτων διαφέρεισθαι ἀλλὰ τῆς τούτων διανοίας: Thuc. I. 141 ἐν βραχεὶ μὲν μορίῳ σκοποῦσι τι τῶν κοινῶν, τῷ δὲ πλεονὶ τὰ οἰκεία πράσσουσι: Xen. M. S. I. 3, 8 τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἅμα σπουδάζων, ἀφροδισίῳ δὲ παρῆεν τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι. So even less frequently in G. T., as Heb. x. 28 ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν.

5. The preposition is frequently omitted in the questions and answers of the dialogue of Aristophanes, and (especially) Plato, but not in tragedy: Arist. Pax 1080 ποῖον γὰρ κατὰ χρησμὸν ἐκάυσαστο μῆρα θεοῖσιν:—ὅνπερ κάλλιστον δῆπου πεποίηκεν Ὅμηρος: Plat. Soph. 243 D περὶ δὲ τοῦ μεγίστου τε

<sup>a</sup> Dissen ad loc.

<sup>b</sup> Pflugk ad loc.

<sup>c</sup> Stallb. ad loc.

<sup>d</sup> Bremi ad loc.

καὶ ἀρχηγοῦ πρώτου νῦν σκεπτέον : Theat. Τίνος δὴ, λέγεις<sup>a</sup> ; Id. Polit. 283 C περὶ δὴ τούτων αὐτῶν ὁ λόγος ἡμῖν—ὀρθῶς ἂν γίγνοιτο. E. Τίνων ; X. Μήκους τε πέρι κ. τ. λ. ; Id. Rep. p. 456 D πῶς οὖν ἔχεις δόξης τοῦ τοιοῦδε περὶ ; Τίνος δὴ ; Τοῦ ὑπολαμβάνειν παρὰ σαντῶ κ. τ. λ. : Id. Protag. 110 ὑπὸ τίνος, φήσει. Τοῦ ἀγαθοῦ, φήσομεν, νῆ Δία.

6. Lastly, a preposition is omitted in the second member of a comparison, after ὥς rarely ; after ὥσπερ ἢ frequently in Attic writers, as in Isocr. Pac. 161 E πρὸς δὲ τοὺς ἐπιπλήττοντας καὶ νοουθετοῦντας ὑμᾶς οὕτω διατίθεσθε δυσκόλως, ὥς τοὺς κακὸν τι τὴν πόλιν ἐργαζομένους (for ὥς πρὸς τοὺς κ. τ. λ. :) Plat. Rep. 330 C περὶ τὰ χρήματα σπουδάζουσιν, ὥς ἔργον ἑαυτῶν : Demosth. 127, 63 ἥδιον πρὸς τοὺς ὑπὲρ Φιλίππου λέγοντας ἔχειν ἢ τοὺς ὑπὲρ ἑαυτῶν for ἢ πρὸς τοὺς<sup>b</sup>. So after ἄλλος ἢ Thuc. III. 53 καὶ ἐν δικασταῖς οὐκ ἐν ἄλλοις—γενέσθαι ἢ ὑμῖν : less frequently when the two members of the comparison are distinctly drawn out ; but very frequently where the two members of the comparison are joined together and coalesce, since the repetition of the preposition would destroy the unity which it is the purpose of such a collocation to produce : Hom. Od. δ, 413 λέξεται ἐν μέσσοισι νομεὺς ὥς πῶεσι μήλων : Thuc. VI. 50 ὥς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀδεῶς ἀπιέναι : Plat. Rep. 520 E ὥς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἰσι τὸ ἄρχειν (i. e. ἕκαστος αὐτῶν εἰσι ἐπὶ τὸ ἄρχειν ὥς ἐπ' ἀναγκαῖον) : Ibid. 545 E ὥς πρὸς παιδας ἡμᾶς παιζούσας (i. e. πρὸς ἡμᾶς ὥς πρὸς παιδας) : Id. Protag. 337 E συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν συμβιβαζόντων. When the object of comparison is placed before the thing compared, the preposition is seldom repeated ; thus Plat. Legg. 905 B ὥς ἐν κατόπτρῳ—ταῖς πράξεσι : but Id. Phædr. 250 D ὥσπερ δὲ ἐν κατόπτρῳ ἐν τῷ ἐρῶντι ἑαυτὸν ὁρῶν λέληθε : Id. Rep. 553 B πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει (for πρὸς ἔρματι τῇ πόλει).

7. In apposition, the preposition is generally placed before the first noun and not repeated : Thuc. I. 73 οὐ παρὰ δικασταῖς ὑμῖν.

Obs. 3. If a notion depending on a preposition is repeated by the demonstrative pronoun, the preposition is generally repeated before the demonstrative ; as, ἐκ τοῦ πρᾶττεσθαι ἔνια ὧν οὐ προσῆκεν, ἐκ τούτου κ. τ. λ. Æschin.

Obs. 4. When a verb, compounded with a preposition, is to be repeated, either the verb is omitted, and the preposition alone repeated, §. 643. Obs. 1. ; or, *vice versa*, the verb repeated and the preposition omitted : Eur. Bacch. 1064 λαβὼν γὰρ ἐλάτης οὐράνιον ἄκρον κλάδον, κατήγεν, ἤγεν, ἤγεν εἰς μέλαν πέδον : Plat. Phæd. 59 B παρῆν καὶ Κριτόβουλος καὶ ὁ πατήρ αὐτοῦ—ἦν δὲ καὶ Κτήσιππος κ. τ. λ. c.

#### Position of Prepositions.

§. 651. The nature of the preposition requires that it should stand in immediate connection with its case. There are the following exceptions :

a. The particles γέ, μέν, γάρ, μέν γάρ, δέ, οὖν, also ἄρα μέν οὖν, αὖ, καί, *etiam*, τοίνυν, ἴσως, δὴ, and the adverbial οἶμαι (Plato), frequently, in prose, as well as in poetry, intervene between the preposition preceding and substantive ; as, ἐν μέν εἰρήνῃ, ἐν μέν γάρ εἰρήνῃ. So also Hdt. VI. 69 ἐν γάρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι : Id. III. 9 διὰ δὴ τούτου : Plat. Rep. 300 παρὰ

<sup>a</sup> Heind. ad loc.

<sup>b</sup> Bremi ad loc.

<sup>c</sup> Elms. ad Eur. Med. 1219.

γὰρ οἶμαι τοὺς νόμους : Demosth. 20, 3 ἐν οἶμαι πολλοῖς. So also Soph. Aj. 155 κατὰ δ' ἂν τις ἐμοῦ. So occasionally enclitics such as ῥά (Homer), ποτέ (Pind.), φασίν (Hom.), τοί, σέ, μέ, οἱ (Attic poetry) : so also ἄρα. In Hdt. we find πρὸς ἔτι τούτοις I. 64. : III. 65. So Pind. ἐπ' ἄλλοτ' ἄλλον.

*Obs.* We rarely find such a separation as Xen. Symp. IV. 55 ἐπὶ νῇ Δία τοῖς ἄφροσιν : Demosth. 859, 51 περὶ μὲν τοίνυν, ἔφην ἐγώ, τούτου.

*b.* For emphasis : *a.* when different cases of the same word follow one another ; as, Od. ε, 155 παρ' οὐκ ἐβέλων θελούσῃ : Il. κ, 244 πρὸ δ τοῦ ἐνόησεν.—*β.* Πρὸς in oaths and exclamations : Soph. Phil. 468 πρὸς νῦν σε πατρός, πρὸς τε μητρός, πρὸς τ' εἴ τι σοι κατ' οἶκον ἔστι προσφιλές, ἱκέτης ἱκνούμαι : Id. OE. C. 1333 πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνήϊων αἰτῶ πιθέσθαι : so in Latin, *per te deos oro* : but sometimes also without any perceptible reason ; as, Od. λ, 114 δῆεις δ' ἐν πῆμυα οἶκω.

*c.* Sometimes the preposition (with the accent thrown back on the first syllable, *Anastrophe*) is placed after its case, as Ἰθάκην κάτα κοιρανέουσι : Od. ο, 409 Ἀρτέμιδι ξύν : Il. ξ, 472 κακῶν ἔξ : Il. ο, 59 μάχην εἰς. Not so often in comedy, except περί : (Arist. Vesp. 1118 τῇσδε τῆς χώρας ὕπερ.) Sometimes when the substantive is joined to an adjective : Eur. Supp. 284 ἐμῶν βλεφάρων ἔπι : Ibid. 512 δαίμονος τοῦμοῦ μέτα. In Attic prose only περί with gen. (very frequently), and even when divided by other words : Hdt. VI. 101 τούτου σφί' ἔμελε περί : Plat. Apol. 19 C ὦν ἐγὼ οὐδὲν οὔτε μεγὰ οὔτε σμικρὸν περί : Eur. Med. 925 τέκνων τῶνδ' ἐννοουμένη περί : Soph. Aj. 948 τοῦδ' ἐπεγγελῶν ἂν κάτα : so ἄπο Hel. 481 : μέτα Soph. Ant. 70 : ὕπερ Id. Trach. 705 : ὑπο Eur., Iph. Aul. 1363. So perhaps Æsch. Ag. 1055 οὔτοι θυραῖαν τήνδ' ἐμοὶ σχολὴ πάρα τρίβειν.

*d.* If the subst. is joined with an attributive, the preposition stands either with both ; as, ἐν τῷ πράγματι τῷ τοῦ Κύρου, or ἐν τῷ πολέμῳ τῷ μακρῷ ; or before both, as ἐν τῷ μακρῷ πολέμῳ, ἐν τῷ τοῦ Κύρου πράγματι : or between the two, in which case, if the substantive precedes, the accent is thrown back ; as, μάχη ἔνι κυδιανέρῃ (but θοὰς ἐπὶ νῆας) : or is placed after both, and then, of course, the accent is thrown back (see *c.*) ; as, τῆς ἐμῆς ψυχῆς περί.

*Obs.* Ἀνά, ἀντί, ἀμφί, διά, never thus throw back their accent ; πρό never follows its case, and ἐν only in Epic.

*e.* Sometimes the preposition is placed at the beginning of the clause, and is separated from its case by a number of other words ; as, Thuc. VI. 76 περὶ δὲ οἱ μὲν σφίσιν ἀλλὰ μὴ ἐκείνῳ καταδουλώσεως, οἱ δὲ, κ. τ. λ.

*Obs.* 1. In comedy and prose writers the preposition does not so often stand between the adjective and its substantive. In Hdt. mostly only ἐπὶ or περί.

*Obs.* 2. Sometimes the preposition stands after its own noun and before a genitive depending on that noun ; as, Eur. Heracl. 513 χείρας εἰς ἐχθρῶν : so Il. η, 313 κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο.

*Obs.* 3. A preposition sometimes separates an adjective in the comparative from an adverb belonging to it ; as, πολὺ ἐν δεινότεροις for ἐν πολὺ δεινότεροις.

*Obs.* 4. The quasi preposition ἔνεκα often stands after its case.

## PRONOUNS.

*Use of the Pronouns.*

§. 652. 1. The substantival (ἐγώ, σύ, αὐτός) and adjectival or possessive personal pronouns are only used when particular emphasis is laid upon them; hence especially in antithesis; as, καὶ σὺ ταῦτα ἔπραξας;—καὶ ὁ σὸς πατήρ ἀπέθανεν;—ἐγὼ μὲν ἄπειμι, σὺ δὲ μένει. Usually the substantival pronouns are supplied by the inflexions of the verb, the adjectival by prefixing the article to the substantive; as, γράφω, γράφεις—ἡ μήτηρ, *my mother*; εἰπέ μοι—οἱ γονεῖς στέργουσι τὰ τέκνα, *their children*.

*Obs.* 1. In the Homeric dialect, however, ἐγὼ and σύ are used where no emphasis is meant: Il. α. 207 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος. So also in Attic in such phrases as ὡς ἐγὼ ἀκούω, οἶμαι, πυνθάνομαι.

2. Of the accented and enclitic forms ἐμοῦ, μοῦ, ἐμοῦ is emphatic, μοῦ is used where no emphasis is intended. Hence in antithesis the accented form is always used; as ἐμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπῆνεσεν.

*Obs.* 2. In poetry, however, we sometimes find the enclitic even where emphasis is required, in the same way as poetry also expresses an emphatic nominative by the mere inflexions of the verb: Soph. Œ. C. 726 καὶ γὰρ εἰ γέρων (ἐγὼ) κυρῶ, τὸ τῆσδε χώρας οὐ γεγήρακε σθένος: Eur. Andr. 237 ὁ νοῦς ὁ σὸς μοι μὴ ξυνοικοῖη: Id. Med. 464 καὶ γὰρ εἰ σύ με στυγεῖς, οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε. This is less surprising, when the pronoun is the first of two persons in the same sentence; for civility's sake the emphasis, though really existing, is concealed by the use of the unemphatic form; as, Eur. Suppl. 3 εὐδαιμονεῖν με Θησεία τε: Id. Or. 736 κάκιστος εἰς με καὶ κασιγνήτην ἐμήν.

3. Instead of the adjectival pronouns ἐμός, σός &c., the gen. of the substantival are frequently used; both the simple (in the singular and dual always the enclitic forms) μοῦ, σοῦ (σέθεν) and also the reflexive ἐμαντοῦ (=ἐμοῦ αὐτοῦ) &c., with the simple pronouns. The article (see §. 461. 5.) is placed before the subst. and the gen.; as, ὁ πατήρ μου (σου, ἡμῶν, ὑμῶν, νῶν, αὐτοῦ, αὐτῆς, αὐτῶν): or between them, as μοῦ (σοῦ, ἡμῶν, ὑμῶν, αὐτοῦ, αὐτῆς, αὐτῶν) ὁ πατήρ, or is omitted altogether; as, Plat. Gorg. 466 C πότερον γνώμην σαυτοῦ ἀποφαίνει ἢ ἐμὲ ἔρωτᾷς: with ἐαυτοῦ, the article comes before the genitive and subst.; as, ὁ ἐαυτοῦ (ἐμαντοῦ, σεαυτοῦ) πατήρ: or is repeated if the gen. is placed after the substantive; as, ὁ πατήρ ὁ ἐαυτοῦ (ἐμαντοῦ, σεαυτοῦ). Αὐτοῦ, αὐτῶν are sometimes, contrary to the rule, placed between the article and the subst.; as, Isocr. 151 Α ταῖς αὐτῶν ἐπιμελείαις: and sometimes ἐαυτοῦ (or αὐτοῦ) is placed after it without the article: Arist. Nub. 516 τὴν φύσιν αὐτοῦ:

Isocr. 103 D, or placed before the article, Arist. Ran. 424 *ἐαυτοῦ καὶ σπαράττειν τὰς γνάθους*.

*Obs.* 3. When besides the gen. *μου* &c. any attributive is joined to the subst., both are placed between the article and substantive; as, Aristoph. Ran. 485 *εἰς τὴν κάτω μου κοιλίαν*.

*Obs.* 4. The personal pronoun in gen. is sometimes placed before the subst. and even separated from it by another subst. or verb, when it stands in the place of and supplies the notion of the dat. commodi or incommodi: Plat. Phæd. 117 B οὐδὲν ἄλλο (sc. *χρὴ ποιεῖν*) ἢ πίνοντα περιϋεῖναι, *ἕως ἂν σου βάρος ἐν τοῖς σκέλεσι γένηται*: Id. Symp. 215 E οὐδὲ τεθορύβητό μου ἡ ψυχὴ οὐδ' ἀγανακτεῖ.

*Obs.* 5. We find the simple and the reflexive personal pronouns used for each other.—α. *ἐμαυτοῦ, σαυτοῦ* &c. for *ἐμοῦ, σου* &c., when it is wished to mark distinctly that the character of the action is somewhat affected by its being done by the agent himself; that it is something which he would not be expected to do, or that he is peculiarly interested in it: Xen. Cyr. 6, 4, 3 *ἐγὼ καὶ σε τῶν καλλίστων καὶ ξυματῆν ἤξιωμα*: Soph. Electr. 961 *εὐκλεία σαυτῇ κᾶμοι προσβαλεῖς*: Thuc. I. 43 *τὰ ἄριστα βουλευσεσθε ὑμῖν αὐτοῖς* (see §. 654. 1. c.). β. On the other hand, the simple pronouns *ἐμοῦ, σου* &c. are used where we might rather expect the reflexive form, when it is not wished to represent so distinctly the relation between the agent and the effect produced in himself thereby. So Xen. Hier. I. 6 *δοκῶ μοι αἰσθάνεσθαι, I seem to feel*: Arist. Ran. 917 *ἡλίθιος ἦσθα, σὰφ' ἴσθι—καῶμαιτ' ἂν δοκῶ, even I agree to that*. So we frequently find the simple pronoun before the infinitive, followed by a reflexive pronoun referring to it; as, Plat. Apol. 31 B *τὸ ἐμὲ τῶν ἐμαυτοῦ ἡμεληκέναι*.

*Obs.* 6. Sometimes the adjectival personal pronoun supplies the place of the genitive of the object; as, Od. λ, 201 *σὸς πόθος*; as, Terent. Heaut. II. 3, 66 *desiderio tuo for tui*: Il. τ, 321 *σὴ ποθῇ*: Soph. Trach. 343 *τάμὰ νοουθετήματα, your advice to me*: Id. CE. C. 332 *σὴ, πάτερ, προμηθεῖα*: Ibid. 1413 *τῆς ἐμῆς ὑπουργίας*: Thuc. I. 69 *ὑμετέρας ἐλπίδες, hopes of you*: Xen. Cyr. III. 1, 28 *εὐνοία καὶ φιλία τῇ ἐμῇ, benevolentia et amore mei*: Id. VIII. 3, 32 *τῆς ἐμῆς δωρεᾶς (doni mihi dati)*: Id. Anab. VII. 7, 29 *οὐ φιλία τῇ σῇ ἐπεισέθησαν ὑπὸ σου ἀρχεσθαι*: Plat. Gorg. 486 A *εὐνοία γὰρ ἐρῶ τῇ σῇ*. Eur. Hec. 1243 *ἐμὴν χάριν, for sake of me*.

*Obs.* 7. The possessive personal pronouns *ἐμός* and *σός* sometimes imply the genitives *ἐμοῦ, σου*, so that a relative refers to them: Eur. Phœn. 1518 *ἐμοῖς ἄχεσι—δὲ προκλαῖω*. Thus also the combinations *τὰ σφέτερα αὐτῶν—ὑμετέροις αὐτῶν ὀφθαλμοῖς*—for *σφῶν, ὑμῶν αὐτῶν*, and more rarely *ἐμὸν αὐτοῦ: ἐμὸν αὐτῆς*: so *φ' αὐτοῦ νόφ: ἐοὶ αὐτοῦ θῆτες: νωίτερον λέχος αὐτῶν* Il. ο, 39: *τοῖς οἷον αὐτοῦ* (Soph. CE. T. 1248).

*Obs.* 8. The substantival pronoun of the third person is properly *ἷς* (Latin *is*), which though nearly obsolete in the nominative occurs in the oblique cases; the nominative is supplied wholly by the reflexive pronoun *αὐτός*, and the oblique cases partly.—See §. 654.

4. These divided forms of the several reflexive pronouns are however not always used in this emphatic sense, but sometimes as reflexive in Homer; as, *ἐδ' αὐτοῦ—οἱ αὐτῷ—ἐ αὐτόν—(αὐτόν μιν* Od. δ, 244, Hdt. II. 100.) *ἡμέας αὐτοὺς—σφῶν αὐτῶν—σφῖσιν αὐτοῖς—σφέας αὐτούς—σοὶ αὐτῷ*, and Hdt. I. 24 *μὴν—ἐωντόν?* Od. ψ, 78 *ἐμέθεν περιδύσσομαι αὐτῆς*.

α Bornemann ad loc.

### Reflexive Pronouns.

§. 653. 1. The reflexive pronouns *ἑαυτοῦ* (*αὐτοῦ* &c. in independent clauses) always refer to the subject of the verb on which they depend, as *ἀπέκτεινεν ἑαυτόν*; but in a dependent clause, or a clause with an acc. and inf., they refer either to the subject of the infinitive, or of the governing verb of the principal clause; as, *ἔφη πάντας τοὺς ἀνθρώπους τὰ ἑαυτῶν (sua) ἀγαπᾶν—νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ*.

2. In the latter construction, however, the cases of the pronoun *αὐτός* can stand, and this is always so when the dependent clause is a remark of the writer on the subject, rather than reflexively conceived by the subject of himself: Xen. Cyr. I. 1, 5 (*ὁ Κῦρος*) *τῶν ἔθνων τούτων ἦρξεν, οὐθ' ἑαυτῷ ὁμογλώττων ὄντων, οὔτε ἀλλήλοις· καὶ δμως ἡδυνήθη ἐφικέσθαι μὲν ἐπὶ τοσαύτην γῆν τῷ ἑαυτοῦ φόβῳ, (Cyrus's own notion, then Xenophon remarks upon it,) ὥστε καταπλῆξαι πάντας καὶ μηδένα ἐπιχειρεῖν αὐτῷ· ἐδυνήθη δὲ ἐπιθυμίαν ἐμβαλεῖν τοσαύτην τοῦ πάντας αὐτῷ χαρίζεσθαι, ὥστε αἰετὶ τῇ αὐτοῦ γνώμῃ ἀξιούν κυβερνᾶσθαι*.

3. The properly reflexive forms *ἑαυτοῦ* &c. are used also for the simple pronouns, see §. 652. *Obs. 5. α.*—*αὐτός* has in these combinations sometimes an emphatic sense, and then the simple pronoun is separated from, and placed either before or after *αὐτός*. If it follows *αὐτός*, the enclitic form is used; as, *αὐτόν με ὕβρισε*, *he insulted me, my very self*; but *ἐμὲ αὐτὸν ὕβρισε*: *ἐμὲ αὐτόν, σὲ αὐτόν*, &c., are more rarely used, and generally only in the reflexive sense, as *τύπτω ἐμὲ αὐτόν*, *I beat myself, and not another*. In the plural, *αὐτῶν ἡμῶν*, *αὐτοὺς ἡμᾶς*, &c. seems to have been thus used for the simple pronoun, while the other form, *ἡμῶν αὐτῶν*, &c. is generally appropriated to the more or less reflexive meaning.

### Use of Reflexive Pronoun.

§. 654. 1. The III. personal pronoun is used personally, *him, her, it*, and also reflexively, *himself, herself, itself*.

*α.* It is used in Epic and Ionic in both senses, as Il. *α.* 226 *περὶ γὰρ ῥά ἐ χαλκὸς ἔλεγε*, and Il. *ψ.* 203 *κάλειόν τε μιν εἰς ἑ ἕκαστος*: Hdt. VIII. 136 *καθ' ἑαυτὸν οἱ πρήγματα ἔσεσθαι*, and *τὰ χρηστήρια ταῦτά οἱ προλέγοι*: *μιν* is in Homer rarely reflexive, as in *τῷ μιν εἰσιόμενος*, and Hdt. only I. 11 and 45, in both it is used personally for the three genders both of persons and things; possibly in Il. *μ.* 285 as a plural; *σφεῖς* does not occur in Homer, in Hdt. it is used for *αὐτοί*; in both *σφῶν* is used for *αὐτῶν* and *ἑαυτῶν*, *σφᾶς* for *αὐτοὺς*, and sometimes *ἑαυτοὺς* and *σφέα* for *αὐτά*. The Dat. *σφίν* is used in both for *αὐτοῖς*; *σφίσιν* is in Homer used indifferently, in Hdt. as reflexive or

reciprocal, as III. 98 *ἑθνεα οὐκ ὁμόφωνα σφίσι*, among themselves : *σφέ* is in Homer only plural for *αὐτούς* ; *ἑ*, not found in Hdt., is in Homer both personal and reflexive.

b. Attic. The best Attic writers generally used *αὐτός*, *αὐτή*, *αὐτό* for the third personal pronoun, and *ἐαυτοῦ*, *-ῆς*, *-οῦ* for the third reflexive, as *ἔλεξα αὐτῷ* for *οἱ*, *ἀπέκτεινεν ἐαυτόν* for *ἑ* (reflexive). The genitive singular (personal) *οῦ* or *ἑθεν*, is very seldom, acc. *ἑ* never, found in Attic poetry, and in Attic prose only in certain passages of Plato. The Dative *οἱ* is used only in its personal sense, *to him*, *her*, often in a participial or dependent construction with a semi-reflexive reference to the subject of the sentence, as Xen. Anab. I. 2, 8 *Ἀπόλλων λέγεται ἐκδεῖραι Μαρσύαν ἐρίζοντά οἱ*. *σφέ* is used in tragedy for *him*, *her* &c.: for *αὐτόν* as Arist. Eq. 1020 : for *αὐτήν*, as Æsch. Pers. 194 ; Eum. 580 ; for *αὐτούς* Æsch. Theb. 739 ; for *αὐτάς* ibid. 804 ; and (of things) for *αὐτούς* Æsch. Supp. 507. *νῖν* is used in tragedy for *him*, *her*, *it*, and even in the plural. The plural forms *σφῶν*, *σφᾶς*, *σφίσι*, are used as reflexive for the more usual *ἐαυτῶν* &c. and *σφᾶς* and *σφίσι* sometimes for *αὐτούς*, *αὐτοῖς*, as Thuc. I. 126 *ἐγκλήματα ποιούμενοι ὥπως σφίσι μεγίστη πρόφασις εἴη*. In Eur. Med. 1296 *νῖν* is joined to the reflexive *σφέ*, *δεῖ γάρ νιν ἦτοι γῆς σφε κρυφθῆναι κάτω*.

Obs. *σφέ* is used for *αὐτῷ* Soph. Oed. Col. 1487 ; and for *ἐαυτῷ* Hdt. VIII. 136 *τὰ συντυχόντα σφι παθήματα*, like *οἱ* in Attic Greek.

c. The compound reflexive *ἐαυτοῦ* &c. is sometimes used for the simple personal pronoun when it is desired to mark that the act done has special reference to the subject of the sentence (see §. 652. Obs. 5.) : Xen. An. II. 3, 29 *ἐβούλετο ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἐαυτόν* (and not to the others) *ἔχειν τὴν γνώμην* : Ibid. I. 6, 4 *Κῦρος συγκαλεῖ εἰς τὴν ἐαυτοῦ σκηνήν* : so *εἰσιέναι ἐκέλευσεν εἰ μέλλοις σὺν ἐαυτῷ* (rather than with any one else) *ἐκπλεῖν* (Xen.) : so *σφᾶς αὐτούς* and *σφίσιν αὐτοῖς* for *αὐτούς*, *αὐτοῖς*.

d. When the III. reflexive pronoun (*οῦ*, &c. or *ἐαυτοῦ* &c.) is used reflexively, the general rule may be laid down (especially with reference to the plural forms), that it refers to the person (or thing) which is most prominent in the speaker's or writer's mind : that, round which the other persons or circumstances group themselves ; but the application of this rule naturally depends on the character of the passage, as though the principal subject of the sentence is generally the most prominent, yet sometimes a grammatically subordinate person is the most important in the speaker's mind ; and sometimes it is required to give some dependent clauses or notions a prominent place, and this is done by using the reflexive pronoun in reference to them, rather than to the principal clause : so Xen. Anab. I. 8, 2 *Κῦρος παρήγγειλε καθίστασθαι εἰς τὴν ἐαυτοῦ τάξιν ἕκαστον*. We sometimes find the two reflexive pronouns together in the same clause, and then *σφίσι* refers to the principal notion in the whole sentence, *σφίσιν αὐτοῖς* &c. to the subject of the verb on which it depends, Thuc. IV. 30 *προκαλούμενοι εἰ βούλονται τοὺς ἐν τῇ νήσῳ ἄνδρας σφίσι* (the Athenians) *τά τε ὄπλα καὶ σφᾶς αὐτοὺς* (the men in the island) *κελεύειν παραδοῦναι*.

### *Reflexive Pronoun of III. Person for that of I. and II. Person.*

2. a. The simple reflexive pronoun of III. (*οῦ* &c.) is sometimes used for I. and II. Pers., but only Epic ; as, Il. κ, 398 *φύξιν βουλεύετε μετὰ*



σφίσιν (for μεθ' ὑμῖν) : Apoll. Rhod. II. 635 αὐτὰρ ἔγωγε εἶο (for ἐμοῦ) οὐδ' ἡβαιὼν ἀτύλομαι.

b. The compound reflexive subst. pronoun ἑαυτοῦ (αὐτοῦ) for ἐμ-αυτοῦ and σεαυτοῦ (frequent both in poetry and prose, but commonly only in plural; the instances in sing. are mostly uncertain readings) : Æsch. Frag. 123 τὰδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς ἀλίσκόμεσθα : Soph. Œ. T. 138 οὐχ ὑπὲρ τῶν φίλων, ἀλλ' αὐτὸς αὐτοῦ τοῦτ' ἀποσκεδῶ μύσος, *med ipse causâ* (unless here αὐτὸς αὐτοῦ is the reading, see §. 656. *Obs.* 1.) : Thuc. I. 82 τὰ αὐτῶν ἅμα ἐκποριζόμεθα : Xen. M. S. I. 4, 9 οὐδὲ γὰρ τὴν ἑαυτοῦ σῶγε ψυχὴν ὄρας (v. l. σεαυτοῦ and σαυτοῦ, see Schneider) : Ibid. II. 6, 35 ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἦτον ἢ ἐπὶ τοῖς ἑαυτοῦ, καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἦτον ἢ ἐπὶ τοῖς ἑαυτοῦ (v. l. σαυτοῦ, see Schneider) : Plat. Phæd. 78 B δεῖ ἡμᾶς ἀνερέσθαι ἑαυτοὺς : so G. T. as James i. 22 ἑαυτοὺς for ὑμᾶς αὐτοὺς : 1 John i. 8 for ἡμᾶς αὐτοὺς ; Heb. x. 25.

*Obs.* 1. This interchange may be thus explained ; a general reflexive notion is expressed by III. personal pronoun, while the particular person, to whom the reflexive notion refers, is defined by the person of the verb, or by a pronoun attached.

c. Reflexive adjectival pronoun : σφέτερος is properly plural, but is also used in the singular ; ἐός, ὅς though properly singular are often in Epic applied to the plural : thus, ἐός for ἐμός, σός, ἡμέτερος, ὑμέτερος (epic) ; Od. ι, 28 οὔτοι ἔγωγε ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι : Od. α, 402 δώμασιν οἷσιν ἀνάσσοις : Od. ν, 320 ἀλλ' αἰεὶ φρεσὶν ἦσιν ἔχων δεδαιγμένον ἦτορ ἡλώμην : Il. τ, 174 σὺ δὲ φρεσὶν ἦσιν ἰανθῆς : cf. Hes. Opp. 391.

b. As σφέτερος is used in the plural and singular, so it is sometimes used for ἐμός, σός : Theocr. XXV. 163 ὥσπερ περ σφετέρῃσιν ἐνὶ φρεσὶ βάλ-λομαι (*mente meâ*) : Ibid. XXII. 67 σφετέρῃς μὴ φείδω τέχνης (*arti tuæ noli parcere*.)

*Obs.* 2. On the Homeric use of αὐτοῦ, &c. for the reflexive pronoun of all three persons, see §. 656. *Obs.* 1.

*Obs.* 3. Ὅς, *suus*, is supplied in Attic prose by the genitive αὐτοῦ or ἑαυτοῦ, and is rarely used in the Attic poets.

### *Reflexive instead of Reciprocal Pronoun.*

3. The reciprocal pronoun ἀλλήλων &c. (= ἄλλοι ἄλλων—ἄλλοι ἄλλους &c.) signifies that the same action is done by each upon the other : or with a substantive it signifies that the substantival notion and its effects apply to both separately and collectively ; Il. ε, 873 ῥίγιστα θεοὶ τετληότες εἰμέν ἀλλήλων ἰότητι, *by our mutual bad feeling* ; it is often represented by the reflexives σφῶν αὐτῶν &c., as Hes. Scut. 403 ἀλλήλοισι κοτιέοντες ἐπὶ σφῆας ὁμήσωσι : then also in Traged., Pindar, and other poets ; very commonly in Attic and later writers : Thuc. IV. 25. VI. 77 : Soph. Ant. 145 πατὴρ ἐνὸς μητρός τε μίᾳς φύντε, καθ' αὐτοῖν δικρατεῖς λόγχα στήσαντ' ἔχετον κοινού θανάτου μέρος ἄμφω : Plat. Lys. 215 B πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν, οἱ μῆτε ἀπόντες ποθεινοὶ ἀλλήλοισι, ἱκανοὶ γὰρ ἑαυτοῖς καὶ χωρὶς ὄντες, μῆτε παρόντες χρεῖαν αὐτῶν ἔχουσι<sup>a</sup> ; Demosth. 43, 10 ἢ βούλεσθε—περιμύοντες αὐτῶν πυνθάνεσθαι, *each other* : Id. 124, 50 ἐπειδὴν δὲ ἐπὶ τοῖς πρὸς νοσοῦντας ἐν αὐτοῖς προσπέσῃ : so G. T. as Eph. v. 19 λαλοῦντες ἑαυτοῖς : but ἀλλήλων can never stand for ἑαυτῶν : so in Thuc. III.

<sup>a</sup> Cf. Heindorf, p. 31.

81 we must explain οἱ πολλοὶ τῶν ἱκετῶν—διέφθειραν αὐτοῦ (*there*) ἐν τῷ ἱερῷ ἀλλήλους, *one another*.

*Obs.* The subst. pronouns of I. and II. person are also used for ἀλλήλων : Demosth. 30, 7 ἐπράξαμεν ἡμεῖς κάκεινος πρὸς ἡμᾶς (i. e. ἀλλήλους) εἰρήνην<sup>a</sup>.

### Demonstrative Pronouns.

§. 655. 1. The pronouns ὅδε, ὅγε, οὗτος, ἐκεῖνος, point to the scene (near or distant) of some action ; hence they are used in an animated address, and even are applied emphatically by the speaker to himself ; so especially in the speeches of Homer : Π. κ, 82 τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἷος : Od. α, 76 ἀλλ' ἄγετ', ἡμεῖς οἷδε περιφραζώμεθα πάντες, *let us here debate* : Ibid. 186 νῆς δέ μοι ἦδ' ἔστηκεν ἐπ' ἄγρου νόσφι πόλης : Π. τ, 344 Ἀχιλλεύς—κεῖνος ὅγε προπάροιθε νεῶν ὀρθοκραίρων ἦσται (*he there*) : Od. φ, 207 ἔνδον μὲν δὴ ὅδ' αὐτὸς ἐγὼ κακὰ πολλὰ μογήσας ἤλυθον : Soph. Aj. 1080 σωτηρίαν ἔχοντα τόνδ' (emphatic) ἐπίστασο : so τόδε in Homer frequently, *here*, Od. α, 409 : in the dramatists and Hdt. ὅδε is especially thus used : Eur. Suppl. 1045 ἦδ' ἐγὼ πέτρας ἐπι—δύστηνον αἰώρημα κουφίζω, πάτερ : Id. Or. 380 ὅδ' εἴμ' Ὀρέστης, *see—here I, Orestes, am* : Id. Iph. Aul. 156 σφραγίδα φύλασσο' ἣν ἐπὶ δέλτῳ τήνδε (*here*) κομίζεις : also οὗτος in Attic prose ; as, Plat. Rep. I. init. ἡρόμην, ὅπου εἶη. Οὗτος, ἔφη, ὅπισθεν προσέρχεται, *there he comes behind me* : Æsch. Prom. 434 θεοῖσι τοῖς νέοις τούτοις (see below, 4.).

*Obs.* 1. When some object is especially present to the mind of the speaker or writer, οὗτος sometimes refers to that object, though another substantive has intervened to which it would naturally apply ; Plat. Prot. 320 Α ἀποσπάσας ἀπὸ τούτου—ἐν Ἀρίφρονος ἐπαίδευε, καὶ ἀπέδωκε τούτῳ (not Ariphron) : Id. Polit. 276 D : so G. T. as Acts ix. 11 ; Ib. viii. 26, and probably 1 John v. 20.

*Obs.* 2. Of course these pronouns in the neuter may stand for any notion, which is, or may be viewed abstractedly as being neuter. So they may refer (generally prospectively, §. 657.) to the substantival notion of an infinitive, or to the whole sentence. Thus in Phil. i. 18 ἐν τούτῳ χαίρω, the demonstrative refers to the sentence immediately preceding, not to the subject or object of the sentence.

2. So also in poetry ὅδε in the sense of ἐμός ; signifying something belonging to me, or in which I am engaged ; as, Soph. Ant. 43 εἰ τὸν νεκρὸν ξὺν τῇδε κουφίεις χερί (=τῇ ἐμῇ θάψεις) ; so οὗτος is used generally for any known object to which the speaker points as mentally before him ; so in Plato ταῦτα, *this world and all therein* ; and so especially of any famous or notable person or thing ; Hdt. VI. 44 Ἰνδὸν ποταμὸν δεσ κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται : Xen. Anab. I. 5, 8 ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας : Plat. Menon 80 Α καὶ δοκεῖς μοι παντελῶς—ὁμοίωτατος εἶναι τό τε εἶδος καὶ ἄλλα ταύτῃ τῇ πλατείᾳ νάρκῃ τῇ θαλαττίᾳ : Id. Symp. 186 Ε ἐγὼ εἰμι οὗτος Σωκράτης.

3. The notion of “something lying before us” is also apparent in the phrase οὐ τὰδ' ἐστίν, or εἰσίν, which occurs as early as Homer (Od. α, 226 οὐκ ἔρανος τὰδε γ' ἐστίν), but is especially used in the Attic dramatists : Eur. Androm. 168 οὐ γὰρ ἔσθ' Ἐκτωρ τὰδε, οὐ Πρίαμος, οὐδὲ χρυσός, ἀλλ' Ἑλλάς πόλις : Arist. Eccl. 980 οὐ γὰρ τὰπὶ Χαριζένης τὰδ' ἐστίν : also Thuc. VI. 77 οὐκ ἴωνες τὰδε εἰσίν οὐδὲ Ἑλλησπόντιοι : εἰο τὰδε πάντα, *all here* ; as, Plat. Theæt. 168 D τὰδε πάντα πλὴν σοῦ παιδία ἐστίν : also ταῦτα πάντα, *all there*.

<sup>a</sup> Vide Schäfer, p. 284.

4. From the sense of something being actually or mentally before the speaker, the use of *ἴδε* and *οὗτος* for *ἐγώ* and *σύ* has arisen ; *οὗτος* with reference to some feeling to which the person spoken of is viewed as present, *ὅδε* simply to his being actually present : Plat. Gorg. 489 B οὗτοσι *that fellow* (contemptuously), *ἀνὴρ οὐ παύσεται φλυαρῶν* for *σύ οὐ παύσει* : thus in tragedy frequently *ἀνὴρ ὅδε* for *ἐγώ* (in this construction the article is never used), and sometimes *ὅδε* is joined with other personal substantives ; as, Soph. Cē. C. 650 ἀλλ' οὐ τι μὴ λάχῃσι τοῦδε συμμάχου = *ἐμοῦ συμμάχου*.

5. When joined with adverbs of time and place, *τοῦτο*, *τόδε*, *ταῦτα*, *τάδε* denote more forcibly the time and place, as it were, by pointing at them, as *αὐτοῦ τῆδε*, *exactly here* : Hdt. VII. 104 ἐγὼ τυγχάνω τανῦν τάδε ἐστοργῶς *εἰκοῦς*, *at this very time*.

6. *ὅδε* represents something as if it were actually present to the senses, *οὗτος* refers to something as present to the thoughts, more at a distance, *ἐκεῖνος* as still further off, something present to the memory ; so that *οὗτος* when used in contrast with *ἐκεῖνος* has something of the force of *ὅδε* ; but *οὗτος* generally refers to what precedes, *ὅδε* to what immediately follows : Hdt. VI. 53 ταῦτα (*what I have just spoken of*) μὲν Λακεδαιμόνιοι λέγουσι—τάδε (*what follows*) δὲ—ἐγὼ γράφω : Ibid. 58 ταῦτα μὲν (*quæ dicta sunt*) ζῶσι τοῖσι βασιλεῦσι δέδοται ἐκ τοῦ κοινού τῶν Σπαρτιηγῶν· ἀποθανούσι δὲ τάδε (*quæ sequuntur*) : Cf. VII. 133 : Plat. Menon 93 B εἰ διδασκόν ἐστιν ἀρετῇ, πάλαι σκοποῦμεν· τοῦτο δὲ σκοποῦντες, τόδε σκοποῦμεν, ἄρα κ. τ. λ. The same distinction obtains also in *τοιούτος* and *τοιόσδε*, *οὕτως* and *ὥδε* : not unfrequently however the reverse is the case, when a simple demonstrative force is required, without the peculiar sense of *here*, *there* being brought forward ; and sometimes *οὗτος* and *ὅδε* occur in the same sentence, in which case *ὅδε* lays emphasis on the notion or clause in which it is found, as if it were actually going on before the eyes ; Soph. Ant. 297 τοῦτο γὰρ πόλεις πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων : Id. Aj. 580 δέδοικ' ἀκούων τήνδε τὴν προθυμίαν : so we find in Hdt. and Thuc. *οὗτος*, *τοιούτος*, *οὕτως* referring to what follows ; *ὅδε*, *τοιόσδε*, *ὥδε* to what has gone before : so *τοῦτο* is used in abstract expressions, paraphrases, &c. where the actual existence of what is spoken is naturally kept out of view ; Eur. Hipp. 194 τοῦδ', *ὅτι τοῦτο στίλβει* : Hdt. VI. 12 ἔδωκε τοῦτο *ὅ τι δὴ ἦν* : so in Plato τοῦθ' *ὃ ἐρωτᾷς*, Lat. *id quod*, not *hoc quod*.

Obs. 1. Before a relative sentence we generally find *οὗτος*, seldom *ὅδε* ; if *ὅδε*, it is emphatic ; as, οὗτός ἐστιν ὃν εἶδες ἄνδρα : but Plat. Legg. 627 Ε πότερος οὖν ἀμείνων ; ὅστις—προστάξειεν, ἢ ὅδε, *ὃ ἂν τοὺς χρηστοὺς ἀρχει ποιήσειε*.

Obs. 2. In Epic, when the same subject belongs to two sentences, *ὄγε* is often used emphatically in the second sentence, to mark distinctly the identity of the subject, and to lay emphasis on the clause ; Il. β. 664 αἶψα δὲ νῆας ἔπηξε, πολλὸν δ' ὄγε (*idemque*) λαὸν ἀγείρας βῆ φεύγων ἐπὶ πόντον : Il. ο. 586 Ἀντίλοχος δ' οὐ μένινε, θόος περ ἔων πολεμιστής, ἀλλ' ὄγ' ἄρ' ἔτρεσε. So in Epic, and especially in Hdt., *ὃ δέ* is used in a series of actions referring to the same subject, as we should say, *and then he, but he*, &c. : Il. θ. 302 καὶ τοῦ μὲν ῥ' ἀφάμαρθ'· ὃ δ' ἀμύμονα Γοργυθίωνα—κατὰ στήθος βάλεν ἰφ, *idemque* : Cf. 320. Od. χ. 85, 431 : see §. 764. c. : Hes. Theog. 491 ἔμελλε—ἐξελάαν, ὃ δ' ἐν ἀθανάτοισιν ἀνάξειν, *to overthrow him and then to reign* : Hdt. VI. 3 τὴν μὲν γενομένην αὐτοῖσι αἰτῆν οὐ μάλα ἐξέφαινε, ὃ δὲ ἔλεγέ σφι (*but he*). Rarely in Attic Greek ; as, Eur. Or. 35 νοσεῖ τλήμων Ὀρέστης,

ὁ δὲ πεσὼν ἐν δερμίοις κείται (see also §. 658.): so οὗτος in Luke xix. 2 καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ οὗτος ἦν πλούσιος, where it is wished to mark distinctly both his office and his wealth.

Obs. 3. This repetition of the subject by ὁ δέ, ὄγε, οὗτος δέ is often called for by the mention of another person in the preceding sentence, or by some obscurity in the construction, which makes it necessary that the subject should be distinctly stated: Il. v. 321 αὐτίκα τῷ μὲν ἔπειτα κατ' ὄφθαλμῶν χέεν ἄλλῃν (Ποσειδάων) Πηλείδῃ Ἀχιλλῇ· ὁ δὲ (Ποσειδάων), μελὴν εὐχαλκον ἀσπίδος ἐξέρυσεν μεγάλητορος Αἰνείας: Cf. Il. a, 190: Od. ε, 13: Hdt. VI. 16 ὅσοισι δὲ τῶν Χίων ἀδύνατοι ἔσαν αἱ νῆες ὑπὸ τρωμάτων, οὗτοι δὲ, ὡς ἐδῶκοντο, καταφυγγάνουσι. This idiom is much used by Hom. and Hdt. in disjunctive sentences: ἢ—ἢ ὄγε: Od. β, 327 ἢ τινας ἐκ Πύλου ἄξει ἀμύντορας—, ἢ ὄγε καὶ Σπάρτηθεν: Cf. Od. δ, 789: Il. μ, 239: Hdt. II. 173 λαλοὶ ἂν ἦτοι μανείς, ἢ ὄγε ἀπόπληκτος γενόμενος: so Lat. *ille*; as, *nunc dextra ingeminans ictus, nunc ille sinistra* Virg. *Æn.* V. 457.

Obs. 4. Sometimes οὗτος is used twice in the same sentence of one and the same person: Plat. Lach. 200 C τὸν Νικήρατον τούτῳ ἥδιστ' ἐπιτρέποιμι, εἰ ἐθέλοι οὗτος: Demosth. 846 extr. πριάμενοι παρὰ τούτου τούτῳ τὰς τιμὰς διέλυσαν (where instead of τούτῳ we should expect αὐτῷ). If ἐκεῖνος is used, αὐτός generally follows, not οὗτος, though sometimes even ἐκεῖνος is used twice of one object: Soph. Trach. 605 ὅπως μηδεὶς βροτῶν κείνου πάροιθεν ἀμφιδύσεται χροῖ,—πρὶν κείνος αὐτὸν—δείξῃ θεοῖσιν: Id. Aj. 1039 κείνος τὰ κείνου στεργέτω, καὶ γὰρ τάδε: but Plat. Cratyl. 430 E δείξαι αὐτῷ, ἂν μὲν τύχη, ἐκείνου εἰκόνα: Lys. 429 ἔως ὁ λεγόμενος ὑπ' ἐκείνου καιρὸς ἐπιμελῶς ὑπ' αὐτοῦ ἐτηρήθη: sometimes ἐκεῖνος follows αὐτός, referring to the same person; Xen. Ag. 1, 8 μάχεσθαι αὐτῷ καὶ τὸ τὰ κείνου δαπανῶντα βούλεσθαι μᾶλλον.

Obs. 5. Οὗτος &c. is sometimes omitted: *a.* Before relatives—(see *Relative Sentences*, §. 834.): *b.* In poetry—in animated passages, and expressions of feeling: Od. δ, 292 ἄλγιον, (*this is*) *bad enough!* Theocr. XV. 79 τὰ ποικίλα πρᾶτον ἄβρησον, λεπτὰ καὶ ὡς χαρίεντα (sc. ταῦτα): θεῶν περὸν ἄματα φασεί: cf. Ibid. 83. *c.* In prose—where it is wished to sum up what has been said in a brief conclusion: Plat. Phæd. 89 E οἴκουν, ἢ δ' ὅς, αἰσχρόν; *nonne hoc turpe est?* *d.* By orators—in the rhetorical phrases, τεκμήριον δέ, κεφάλαιον δέ, σημεῖον δέ μέγιστον, αἴτιον δέ &c.: this arises from the animated character of the oration. *e.* Before a participle in gen. abs., see §. 696. Obs. 3, 894. *b.*

7. When ἐκεῖνος and οὗτος are used in opposition to each other, the latter signifies something nearer, (either in time, or space, or thought,) to the speaker, the former a more remote object. Sometimes this is reversed, but generally only when the more important object to which οὗτος refers stands first in the sentence, as Xen. M. S. I. 3, 13 τοσοῦτον δεινότερόν ἐστι τῶν φαλαγγίων, ὅσῳ ἐκεῖνα μὲν ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον: Demosth. 107, 72 καὶ (δεῖ) τὸ βέλτιστον αἰεὶ, μὴ τὸ ῥᾶστον ἀπαντας λέγειν ἐπ' ἐκεῖνο (τὸ ῥᾶστον) μὲν γὰρ ἡ φύσις αὐτῇ βαδιέται, ἐπὶ τοῦτο (τὸ βέλτιστον) δὲ τῷ λόγῳ δεῖ προάγεσθαι διδασκοντα τὸν ἀγαθὸν πολίτην. “*relationem dicas logicam, non grammaticam*; quippe τὸ ῥᾶστον *removendum*, τὸ βέλτιστον *amplexandum*.” So in Latin, *hic* and *ille*. Ἐκεῖνος is sometimes used where we should expect οὗτος or ὅδε, of something or somebody before the speaker; it seems here to denote respect as being a less familiar way of speaking of a person; Xen. An. I. 1, 18 Κύρος καθορὰ τὸν βασιλέα καὶ τὸ ἀμφ' ἐκείνον στί-

<sup>a</sup> Schæfer ad loc.

φος : so Κλέαρχος καὶ οἱ ἐκείνου : Plat. Euth. 14 D τίς αὕτη ἡ ὑπηρεσία τοῖς θεοῖς ; αἰτεῖν τε φῆς αὐτοὺς καὶ διδόναι ἐκείνοις : so G. T. as Acts vii. 42 ; so also 2 Cor. viii. 9.

8. 'Εκείνος is sometimes (like in Latin *ille*, though more rarely) used emphatically of something present to the memory, of well known objects, or famous persons ; as, Soph. Ant. 384 ἡδ' ἐστ' ἐκείνη τοῦργον ἡ 'ξειργασμένη : Eur. Troad. 1188 τὰ πολλὰ ἀσπάζεσθαι αἱ τ' ἐμαὶ τροφαὶ ὕπνοι τ' ἐκείνοι φρουδὰ μοι (*that restless sleep*) : Arist. Plut. 958 ἐκείνου τοῦ πονηροῦ κόμματος : Demosth. 301 Καλλίστρατος ἐκείνους : so often in late prose. So 1 John ii. 5, 6. So especially in Eur. (not Soph. or Æsch.) Aristoph. Plat., &c. : τοῦτ' ἐκείνο, τόδ' ἐκείνο, where ἐκείνο signifies some common expression or proverb, and τοῦτο or τόδ' denotes its application to the present case ; as, Eur. Or. 804 τοῦτ' ἐκείνο, κτᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον : Arist. Ach. 41 τοῦτ' ἐκείν' οὐγὰρ λέγον.

Obs. 6. The nomin. οὗτος (rarely αὕτη) is used as a vocative in Attic Greek ; as, ὦ οὗτος : Soph. Aj. 89 ὦ οὗτος Αἴαν, δευτέρον σε προσκαλῶ : Lat. *heus tu*.

### The Reflex—Demonstrative Pronoun Αὐτός.

§. 656. The original meaning of αὐτός is αὐ τός, *again he=the same* ; in which sense it is found frequently in Homer ; and from the original sense of *idem* was derived the sense of *ipse*, *he the same, and no other*, (opposed to ἄλλος,) and this is its general force : so ὁ υἱὸς αὐτός, or αὐτὸς ὁ υἱός : afterwards ὁ αὐτός signified *he the same* (opposed to ἕτερος). αὐτός is joined to οὗτος. αὐτὸς οὗτος or οὗτος αὐτός, *this very man, the man himself*. So αὐτὸ τοῦτο, τοῦτ' αὐτό, *hoc ipsum, just this, no other* ; or with ἐκείνος : Hdt. V. 17 μετ' αὐτὸν κείμενος δοκιμώτατος, *next to him himself* ; it is sometimes prefixed to ἕκαστος, *each for himself* : Hdt. VII. 19 θέλων αὐτὸς ἕκαστος τὰ προκείμενα δῶρα λαβεῖν.

Obs. Αὐτός ὁ ἀνὴρ, or ὁ ἀνὴρ αὐτός, signifies *the man himself, or the very man* ; ὁ αὐτός ἀνὴρ, or sometimes ἀνὴρ (or ὁ ἀνὴρ) ὁ αὐτός, *the same man* (see also §. 453.).

1. It is used for the reflexive pronouns—αὐτός, *ipse*, can be referred to any personal pronoun implied in the verb or in the sentence : Il. α. 133 ἡ ἐθέλεις, ὅφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτὸς ἡσθαι δευόμενον : Thuc. I. 40 ὡς μὲν αὐτοὶ τε μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα : Eur. Fragm. 862 ἀπαντὲς ἐσμεν ἐς τὸ νοουθετεῖν σοφοὶ, αὐτοὶ δ' ὅταν σφάλωμεν, οὐ γινώσκομεν. Thus Homer often used it for the reflexive pronoun of all three persons : Od. δ. 247 ἄλλω δ' αὐτὸν (for ἐαυτόν) φῶτ' κατακρύπτων ἦσκεν : Od. ζ. 27 σοὶ δὲ γάμος σχεδὸν ἐστίν, ἵνα χρή καλὰ μὲν αὐτὴν (for σαυτήν) ἐννυσθαι ; cf. ξ. 389 αὐτόν for σαυτόν : κ. 27 αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν. So also Hdt. and sometimes the Trag., wherefore perhaps the readings, αὐτοὶ κατ' αὐτῶν, αὐτὸς πρὸς αὐτοῦ, (for αὐτῶν, αὐτοῦ) αὐτὴ πρὸς αὐτὴν (for ἐμειντήν) Soph. El. 285, &c. are correct.

Obs. The difference between the use of αὐτῶν &c. and αὐτῶν, is, in these phrases, that in the former the reflexive sense is more decidedly called out : and the one or the other is preferred by editors according to the view which is taken of the use of the demonstrative for the reflexive pronouns : αὐτὴ κατ' αὐτήν, *herself against herself, ipsa contra ipsam* : αὐτὴ καθ' αὐτήν, *she herself against her own self, ea ipsa contra seipsam*. The same applies

to the G. T., where in many passages either may stand, according to the person to whom they severally are supposed to refer; so Matt. iii. 16 εἶδε τὸ πνεῦμα τοῦ Θεοῦ—ἐρχόμενον ἐπ' αὐτόν, refers to the view taken by the narrator: if ἐφ' αὐτόν be read, it refers to the subject of the verb εἶδε, viz. *Jesus*.

2. Since αὐτός, *ipse*, separates as it were the object from every thing else, it is especially used in the neuter in Attic Greek to express the abstract idea; as, αὐτὸ τὸ καλόν, αὐτὸ τὸ δίκαιον, the *very* just; or, and indeed more commonly, without an article: αὐτὸ καλόν, the *idea of beauty*—beauty taken by itself in the abstract. So Plat. Menon 87 D αὐτὸ τὴν ἀρετὴν: (cf. Symp. 199 E ἀδελφός, αὐτὸ τοῦτο, ὅπερ ἔστιν.) The plural αὐτά is more rarely used of generic notions: Xen. M. S. IV. 5, 7 αὐτὰ ἐναντία: Plat. Soph. 225 C περὶ δικαίων αὐτῶν. (Hence we find in Aristotle a variety of compounds, such as αὐτοβούλησις, αὐτοεπιθυμία.) So also αὐτὴ ἐπιστήμη, *science in the abstract*.

3. From this separative and exclusive power of αὐτός, the following meanings are also derived.

a. *Alone, solus (ipse, non alius)*: Plat. Menex. 245 D αὐτοὶ Ἕλληνες οὐ μίσοβαρβαροι, *pure Greeks*: Il. v. 729 ἀλλ' οὐπῶς ἅμα πάντα δυνήσεται αὐτὸς εἰλίσθαι: Xen. Laced. III. 5 αὐτὰ τὰ πρὸ τῶν ποδῶν ὄραν, *ea sola, quæ sunt ante pedes*: Plat. Phæd. 63 C πρότερον αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν τῷ ἔχεις ἀπείναι<sup>a</sup>: hence the Attic phrase, αὐτοὶ ἔσμεν, *we are by ourselves*, Arist. Ach. 504. Theocr. X. 19.

b. But also *himself (ipse)* emphatic; as, αὐτὸς ὁ Σωκράτης ἐδάκρυσεν.

c. *Of himself—sponte*—like *ipse*, since a person can hardly be said to do that *himself* which another compels him to do: Il. ρ, 254 ἀλλὰ τις αὐτὸς ἴτω.

d. In Homer it is very often used in opposition to some person or thing, which is to be distinguished from the object signified by αὐτός—whence it stands for a variety of substantival notions; as the soul in opposition to body (Od. λ, 602), or body to soul (Il. α, 4 αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν), or a man to his goods (Od. τ. 329, 332), or his relations (Il. θ, 4). Il. α, 51, man opposed to animals. So Thuc. I. 143 ἐισβάτων αὐτῶν τε καὶ τῶν μετοίκων, the two classes are opposed: Eur. Hel. 519 ἄλλους τυράννους αὐτόν ὄντα βασιλέα βίον προσαιτεῖν: so when the contrasted person or thing is not stated, *himself and no other person*: Demosth. 44, 19 πλευστίον εἰς τὰς τριήρεις αὐτοῖς (*in person*) ἐμβάσιν: so καὶ αὐτός, *even himself*, as well as others. So G. T., as Mark ii. 25 ἐπέειπεν αὐτὸς καὶ οἱ μετ' αὐτοῦ. Hence αὐτός, as in Latin *ipse*, is used of a lord or master, opposed to his followers; as, αὐτὸς ἔφη: so Arist. Nub. 219 αὐτός: τίς αὐτός; Σωκράτης.

e. Αὐτός, as in Lat. *ipse*, is used for αὐτὸς οὗτος, the *very one*. So especially the neuter: Plat. Rep. 362 D αὐτό, ἡ δ' ὅς, οὐκ εἴρηται, δὲ μάλιστα ἔδει ῥηθῆναι<sup>b</sup>: Id. Charm. 166 B ἐπ' αὐτὸ ἡκεῖς ἐρευνῶν, ὅτῳ διαφέρει, *this very point*. So G. T., as Rom. ii. 3 ποιῶν αὐτά, *these very things*.

f. Joined with ordinal numerals, it means *himself in person*, and is generally used of the chief of an expedition: Thuc. I. 46 Κορινθίων στρατηγὸς ἦν Ξενοκλείδης—πέμπτος αὐτός, *he with four subordinate generals*.

4. When the verb is followed by a reflexive pronoun in gen., dat., or acc., the reflexive sense has an emphasis laid upon it by the use of the nom. αὐτός, which brings the *self* of the subject forward as if it were dis-

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Ibid.

tinct from the *self* of the object : Od. *a*, 33 οἱ δὲ καὶ αὐτοὶ σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόνον ἄλλ' ἔχουσιν, (*they themselves, no others,*) just as in Latin, *suā ipsi temeritate*; while *v*. 7 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο signifies, *suā ipsorum temeritate, by their own follies, not those of another* : Soph. Antig. 1177 (Αἴμων ὀλωλεν) αὐτὸς πρὸς αὐτοῦ : Plat. Phæd. 94 Ε οὔτε γὰρ ἂν Ὀμήρῳ ὁμολογοίμεν, οὔτε αὐτοὶ ἡμῖν αὐτοῖς. In this idiom, αὐτός is sometimes placed between the preposition (or the article) and the reflexive pronoun; as, Æsch. Ag. 836 τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται : Id. Prom. 929 τοῖον παλαιστὴν νῦν παρασκευάζεται ἐπ' αὐτὸς αὐτῷ.

5. Αὐτός is sometimes followed by a relative sentence, and then stands instead of the simple οὗτος or ἐκεῖνος, but with the additional notion of *this very one* : Eur. Troad. 662 ἀπέπτυσ' αὐτήν, (*her, not her herself,*) ἦτις ἄνδρα τὸν πάρος καινοῖσι λέκτροις ἀποβαλοῦσ' ἄλλον φιλεῖ. Especially Plato; as, Parm. 130 C ἐν ἀπορίᾳ—περὶ αὐτῶν γέγονα, πότερα χρὴ φάναι ὥσπερ περὶ ἐκείνων ἢ ἄλλως (see above, 3. *e*). This is rarely found in other good authors : but see Eur. Iph. A. 1025. Thuc. VII. 34 νομίσαντες δι' αὐτὸ οὐχ ἡσῶσθαι, δι' ὅπερ οὐδ' οἱ ἔτεροι νικᾶν : Xen. M. S. III. 10, 14.

6. Αὐτός, in composition, sometimes signifies "*together with.*" So αὐτότοκος, *cum ipso fetu, young and all* : cf. Æsch. Eum. 404.<sup>a</sup>

7. Αὐτός is also very often used for the simple personal pronoun (*he, she, it*, see §. 654.), the reflexive sense being lost.

Obs. 1. In G. T. αὐτός is used twice in one sentence, referring to different persons : Mark viii. 22 παρακαλοῦσιν αὐτὸν (Χριστὸν) ἵνα αὐτοῦ (τυφλοῦ) ἀψῆται.

Obs. 2. The neuter αὐτό is used to refer to a notion implied, either in the whole of a preceding clause, or the verbal notion of it : Thuc. I. 122 τὴν Ἑλλάδα ἡλευθέρωσαν· ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιοῦμεν αὐτό (sc. τὸ ἡλευθεροῦσθαι).

### Prospective use of the III. Personal and the Demonstrative Pronouns.

§. 657. 1. The III. personal pronoun, οὗ, οἱ, ἐ, μὲν and the demonstrative, ὁ, ἡ, τό, are often used in Homer to direct the reader's attention to some substantive which is to follow, and as it were to prepare the way for it : Il. *a*, 488 αὐτὰρ ὁ μῆνι, νηυσὶ παρήμενος ὠκυπόροισιν, Διογενὴς Πηλεὺς υἱός, πόδας ὠκὺς Ἀχιλλεύς : Il. *v*, 321 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἄχλυν, Πηλεΐδῃ Ἀχιλλῆϊ : Il. *φ*, 249 ἵνα μιν παύσειε πόνον, δῖον Ἀχιλλεῖα : Od. *a*, 125 ἡ δ' ἔσπετο, Παλλὰς Ἀθήνη. In the Post-Homeric writers we find this more rarely, sometimes in Attic in the formula, ὁ (οἱ, τό) μὲν, and ὁ (οἱ, τό) δέ.

2. Similarly the neuter demonstratives, ταῦτα, τοῦτο (rarely ἐκεῖνο) are used

(a) To prepare the way for a following substantive; as, Od. *a*, 159 τοῦτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή : Plat. Gorg. 478 C οὐ γὰρ τοῦτ' ἦν εὐδαιμονία, ὥς ἔοικε, κακοῦ ἀπαλλαγῇ, ἀλλὰ τὴν ἀρχὴν μηδὲ κτήσις : Id. Apol. 37 A τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως : Id. Rep. 583 D τοῦτο γὰρ τότε ἡδὺ ἴσως καὶ ἀγαπητὸν γίνεται, ἡσυχία : Ibid. 606 B ἐκεῖνο κερδαίνειν ἡγείται, τὴν ἡδονήν.

(b) For a whole sentence τοῦτο, (more rarely τόδε) : Plat. Gorg. 515 Ε ἀλλὰ τόδε μοι εἰπεῖ ἐπὶ τούτῳ, εἰ λέγονται Ἀθηναῖοι διὰ Περικλέα βελτίους γεγονέναι : Demosth. 41, 5 ἀλλ' οἶδεν, ἄνδρες Ἀθ., τοῦτο καλῶς ἐκεῖνος, ὅτι

<sup>a</sup> Blomfield Gloss. Ag. 134.

ταῦτά μὲν ἔστιν ἅπαντ' ἃ τὰ χωρία ἀθλὰ τοῦ πολέμου κείμενα ἐν μέσῳ : Soph. Œ. R. 819 καὶ τὰδ' οὐτις ἄλλος ἦν ἢ γὰρ 'π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς. This usage is very common before infinitives, generally without the article, as early as Hom. ; as, Od. α. 82 εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν, νοστήσαι Ὀδυσῆα δαΐφρονα : Plat. Apol. 38 C ἀπὸ τοῦ αὐτομάτου ἂν ὑμῖν τοῦτο ἐγένετο, ἐμὲ τεθνάναι δὴ : so also τὸ τοίονδε ; Plat. Prot. 358 C ἀμαθίαν τὸ τοίονδε λέγετε, τὸ ψευδῇ ἔχειν δόξαν : G. T. as 1 Cor. vii. 37 τὸ αὐτὸ τοῦτο, τὸ κατὰ Θεὸν λυπηθῆναι. So also in gen., dat., and acc. ; as, Plat. Gorg. 474 E οὐ δῆπου ἐκτὸς τούτων ἐστὶ τὰ καλὰ, τοῦ ἡ ὠφέλεια εἶναι ἡ ἡδέα ἡ ἀμφοτέρα : Id. Apol. 35 C οὐ γὰρ ἐπὶ τούτῳ κάθηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια. Even before a participle with article : Plat. Legg. 680 D μὴν οὐκ ἐκ τούτων, τῶν κατὰ μίαν οἴκησιν καὶ κατὰ γένος διασπάρμενων (τοιαῦται πολιτεῖαι γίνονται). See also §. 780. *Obs.* 2. So also with a feminine substantive, of which the following clause is an explanation ; Thuc. VII. 63 ἐκείνην τε τὴν ἡδονὴν ἐνθυμίσθαι οἱ τέως Ἀθηναῖοι νομιζόμενοι—ἐθαυμάζεσθε κατὰ τὴν Ἑλλάδα : Demosth. 100. 4 μία αὕτη σωτηρία—τὸ ἀνδρῶν ἀγαθὸν τυχεῖν. So G. T., as John xvii. 3 αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε κ. τ. λ.

*Obs.* In G. T. we also find εἰς τοῦτο (Acts ix. 21), ἐν τούτῳ (1 John iv. 13), also thus used.

### *Retrospective Power of the Demonstrative and Personal Pronouns.*

§. 658. 1. On the other hand, after a substantive or pronoun, between which and its verb another sentence intervenes, or on which emphasis is to be laid, it is not unusual to place οὗτος or (especially) αὐτός, to recall the preceding substantive to the mind, or to bespeak especial attention to it.—See also §. 655. *Obs.* 3. As early as Homer, though but rarely : Il. α. 300 τῶν δ' ἄλλων ἃ μοι ἔστι—τῶν οὐκ ἂν τι φέροις. Also rarely in dramatists ; as, Soph. Œ. R. 386 εἰ τῆσδε γ' ἀρχῆς οὐνεχ' ἦν ἐμοὶ πόλις—εἰσεχειρῖσιν, ταύτης Κρέων ἐμβαλεῖν ἱμείρεται. Very frequently in prose, especially Herodotus ; as, III. 63 ὁ δέ μοι Μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο : Ibid. 85 τῶν θηλέων ἵππων μῆν, τὴν ὁ Δαρεῖον ἵππος ἔστρεψε μάλιστα, ταύτην ἀγαγὼν ἐς τὸ προάστειον κατέδησε : Thuc. IV. 69 αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι, αὗται ὑπῆρχον ἔρμα : Id. VIII. 61 Λέοντα—, ὅς—ξυνεξήλθε, τοῦτον κεκομισμένοι : Plat. Rep. 398 A ἄνδρα δὴ, ὡς ἔοικε, δυνάμενον ὑπὸ σοφίας παντοδαπὸν γίγνεσθαι καὶ μιμῆσθαι πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο εἰς τὴν πόλιν—προσκυνοῖμεν ἂν αὐτόν, (for the sake of clearness :) Xen. Cyr. VI. 1, 17 ὑμεῖς δὲ τὰ πρόσσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας, ἐκεῖνα κτᾶσθε καὶ ἐργάσεσθε : Demosth. 837, 6 αὐτὴν δὲ τὴν διαθήκην—ταύτην δ', where also δέ is repeated to increase the emphasis. So in Antithesis : Hdt. IV. 165 ἡ δὲ μήτηρ Φερετὶμη τεὼς μὲν Ἀρκεσίλαος κ. τ. λ.—ἡ δὲ εἶχε κ. τ. λ. : Xen. M. S. I. 2, 24 Ἀλκιβιάδης—ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων ἀθληταὶ βράδιος πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως, οὕτω κακείνος ἡμέλησεν αὐτοῦ : so G. T. as Acts vii. 34.

*Obs.* 1. In G. T. we find τοιοῦτος so used ; as, 2 Cor. xii. 2 οἶδα ἄνθρωπον ἐν Χριστῷ—ἀρπαγέντα τὸν τοιοῦτον.

2. So also personal pronouns are thus repeated (the enclitic form being always used in the second) : Soph. Œ. C. 1407 μήτοι με—μή μ' ἀτιμάσῃ τέ γε : Eur. Phœn. 507 ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν : Xen. Cyr. IV. 5, 29 σκέψαι δὲ καί, οἶφ' ὅτι μοι περὶ σε οἶος ὦν περὶ ἐμὲ ἔπειτά μοι μέμφῃ ; cf. 699. *Obs.* 3. So G. T. as Mark v. 2 ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ.



*Obs. 2.* For Relative Pronoun, see *Syntax of Relative Sentences*, §. 816 sqq. For the Demonstrative  $\delta$ ,  $\eta$ ,  $\tau\acute{o}$ , see Article, 444 sqq. For the Interrogatives 871 sqq. For Relatives and Demonstratives in the same clause §. 833. *Obs. 2.*

### Indefinite Pronoun $\tau\acute{\iota}\varsigma$ , $\tau\acute{\iota}$ .

§. 659. 1. The indefinite pronoun  $\tau\acute{\iota}\varsigma$  often has in its substantival force a collective sense, like the English indefinite "one;" as,  $\sigma\acute{\upsilon}\kappa \acute{\alpha}\nu \tau\acute{\iota}\varsigma \epsilon\ddot{\upsilon}\rho\omicron\iota \acute{\alpha}\nu\delta\rho\alpha \sigma\phi\acute{\omega}\tau\epsilon\rho\omicron\nu$ : even in Homer very usually. It often has an ironical force, and signifies a great number; as, Demosth. 42, 8  $\acute{\alpha}\lambda\lambda\acute{\alpha} \kappa\alpha\iota \mu\iota\sigma\acute{\epsilon}\iota \tau\acute{\iota}\varsigma \acute{\epsilon}\kappa\epsilon\iota\mu\omicron\nu$  (Φίλιππον),  $\acute{\omega} \acute{\alpha}\nu\delta\rho\epsilon\varsigma$  'Αθ.,  $\kappa\alpha\iota \delta\acute{\epsilon}\delta\iota\epsilon\nu \kappa\alpha\iota \phi\theta\omicron\nu\epsilon\acute{\iota}$ <sup>a</sup>. In the plural it has an indefinite sense; *certain persons, any one*: Thuc. VI. 94  $\pi\epsilon\rho\iota\tau\chi\acute{\omicron}\nu\tau\epsilon\varsigma \tau\acute{\iota}\sigma\iota\nu \sigma\acute{\upsilon} \pi\omicron\lambda\lambda\omicron\iota\varsigma$ .

2. It is also used in all its cases for  $\acute{\epsilon}\gamma\acute{\omega}$ ,  $\sigma\acute{\upsilon}$ ; Arist. Thesm. 603  $\pi\omicron\iota \tau\acute{\iota}\varsigma \tau\rho\acute{\epsilon}\psi\epsilon\tau\alpha\iota$ ; (for  $\acute{\epsilon}\gamma\acute{\omega}$ ): Soph. Aj. 1138  $\tau\omicron\upsilon\tau' \acute{\epsilon}\iota\varsigma \acute{\alpha}\nu\iota\alpha\nu \tau\omicron\upsilon\tau\omicron\varsigma \acute{\epsilon}\rho\chi\epsilon\tau\alpha\iota \tau\iota\nu\iota$  (for σοί): Plat. Alc. II. init.—Socr.  $\phi\alpha\iota\eta \gamma\acute{\epsilon} \tau\iota \acute{\epsilon}\sigma\kappa\upsilon\beta\rho\omega\pi\alpha\kappa\acute{\epsilon}\nu\alpha\iota \tau\epsilon \kappa\alpha\iota \acute{\epsilon}\iota\varsigma \gamma\eta\nu \beta\lambda\acute{\epsilon}\pi\epsilon\iota\nu \acute{\omega}\varsigma \tau\iota \sigma\upsilon\nu\nu\omicron\upsilon\mu\epsilon\nu\omicron\varsigma$ : Alc.  $\kappa\alpha\iota \tau\acute{\iota} \acute{\alpha}\nu \tau\acute{\iota}\varsigma \sigma\upsilon\nu\nu\omicron\upsilon\sigma\iota\tau\omicron$ ; (for  $\acute{\epsilon}\gamma\acute{\omega}$ ): so Thuc. VI. 77  $\kappa\alpha\iota \omicron\iota\omicron\mu\epsilon\theta\alpha \sigma\acute{\upsilon} \kappa\alpha\iota \acute{\epsilon}\varsigma \acute{\alpha}\upsilon\tau\omicron\nu \tau\iota\nu\alpha \eta\acute{\xi}\epsilon\iota\nu \tau\omicron \delta\epsilon\iota\nu\omicron\nu$ , *to our individual selves*.

3. When joined with substantives, it supplies the place of the indefinite article (see §. 446. *Remark*); as,  $\acute{\alpha}\nu\eta\rho \tau\acute{\iota}\varsigma$ , *a (certain) man*: Soph. Phil. 600  $\mu\acute{\alpha}\nu\tau\iota\varsigma \eta\nu \tau\acute{\iota}\varsigma$ , *a prophet*; or it lays emphasis on the notion, like *quidam* in Latin; Soph. Cē. C. 284  $\sigma\tau\alpha\nu \delta' \delta \kappa\acute{\upsilon}\rho\iota\omicron\varsigma \tau\acute{\iota}\varsigma \pi\alpha\rho\eta$ , when *any one in authority* is here; marking that all that is required is that he should be in authority,  $\delta \kappa\acute{\upsilon}\rho\iota\omicron\varsigma$  alone would be "*the master*," meaning some particular person; so of unknown objects, Soph. Cē. R. 167  $\tau\omicron\upsilon\varsigma \acute{\alpha}\upsilon\tau\omicron\epsilon\acute{\iota}\nu\tau\alpha\varsigma \chi\epsilon\iota\rho\acute{\iota} \tau\iota\mu\omega\rho\acute{\epsilon}\iota\nu \tau\iota\nu\acute{\alpha}\varsigma$ , the murderers, *whoever they may be*: or it marks the uncertainty of the speaker: Id. Cē. C. 124  $\pi\lambda\alpha\nu\acute{\alpha}\tau\alpha\varsigma \tau\acute{\iota}\varsigma \delta \pi\rho\acute{\epsilon}\sigma\beta\upsilon\varsigma$ , *seems to be a wanderer*; or it individualises the notion, so Aristotle  $\delta \tau\acute{\iota}\varsigma \acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ , individual man, opposed to the class man; so Plat. Soph. 237 C  $\tau\omicron \tau\acute{\iota}$  in opposition to  $\tau\omicron \delta\nu$ ; so it is used with adjectives to signify an individual of a class, as Theoc. VII. 38  $\acute{\epsilon}\gamma\acute{\omega} \delta\acute{\epsilon} \tau\acute{\iota}\varsigma \sigma\acute{\upsilon} \tau\alpha\chi\upsilon\pi\epsilon\iota\theta\acute{\eta}\varsigma$ , *I am one of the distrustful sort*.

4. When added to adjectives, indefinite numerals, and adverbs,\* it brings these words more prominently forward, by either increasing or weakening the notion, according as the meaning of the word or the context requires; as,  $\mu\acute{\epsilon}\gamma\alpha\varsigma \tau\acute{\iota}\varsigma$ ,  $\mu\acute{\iota}\kappa\rho\acute{\varsigma} \tau\acute{\iota}\varsigma$ ,  $\pi\acute{\alpha}\varsigma \tau\acute{\iota}\varsigma$ ,  $\acute{\epsilon}\kappa\alpha\sigma\tau\acute{\omicron}\varsigma \tau\acute{\iota}\varsigma$ ,  $\omicron\upsilon\delta\epsilon\acute{\iota}\varsigma \tau\acute{\iota}\varsigma$ ,  $\omicron\lambda\acute{\iota}\gamma\omicron\iota \tau\iota\nu\acute{\epsilon}\varsigma$ ,  $\pi\omicron\acute{\iota}\omicron\varsigma \tau\acute{\iota}\varsigma$ ,  $\pi\acute{\omicron}\sigma\omicron\varsigma \tau\acute{\iota}\varsigma$ : Plat. Rep. 432 C  $\delta\acute{\upsilon}\sigma\beta\alpha\tau\acute{\omicron}\varsigma \tau\acute{\iota}\varsigma \delta \tau\omicron\pi\omicron\varsigma \phi\alpha\acute{\iota}\nu\epsilon\tau\alpha\iota \kappa\alpha\iota \kappa\alpha\tau\acute{\alpha}\sigma\kappa\iota\omicron\varsigma$ , as in Lat., Cic. Acad. II. 1 *incredibilis quædam ingenii magnitudo*—; *habuit enim divinam quandam memoriam rerum*: Æsch. Choeph. 121  $\acute{\alpha}\pi\lambda\acute{\omega}\varsigma \tau\acute{\iota} \phi\rho\acute{\alpha}\zeta\omicron\upsilon\sigma\alpha$ , *as it were openly*:— $\beta\rho\alpha\chi\acute{\upsilon} \tau\iota$ ,  $\delta\mu\omicron\upsilon \tau\iota$ ,  $\acute{\epsilon}\gamma\gamma\acute{\upsilon}\varsigma \tau\iota$ ,  $\sigma\chi\epsilon\delta\omicron\nu \tau\iota$ ,  $\pi\acute{\alpha}\nu\upsilon \tau\iota$ ,  $\pi\alpha\nu\acute{\tau}\alpha\pi\alpha\sigma\acute{\iota} \tau\iota$ ,  $\pi\omicron\lambda\acute{\upsilon} \tau\iota$ ,  $\omicron\upsilon\delta\acute{\epsilon}\nu \tau\iota$ ,  $\pi\acute{\alpha}\lambda\alpha\iota \tau\iota$ ,  $\delta\iota\alpha\phi\epsilon\rho\acute{\omicron}\nu\tau\omega\varsigma \tau\iota$ : Hdt. III. 38  $\omicron\upsilon\tau\omega \nu\omicron\mu\acute{\iota}\zeta\omicron\upsilon\sigma\iota \pi\omicron\upsilon\lambda\acute{\upsilon} \tau\iota \kappa\alpha\lambda\lambda\acute{\iota}\sigma\tau\omicron\upsilon\varsigma \tau\omicron\upsilon\varsigma \acute{\epsilon}\omega\upsilon\tau\omega\nu \nu\omicron\mu\omicron\upsilon\varsigma \acute{\epsilon}\kappa\alpha\sigma\tau\omicron\iota \acute{\epsilon}\iota\kappa\alpha\iota$ : Eur. Alc. 79  $\acute{\alpha}\lambda\lambda' \omicron\upsilon\delta\acute{\epsilon} \phi\acute{\iota}\lambda\omega\nu \tau\acute{\iota}\varsigma \pi\acute{\epsilon}\lambda\alpha\varsigma \omicron\upsilon\delta\acute{\epsilon}\iota\varsigma$ . A word may also intervene: Plat. Phæd. 63 E  $\acute{\alpha}\lambda\lambda\acute{\alpha} \sigma\chi\epsilon\delta\omicron\nu \mu\acute{\epsilon}\nu \tau\iota \eta\delta\epsilon\upsilon$ <sup>b</sup>: Id. Lysid. 204 E  $\omicron\upsilon \gamma\acute{\alpha}\rho \pi\acute{\alpha}\nu\upsilon$ ,  $\acute{\epsilon}\phi\eta$ ,  $\tau\iota \acute{\alpha}\upsilon\tau\omicron\upsilon \delta\omicron\nu\mu\alpha \lambda\acute{\epsilon}\gamma\omicron\upsilon\sigma\iota\nu$ : Id. Lach. 192 C  $\sigma\chi\epsilon\delta\omicron\nu \gamma\acute{\alpha}\rho \tau\iota \omicron\iota\delta\alpha$ : so G. T. as Acts viii. 9  $\mu\acute{\epsilon}\gamma\alpha\varsigma \tau\acute{\iota}\varsigma$  is more forcible than  $\mu\acute{\epsilon}\gamma\alpha\varsigma$ .

*Obs. 1.* Hence the substantival sense of  $\tau\acute{\iota}\varsigma$ : *eximius quidam, eximium quiddam*, as the Latin, *aliquis, aliquid*. In this meaning  $\tau\acute{\iota}\varsigma$  is always accented, and generally placed before its verb: Eur. El. 939  $\eta\chi\epsilon\iota\varsigma \tau\acute{\iota}\varsigma \acute{\epsilon}\iota\kappa\alpha\iota$ , *you boasted you were somebody*; Plat. Amat. 133 C  $\tau\omicron \mu\acute{\epsilon}\nu \pi\rho\acute{\omega}$ —

<sup>a</sup> Bremi ad loc.

<sup>b</sup> Stallb. ad loc.

τον ἔδοξε τὸ εἰπεῖν. So also τὸ δρᾶν, *to do some wrong*. So G. T., as Acts v. 36 λέγων εἶναι τινα ταυτὸν.

5. When joined with pronouns and cardinal numerals, τις expresses indefiniteness and uncertainty; as, Plat. Symp. 175 B ἕθως τι τοῦτ' ἔχει: Id. Gorg. 522 D αὕτη τις βοήθεια. So οὕτω δὴ τι *sic fere*.—Τρεῖς τινές, *some three*: so πᾶς τις, *every one*; ἕκαστός τις, *each one*; εἰς τις, *some one*. So Shakespeare, "*We four set upon some dozen*." Plat. Rep. 601 D ταύτας τινὰς τρεῖς. So Acts xxiii. 23.

Obs. 2. The phrase adopted from common life by Herodotus and the Attic writers ἢ τις ἢ οὐδεὶς signifies "*scarcely any one*." Hdt. III. 140 ἀναβέβηκε δ' ἢ τις ἢ οὐδεὶς καὶ παρ' ἡμέας αὐτῶν: Xen. Cyr. VII. 5, 45 τούτων τῶν περιεστηκότων ἢ τινα ἢ οὐδένα οἶδα: Plat. Apol. 17 B οὔτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἢ τί τι ἢ οὐδὲν ἀληθές εἰρήκασιν, i. e. *nil propemodum veri dixerunt*<sup>a</sup>, *they have said scarcely a word of truth*.

6. When joined with verbs as an adverb it marks that the verbal notion applies only in a certain degree; in some sort, in a certain sense, up to a certain point possible, somewhat possible; Plat. Cratyl. 414 A τὸ δὲ θῆλυ ἀπὸ θηλῆς τὶ φαίνεται ἐπωνομάσθαι, *appears to be possibly so called*.

7. Τις is sometimes omitted, where it is very indefinite, the very indefiniteness suggesting τις without its being expressed.—(See §. 373. 7.)

Obs. 3. For its partitive force with subst., see §. 534. c. For its interrogative use in indirect questions, see §. 877. Obs. 2.

8. The pronominal words οὐδεὶς, μηδεὶς, are sometimes represented in G. T. by οὐ (μή) πᾶς, the negative being separated from the pronoun, and joined to the verb: Matt. xxiv. 22 οὐκ ἂν ἐσώθῃ πᾶσα σάρξ: 1 Cor. i. 29 ὅπως μὴ καυχῆσθαι πᾶσα σάρξ: but οὐ is sometimes joined to πᾶς in the sense of *not every one*, cf. 905. 9. Obs. b; as Matt. vii. 21 οὐ πᾶς ὁ λέγων, *not every one*; so in Aristotle as a particular negative<sup>b</sup>: so also πᾶς οὐ as an universal negative (Luke i. 37). Or, if οὐ be taken as privative, the sentence is practically affirmative: 1 John ii. 21 πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν, *every lie is not-of the truth*; rather than, *no lie is of the truth*: cf. Eph. v. 5; iv. 29<sup>c</sup>. In Rev. vii. 16, and Rev. ix. 4, οὐ: πᾶν=οὐδέν.

9. In Mark xiv. 36 τί ἐγὼ θελω, the τί has the force of the relative pronoun.—(See §. 877. Obs. 2.)

#### Position of τις.

§. 660. The regular position of τις is as an enclitic after the word to which it belongs, as ἀνὴρ τις, καλὸς τις ἀνὴρ, but it is in closely connected combinations of words sometimes placed before it; as, Il. π, 406 ὥς δ' ὅτε τις φῶς: Demosth. 123, 47 ἔστι τοίνυν τις εὐθύης λόγος. When τις refers to two members of the sentence, it is sometimes joined to the latter; as, Plat. Phileb. 43 A οὔτε ἡδονή—οὔτ' ἂν τις λύπη. The Ionic frequently places it between the genitive depending on it, and the article belonging to the genitive; as, τῶν τις ἱερέων for τῶν ἱερέων τις.

Obs. 1. The enclitic τις seems never to have been placed at the beginning of the sentence by the old writers. In such passages as Æsch. Choeph. 111, 650. Eur. Phœn. 1097. Bacch. 69. Suppl. 1186. τις must be taken as interrogative, and written τίς. In G. T. it more frequently stands after its substantive.

Obs. 2. Τις is sometimes found at the beginning of such sentences, as, according to the ancient system of punctuation, were considered as separate sentences; as, Theocr. I. 32 ἔντροσθεν δὲ γυνά, τι θεῶν δαίδαλμα, τέτυκται.

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Biese, vol. i. p. 100.

<sup>c</sup> See Ellicott Eph. iv. 29.

## SYNTAX OF THE INFINITIVE AND PARTICIPLE.

§. 661. 1. The same relations of time, cause, mode (not place), which are expressed by the cases, are also expressed by the infinitive and participle.

2. The relation of time is expressed either by the simple participle, or the participle in construction with a substantive; as, ταῦτα ποιήσας ἀπέβη, *after this act*; τοῦ ἔαρος ἐλθόντος τὰ ἀνθη θάλλει, *on the approach of spring*; the causal relation (of cause and effect), either by infin., as μέλλω γράφειν, or by a participle, as τιμώμενος χαίρει—θεοῦ διδόντος πάντα ἂν γίγνοιτο—παρεσκευάζοντο πολεμήσοντας: the modal relation by the simple participle, as γελῶν εἶπε.

*Remarks on the notions expressed by the Infinitive and Participle.*  
*Infinitive used absolutely.*

§. 662. 1. *a.* The Infinitive properly occupies a place between the crude root and its complete development in the moods, tenses, and persons of the verb; hence it expresses the verbal notion, as an act or state, independently of any agent or patient, and thus in a quasi substantival form: this however differs from the substantive inasmuch as the notion of time, which is excluded from the substantive, is necessary to its conception.

*b.* The Participle expresses the verbal notion in an adjectival form, but it differs from the adjective as the infinitive from the substantive.

*c.* As both imply time, they are capable of being modified to express the temporal relations of the verb, and by virtue of their verbal character they can have cases depending on them following the construction of their verbs.

2. The adjectival nature of the participle is clearly seen in its agreement with the form of the adjective, and also in its use as an attributive of the subst. And though the infinitive differs from the substantive in its form, yet its substantival character is apparent in its use, and also from the fact that it is joined with the article. In Sanskrit also the infinitive is used as a substantive, though it retains the government of its verb.

3. The infinitive without the article also differs practically from the substantive, in that it always, with certain exceptions (see below, 5.), depends on some verbal notion, (verb, or adjective or substantive with ἐστί,) even when apparently it is used as the subject; as, οὐ κακὸν ἐστὶ βασιλεύειν, *it is not bad that one should be king*; and therefore always has the nature of an object in government, as the equivalent notion of the verb, the effect, &c. (ἐλπίζω νικήσειν=spero victoriam—ἤκω μανθάνειν—πείθω σε ταῦτα ποιεῖν.) The Indian infinitive, which is always the object, has the accusative termination.

4. In course of time the article was prefixed to the infinitive, to mark more clearly its substantival character; and by this form, (which differs from the substantive only as expressing abstract notions, and retaining the

government of its verb,) may be expressed all the relations signified by the cases, or by the cases with a preposition.

5. The Infinitive retains some traces of its independent character in certain phrases, in which the verbal notion stands absolutely without depending on any other word: it expresses a notion in the mental process which occurs suddenly in the train of thought, without any connection with what goes before or follows after, except so far as to modify, or qualify it, like our phrase "*to be sure.*" Thus *δλίγου, μικροῦ, πολλοῦ δεῖν*, for which we have no exact equivalent idiom—*nearly, wanting but little*; *ἐκὼν εἶναι*, qualifying a negative clause, *willingly, at least*; *τὸ νῦν εἶναι*, *at present, at least*; (*ὡς συνελόντι, ἀπλῶς, συντόμως εἰπεῖν, ὡς τὸ ὅλον εἰπεῖν &c.*) *τὸ ἐπ' ἐκείνῳ εἶναι*, *as far as he is concerned*; *ὡς εἰπεῖν*, like our "*so to say*;" *ὡς εἰρησθαι*—*ὡς δοκεῖν*, *apparently*; *ὡς εἰκάσαι*, *to make a guess*; *οὕτως ἀκοῦσαι*, *to hear at least*; *ὅσον μ' εἰδέναι*—*ὅ τι μ' εἰδέναι*, *as far as I know*; *δοκέειν ἔμοι—γινώσκειν καλῶς* (Eur. Med. 228), *as is well known—to wit* (see §. 836. Obs. 2.); for this infin. without *ὡς*, see §. 679. 2., with *ὡς*, §. 864. 1., §. 869. 6. II. *χ, 73 νέφ δέ τε πάντ' ἐπίοικεν Ἀρηϊκταμένῳ δεδαγμένῳ ὀξέϊ χαλκῷ κεῖσθαι*, the Inf. signifies *that he should lie exposed*, opposed to the old man: see 668. 2.

Obs. 1. In certain constructions of the oratio obliqua, and of the infin. for the imperative, the infinitive seems to be used thus independently, and Krüger refers them to this head; but they seem to be distinguished from the phrases given above, inasmuch as they are in close connection with the context, and they do not represent a notion standing unconnectedly in the train of thought. The former depends on a verb of *saying* or *thinking* implied in the context or in the form of the sentence or passage; the latter on the notion of *desiring*, &c. likewise implied in the context.

Obs. 2. For the aor. infin., see §. 405. 4 sqq.

#### INFINITIVE.

##### Without the Article.

##### §. 663. 1.—a. As subject:

II. *κ, 173 ἐπὶ ξυροῦ ἴσταται ἀκμῆς ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἡ ἐ βιδῶναι*: (Here the substantive in the first clause illustrates the substantival character of the infinitive in the second.) Od. *α, 392 οὐ μὲν γάρ τι κακὸν βασιλευμένῳ*: Æsch. Ag. 584 *αἰ γὰρ ἡβᾷ τοῖς γέρονσιν εὖ μαθεῖν*: Eur. Med. 652 *μόχθων δ' οὐκ ἄλλος ὑπερθεν, ἢ γὰρ πατρίας στέρεσθαι*: Hdt. III. 81 *ὁ μὲν γὰρ, εἴ τι ποιεῖ, γινώσκων ποιεῖ*: τῷ δὲ οὐ γινώσκειν (*intelligentia*) ἐνι.—See also §. 666. 1.

Obs. 1. The verbal element in the infin. does not allow of its taking an attributive adjective, as *καλὸς θάνατος*, but in place thereof the adverb is used, as *καλῶς θνήσκειν*.

2. So also it is used in apposition (a) to a nominative or accusative; as,

Od. *α, 82 εἰ μὲν δὴ νυν τοῦτο φίλον μακάρεσσι θεοῖσι νοστήσαι Ὀδυσῆα*; Æsch. Choeph. 310 *δράσαντι παθεῖν τριγέρων μῦθος τάδε φωνεῖ*: Eur. Hec. 5 *κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ*: II. *μ, 243 εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης*: Hdt. I. 32 *εἰ μὴ οἱ τύχῃ ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτήσαι εὖ τὸν βίον*. So G. T., as Eph. iii. 8 *ἡ χάρις—ἐν τοῖς ἔθνεσι εὐαγγελίσασθαι*: so in verse 6, *εἶναι* is in apposition to *ὁ* sc. *μυστήριον*.

3.—(β) In apposition to a demonstrative, to explain it either alone or with an adjective, or subst. :

Thuc. V. 6 *ἕπερ προσεδέχετο—ἀναβήσεσθαι* : Od. a, 370 *ἐπεὶ τόγε καλὸν ἀκουέμεν ἐστὶν αἰοῖδου* : cf. δ, 197. Hdt. VI. 23 *μισθὸς δὲ οἱ ἦν εἰρημένος ὅδε ὑπὸ τῶν Σαμίων, πάντων—τὰ ἡμίσεα μεταλαβεῖν* : Eur. Med. 259 *τοσοῦτον οὖν σοῦ τυγχάνειν βουλήσομαι—σιγᾶν*. See also §. 657. 2. ; and for the infinitive after a relative, §. 835. 2.

*Obs.* 2. For the phrase *τῆς ἐξ ἐμεῦ γῆμαι* Hdt. VI. 130, see §. 457. 3.

b. As object.—The infinitive as the object stands as the accusative after the verb ; and, generally speaking, signifies that to which the verbal notion applies, the particular point in or on which it develops itself, or takes effect, or operates. When the notion of cause is required, the gen. article *τοῦ* is prefixed to the infinitive (see §. 492.). If any particular relations of a gen. or dat. are to be distinctly signified, the article is added, as it always is when a preposition is joined to an infinitive.

§. 664. The infinitive occurs as the object with the following classes of verbs (or their participles) and adjectives.

A. Verbs which signify any sensual or mental energy of the subject, or some expression of such energy :

1. Verbs which denote a motion of the will ; the infinitive denotes the aim, or the result thereof ; or that whereon or wherein the verbal notion rests or operates : it stands as the equivalent accusative, as is clear from it being always possible to insert a demonstrative in the accus. to which the infin. would then stand in apposition ; as, *βούλομαι ποιεῖν=τοῦτο*, sc. *ποιεῖν* : *βούλομαι, θέλω, ἐθέλω, μέλλω, ἐπιθυμῶ, μέμονα, δικαίῳ, σπουδάζομαι, προθυμοῦμαι, διανοοῦμαι, πρόθυμός εἰμι, ἐπιχειρῶ, πειρῶμαι, βουλεύομαι, παρασκευάζομαι, μηχανῶμαι, τολμῶ, ἀνέχομαι, ὑπομένω, ἔτλην, εἴωθα,—δέομαι (I pray), λίσσομαι, ἱκετεύω, παραινῶ, ἐπιτέλλω, παροξύνω, πείθω, ἀναγιγνώσκω (persuadeo, Ion.), συμβουλεύω, νοθεύω, κελεύω, προστάττω, λέγω (jubeo)—πείθω, ἐῷ, περιορῶ, ἐπιτρέπω (allow), συγχωρῶ, ἀμελῶ &c.*

So also the contraries thereof ; as, *δέδοικα, φοβοῦμαι, φοβερὸν* or *φόβος ἐστί, φεύγω, ἀναβάλλομαι, ὀκνῶ, αἰσχύνομαι, αἰσχρόν ἐστιν,—ἔχω (take hold of), κατέχω, κωλύω, εἴργω, ἀπαγορεύω &c.* So *Βούλομαι, μέλλω γράφειν—ἐπιθυμῶ πορεύεσθαι—τολμῶ ὑπομένειν τὸν κίνδυνον—παραινῶ σοι γράφειν* :

II. λ, 783 *Πηλεὺς μὲν ᾧ παῖδι γέρων ἐπέτελλ' Ἀχιλλῆϊ, αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων* : Hdt. VI. 75 *τὴν Πυθίην ἀνέγνωσε τὰ περὶ Δημόμαχον γεγόμενα λέγειν* ; Ibid. 83 *οὗτος τοὺς δούλους ἀνέγνωσε ἐπιθέσθαι τοῖσι δεσπότησι* : Id. V. 49 *ἀναβάλλομαι τοι ἀποκρίνεσθαι* : Id. VII. 11 *τοῦτό σε ῥύσεται μηδένα ἄξιον μισθὸν λαβεῖν* : Eur. Alc. 11 *ὃν θανεῖν ἐρρυσάμην* : Thuc. III. 111 *τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς.—Κωλύω σε ταῦτα*

- ποιῖν: Eur. Hec. 768 πατήρ νιν ἐξέπεμψεν ὁρρωδῶν θανεῖν: Id. Troad. 718 λέξας ἀρίστου παῖδα μὴ τρέφειν πατρός, *that one should not bring up*: Id. Or. 263 σχήσω σε πηδᾶν: Plat. Gorg. 457 Ε φοβοῦμαι διελέγχειν σε: Id. Lys. 207 Ε διακωλύουσι τοῦτο ποιῖν, δ ἂν βούλη: Id. Phæd. 98 D ἀμελήσας τὰς ὥς ἀληθῶς αἰτίας λέγειν: Demosth. 16, 23 τίς ἂν αὐτὸν ἔτι κωλύσει δεῦρο βαδίζειν. So Acts xxiv. 10 νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν.

2. So after the optative as a wish: εἴη μοι τυχεῖν &c.

Obs. 1. Here also belongs μένειν and its compounds—to *wait for*, to *expect* (wherein is implied the notion of “wishing”), followed by the infin. : Il. ο, 599 τὸ γὰρ (quapropter) μένε μητιέτα Ζεὺς, νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι: Od. α, 422 μένον δ' ἐπὶ ἔσπερον ἔλθειν, like μένειν Ἡῶ διαν: Æsch. Ag. 460 μένει δ' ἀκοῦσαί τι μου μέριμνα νυκτηρεφές, *expects to hear*: Plat. Rep. 375 C οὐ περιμενοῦσιν ἄλλους σφᾶς διολέσαι, ἀλλ' αὐτοὶ φθήσονται αὐτὸ δρᾶσαντες: Hdt. VIII. 15 οὐκ ἀνέμειναν—ἀρξαι.

Obs. 2. Πείθειν, to *persuade*, generally takes its object in a substantival sentence expressed by ὥς and the verb, rarely the infin. (see §. 665.)<sup>†</sup>. Xen. M. S. princ. πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἐπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός εἴη θανάτου τῇ πόλει.

Obs. 3. To bring the notion of “the effect,” &c. prominently forward, the old writers added ὥστε to the infinitive with these verbs. Homer once: Il. ι, 44 εἰ δέ σοι αὐτῷ θυμὸς ἐπέσσεται, ὥστε νέεσθαι: Soph. Œ. C. 1350 δικαίων, ὥστ' ἐμοὶ κλύειν λόγους: Eur. Hipp. 1327 Κύπρις γὰρ ἤβελ', ὥστε γίγνεσθαι τάδε. Often after πείθειν; as, Soph. Phil. 389 ἐπεισεν, ὥστε—ἄγειν: Hdt. VII. 6 ἀνέπεισε Ξέρξεα, ὥστε ποιεῖν ταῦτα: cf. VI. 5. Also συγχωρεῖν ὥστε in Thucyd. Sometimes also to mark yet more distinctly the notion of “intention” or “purpose,” or to give urgency to the command or request, &c. ὅπως or ὥς is used with the conj. or opt., or ind. fut., instead of the infin. : Od. θ, 344 λίσσεται δ' αἰεὶ Ἥφαιστον κλυτοεργόν, ὅπως λύσειεν Ἄρηα: Hdt. III. 44 ἐδεήθη, ὅπως ἂν δέοιτο στρατοῦ and elsewhere: Xen. Cyr. I. 4, 13 βουλεύομαι, ὅπως σε ἀποδρῶ: γλίχεσθαι also is followed by ὥς with ind. fut. So in Attic prose, προθυμεῖσθαι, διανοεῖσθαι, μηχανᾶσθαι, παρακελεύεσθαι, διακελεύεσθαι, παρασκευάζεσθαι with ὥς and indic. fut.

Obs. 4. So ἵνα frequently in G. T., as 1 Cor. xiv. 5 θέλω—ἵνα προφητεύητε: Matt. vii. 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν. This usage of ἵνα with conj. for infin. is very common in G. T. with all sorts of verbs; κελεύειν never takes this construction.

§. 665. 1. Verbs which signify the operation of some power of thought, or feeling, or sense, or the expression thereof. The infinitive stands as the equivalent accusative of that in which the feeling rests or consists, and denotes and defines the point in which the thought, or feeling, or sense, operates, or the result thereof; as, οἶμαι, ἡγοῦμαι, βουλεύω, νομίζω, ἔλπομαι, ἐλπίζω, θαυμάζω, εὐχομαι, λογιζομαι, δοκῶ, κινδυνεύω, φαίνομαι (*videri*)—δοκεῖ (*placet*)—προαιρούμαι (*statuo*)—εἶδω, μαθάνω, γιγνώσκω—λέγω, φημί, ἀγγέλλω, &c.; their passives and their contraries, ἀρνούμαι, ἀπιστῶ, καταρνούμαι &c.: κλύω &c.:

Hdt. III. 53 συνεγινώσκετο ἐωϋτῷ οὐκέτι εἶναι δυνατὸς τὰ πρήγματα ἐπορᾶν  
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τε καὶ διέπειν : Id. VIII. 108 δοκεῖ ἐπιδιώκειν : Il. κ, 147 βουλὰς βουλευεῖν ἢ φευγέμεν ἢ μάχεσθαι : Thuc. III. 74 ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρήναι. —“Ἐφη εἶναι στρατηγός.—‘Ο Ἀλέξανδρος ἔφη εἶναι Διὸς υἱός : Hdt. II. 44 τὰς ὀνομάζουσι Δῆλιοι εἶναι Ὑπερόχην τε καὶ Λαοδίκην : Plat. Prot. 311 Ε σοφιστήν—ὀνομάζουσιν γε τὸν ἄνδρα εἶναι. Λέγω εἰδέναι ταῦτα—μανθάνω ἱππεύειν : Xen. M. S. I. 2, 49 Σωκράτης τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς ξυνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων : Plat. Prot. 346 Β Σιμωνίδης ἡγήσατο καὶ αὐτὸς ἢ τύραννον ἢ ἄλλον τινὰ τῶν τοιούτων ἐπαινέσαι, *thought that he must* : Eur. Or. 555 ἐλογισάμην μ’ ἀμῦναι, *I considered that I must help*. So G. T., as Rev. xiv. 10 οὐ μετενόησαν δοῦναι (proper result of μετάνοια) αὐτῷ δόξαν.

Obs. 1. Ὡστε is also used with the infinitive after these verbs to denote more clearly the effect or consequences : Eur. Or. 52 ἐλπίδα δὲ δὴ τιν’ ἔχομεν, ὥστε μὴ θανεῖν. And also a substantival sentence with ὥς or ὅτι is used instead of infin.

Obs. 2. For another construction after these verbs, see §. 673. 1.

Obs. 3. We sometimes find an infinitive depending on ὥς οἶμαι &c.—(See §. 804. 7.)

2. So also expressions which imply any of the notions in this and the foregoing section ; as,

Eur. Med. 785 δῶρα φέροντας (=ἰκετεύοντας) τήνδε μὴ φεύγειν χθόνα : Ibid. 1051 ἀλλὰ τῆς ἐμῆς κᾶκῆς (=θανμάζω), τὸ καὶ προσέσθαι μαλθακούς λόγους φρενί.—(See §. 679.) Il. σ, 178 σέβας δέ σε θυμὸν ἱκέσθω Πάτροκλον Τρωῇσι κυσὶν μέλπηθρα γενέσθαι : Arist. Vesp. 835 βάλλ’ ἐς κόρακας! τοιουτοῦνι τρέφειν κύνα.

§. 666. 1. After verbs or adjectives which express or imply the notion of *ability, efficacy, power, prosperity, capacity, causing*, or their contraries ; as, δύναμαι, δυνατός, ἀδύνατος, οἷός τ’ εἰμί, also οἷός εἰμι (οὐχ οἷός εἰμι), ἔχω—ποιῶ &c.—δεινός (*strong, clever*), ἱκανός, ἐπιτήδειος, ὀλίγος, ἥσσω εἰμί &c.—so τοιόσδε, τοιοῦτος, ποῖός εἰμι &c. (but rarely and rather poetic).—αἰτιός εἰμι (*auctor sum*),—κατεργάζομαι, διαπράττομαι. The infinitive stands as the equivalent accusative, as δύναμαι ποιεῖν ταῦτα :

Od. ι, 411 νοῦσόν γ’ οὕπως ἔστι Διὸς μεγάλου ἀλέασθαι : Il. ν, 483 δς μάλα κάρτερός ἔστι μάχη ἐνὶ φῶτας ἐναίρειν : Hdt. VII. 129 ἀνωνύμους τοὺς ἄλλους εἶναι ποιεῖν : Id. V. 97 στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον : cf. V. 55. Od. φ, 173 οὐ γάρ τοι σέ γε τοῖον ἐγένεαιτο πότνια μήτηρ, οἷόν τε ῥυτῆρα βιοῦ τ’ ἔμεναι καὶ διστῶν : Od. β, 271 εἰ δὴ τοι σοῦ πατρός ἐνέστακται μένος ἧδ’ οἷος ἐκείνος ἔην τελέσαι ἔργον τε ἔπος τε : Thuc. VI. 12 πρᾶγμα μέγα εἶναι καὶ μὴ οἷον νεωτέρῳ βουλευσασθαι : Il. ζ, 463 τοιοῦδ’ ἀνδρὸς ἀμύνειν δοῦλιον ἦμαρ : cf. Od. β, 60. Od. φ, 195 ποῖοί κ’ εἴτ’ Ὀδυσσῆϊ ἀμυνέμεν. (So Od. ρ, 20 τηλίκος ; Hdt. III. 34 κοῖος :) Il. ω, 369 γέρων δέ τοι οὗτος ὀπηδεῖ ἄνδρ’ ἀπαμύνασθαι, *too weak to* : Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν : Id. VII. 9 ὀλίγον ἀπολιπόντι ἀπίκεσθαι : Id. II. 20 τοὺς ἐνηστίας ἀνέμους εἶναι αἰτίους πληθύειν τὸν ποταμὸν : cf. III. 12. Οἷός τ’ εἰμί ποιεῖν ταῦτα : Xen. Cyr. I. 4, 12 τίς γὰρ ἄν—σοῦ γε ἱκανώτερος πείσαι : Ibid. δευνότερος λαλεῖν : Ibid. III. 18 δευνότερος διδάσκειν : Il. ψ, 531 ἥκιστος δ’ ἦν αὐτὸς ἐλαυνέμεν ἄρμ’ ἐν ἀγῶνι.

2. After verbs or sentences expressing actions or states, to denote the object or effect thereof :

Thuc. VIII. 29 *ξυμπλέων παραδούναι τὰς ναῦς*.—*διδάσκω σε γράφειν* &c. : Ibid. 107 *διαφυλαξούσας τὰς σχεδίας πορευθῆναι βασιλεῖ* : Il. ν, 223 *τρέσσαι (to fly) οὐκέτι ῥίμψα πόδες φέρον ἐκ πολέμοιο*—*οὐκ ἐδύνατο τρέσσαι*.

Obs. 1. Ὡστε is also joined with the infin. after these verbs to mark the aim more strongly : Soph. Phil. 656 *ἀρ' ἔστιν, ὥστε κἀγγύθεν θεὸν λαβεῖν* ; Id. El. 1446 *πάρεστ' ἄρ' ἡμῖν, ὥστε—μαθεῖν* : Plat. Legg. 709 E *ἔξεις, ὥστε—διοικῆσαι* : Id. Prot. 338 C *ἀδύνατον ὑμῖν, ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰσθαι*<sup>a</sup> : Id. Phædr. 269 D *τὸ μὲν δύνασθαι, ὃ Φαῖδρε, ὥστε ἀγωνιστὴν τέλεον γενέσθαι*<sup>b</sup>. So often Plat. *ικανὸς ὥστε* : Xen. Ages. I. 37 *ἐποίησεν* (sc. Agesilaus), *ὥστ' ἀνευ φυγῆς καὶ θανάτων—τὰς πόλεις διατελέσαι*. After *ποιεῖν*, instead of infin., we sometimes find *ὅπως* with ind. fut., when the notion of “*taking care*,” is to be expressed : Hdt. I. 8 *ποιεε ὅκως ἐκείνην θεήσεται*. (See §. 812. 2.) So also *ὥς* with fut. : Arist. Ran. 1249 *ἔχω γ' ὥς αὐτὸν ἀποδείξω κακόν*. So *ἵνα* in G. T., as John xi. 37 *ποιῇσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ*.

Obs. 2. When the notion of condition is to be expressed, *ἐφ' ᾧ* or *ἐφ' ᾧτε* are used with infin. : Hdt. I. 22 *διαλλαγῇ—ἐγένετο ἐπ' ᾧτε ξένους ἀλλήλοισι εἶναι*.—See §. 867. 2.

§. 667. The infin. is also used.

After various adjectives, participles, and even subst., to limit or explain the way in which the notion thereof applies to the subject of the verb. The accusative stands as the equivalent accusative, or after a substantive as the accusative in apposition : *ἄξιος, δίκαιος (worthy), καλός, δόκιμος, ἡδύς, ῥάδιος, χαλεπός, σύμφερον* &c., *θαῦμα, φόβος*. *Ἄξιός ἐστι θαυμάζεσθαι* : so Eur. Hipp. 451 *προσθεῖς θεοῖσιν ἀμαθίαν φρονεῖν κακῶς* (apposition) :

Il. κ, 403 *ἀλεγεινοὶ δαμήμεναι, difficiles ad domandum* : Hdt. IV. 53 *Βορυσθένης πίνεισθαι ἡδιστός ἐστι, dulcissimus ad bibendum*, (*πίνεισθαι* defines the *ἡδιστός* :) Thuc. I. 35 *ἀλλὰ μάλιστα μὲν (σύμφερον from συμφέροντα, above) μηδένα ἄλλον ἔαν κεκτήσθαι ναῦς* : Plat. Rep. VI. 418 *λόγον προσήκοντα ἀκούσαι* : Hdt. VI. 112 *τέως δὲ ἦν τοῖσι Ἑλλήσι καὶ τὸ οὐνομα τὸ Μήδων φόβος ἀκούσαι, a horror to hear*,—*θαῦμα ἰδέσθαι, a wonder to see* : Plat. Symp. 185 D *δίκαιος εἰ ἢ παῦσαι με τῆς λυγγὸς ἢ λέγειν ὑπὲρ ἐμοῦ*.—Eur. Hipp. 451.

Obs. 1. Homer also uses the infin. with adjectives in the same way as the accus. (§. 579.) to express that in which the quality consists : Il. κ, 437 *θείεις (= πόδας) δ' ἀνέμοισιν ὁμοιοί (ἵπποι)* : so Il. χ, 73 *νέφ' δέ τε πάντ' ἐπέοικε (= ὁμοίος ἦν)—κεῖσθαι* : Od. θ, 123 *θείειν ἄριστος* : Il. ο, 570 *οὔτε ποσὶν θάσσων, οὔτ' ἀλκιμος, ὥς σὺ, μάχεσθαι*. So also after the phrase, *καίνεσθαι τινα, to surpass a person in* : Od. γ, 283 *ἐκαίνυτο φύλ' ἀνθρώπων νῆα κυβερνήσαι*.

Obs. 2. So G. T., as Eph. iii. 4 *μυστήριον—ver. 6 εἶναι τὰ ἔθνεα κ. τ. λ.* gives that in which the mystery consists.

Obs. 3. After the analogy of *θαῦμα ἰδέσθαι*, we find the infin. after verbs

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Heindorf ad loc.



of "appearing," "shewing oneself;" exactly supplying the place of a cognate accusative : ὁρᾶν, εἰσορᾶν, ἰδεῖν, ἰδέσθαι : Od. i, 143 αὐδὲ προῦφαίνετ' ἰδέσθαι, *non apparebat ad conspiciendum*, i. e. *nec se præbebat conspiciendum* : Hes. Theog. 700 εἴσατο δ' ἄντα ὀφθαλμοῖσιν ἰδεῖν ἢδ' ὄμμασιν ὅσσαν ἀκοῦσαι αὐτως, ὥς ὅτε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθεὶν πῖλνατο : Ibid. 216 ἰδεῖν ἐφάνη : Plat. Phæd. 84 C ὁ Σωκράτης, ὥς ἰδεῖν ἐφαίνετο.

Obs. 4. With the adjectives and substantives of this and the preceding paragraph, the infin. act. or midd. is joined instead of the passive ; as. καλὸς ἐστὶν ἰδεῖν, *he is fair to look upon*. The subject of the infin is either easily supplied from the context ; as, Il. σ, 258 τόφρα δὲ ῥήτεροι πολέμιζεν ἦσαν Ἀχαιοί. *Achivi faciles erant (sc. nobis) ad devincendum*, or is indefinite, in which case we may supply *τινί* : Hdt. VII. 59 ἔδοξε—τῷ Ξέρει δὲ ὥσπερ εἶναι ἐπιτήδεος ἐνδιατάξαι τε καὶ ἐξαριθμῆσαι τὸν στρατόν, *idoneus, in quo ordinaret aliquis &c.* : Thuc. I. 138 ἄξιός θ' αὐτὰρ εἶναι : Plat. Phæd. 62 B λόγος δυνατὸς κατανοῆσαι (sc. cuius) : Id. Phæd. 92 D ὑπόθεσις ἀξία ἀποδέξασθαι, *digna quam quis accipiat* : Id. Rep. 368 E βῶν καταμαθεῖν : Id. Phæd. 110 B λέγεται εἶναι τοιαύτη ἡ γῆ αὕτη ἰδεῖν. With the dative : Id. Rep. 599 A βῶν ποιεῖν μὴ εἰδότε τὴν ἀλήθειαν : Eur. Med. 316 λέγεις ἀκοῦσαι μάλθ' ἄκ', *dulcia ad audiendum* (sc. *τινὶ ἀκοῦεν or ἀκούοντι, qui audit*) : Id. Or. 1153 sq. πάσαις γυναιξὶν ἀξία στυγεῖν ἔφ' ἡ Τυνδαρίς παῖς. So G. T., as 1 Thess. iv. 9 οὐ χρεῖαν ἔχετε (al. *εἰχομεν*), γράφειν ὑμῖν.

Obs. 5. The infinitive active is often used after other words where we should use the passive : the verbal notion being referred to the actual subject of the feeling, rather than to the grammatical subject of the sentence : Eur. Med. 1060 ὅπως ἐχθροῖς ἐγὼ παῖδας παρήσω τοῖς ἐμοῖς καθυβρίσαι, *to be insulted*.

Obs. 6. When the infinitive is used with ἐστὶ and a neuter adjective, as δίκαιόν ἐστι τοῦτο ποιεῖν, the infinitive is the subject, and not the object.

§. 668. 1. After the verbs εἶναι, πεφυκέναι, with a substantive, to signify the object, or define the nature of the states expressed by those verbs :

Il. ν, 312 νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι. Often in Homer and other poets, and sometimes in prose : Soph. Phil. 80 ἔξοδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν, μηδὲ τεχνῶσθαι κακά : Ibid. 88 ἔφ' ὅσον οὐδὲν ἐκ τέχνης πρᾶσσειν κακῶς : Demosth. 100, 42 ἐστὶ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν εὐ πεφυκότες. See also §. 666. 1.

2. After abstract substant. which with εἶναι or γίνεσθαι &c., express a verbal notion, to signify the application or effect thereof ; as early as Homer with substant., which express some mental state :

Il. μ, 245 σοὶ δ' οὐ δέος ἔσ' ἀπολέσθαι : Il. ν, 175 ἐπεὶ τοι θυμὸς ἀνάτιον αἰτιάσθαι : Od. ζ, 314 ἐλπωρὴ τοι εἴπειτα φίλους ἴδεῖν καὶ ἰκέσθαι. Also Il. ν, 98 νῦν δὲ εἶδεται ἡμᾶρ ὑπὸ Τρώεσσι δαμῆναι : Hdt. I. 32 εἰ μὴ οἱ τύχη ἐπίσποιο—τελευτῆσαι εὖ τὸν βίον : Id. VII. 52 ἐπὶ τούτοις ἡ πᾶσα Περσικὴ στρατιὴ ἐγένετο διαφθεῖραι καὶ περιποιῆσαι. In Attic, πράγματα, ἀσχολίαν, ὄχλον παρέχειν τινὶ &c., with infin. ; as, Thuc. I. 16 ἐπεγίνετο δὲ ἄλλοις τε ἅλλοθι κωλύματα μὴ αὐξήσθαι : Xen. Ages. I. 7 ἀσχολίαν αὐτῷ παρέξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας : cf. Cyr. IV. 5, 46. Anab. III. 2, 27. Plat.

Phæd. 115 A. Demosth. 102, 53 ἡσυχίαν δὲ ποιοῦσιν ἐκείνῳ πράττειν, ὅ τι βούλεται.

*Obs.* The article τό is often added after substantives by writers after Homer: Plat. Rep. 465 B δέος δὲ τὸ τῷ πάσχοντι τοὺς ἄλλους βοηθεῖν: Xen. Anab. II. 5, 22 τῆς δοκίσεως προσγεγενημένης αὐτῷ τὸ κρατίστους εἶναι.

§. 669. The infin. is also used with single words or phrases, or whole sentences, to complete, or define, or identify the notion involved therein; and expresses the nature, operation, effect, or intended effect thereof. This infinitive might be called the Infinitive of *Identity*, and particularly,

1. After συμβαίνει, συνήνεικεν (Hdt.), accidit, κατέλαβε (Hdt.) accidit, ἔστι in the same sense, δεῖ, χρή, ἀνάγκη, δίκαιον, ὠφελιμὸν ἔστιν, καιρὸς ἔστι &c.; also after ἀφίκετο, ἦλθεν, it came to; πάρεστιν, ἔξεστιν, ἔνεστι, licet, or words or sentences implying these notions:

Hdt. VII. 166 συνέβη Γέλωνα νικᾶν: Id. VI. 117 συνήνεικε δ' αὐτόθι θωῦμα γενέσθαι τοιόνδε: Ibid. 103 καὶ μιν—κατέλαβε ἀποθανεῖν ὑπὸ τῶν Πεισιστράτου παίδων: Id. III. 71 ἐπεὶ τε δὲ ἐς Δαρεῖον ἀπύκετο γνῶμην ἀποφαίνεσθαι: Thuc. VIII. 76 ἡ Σάμος παρ' ἐλάχιστον ἦλθε τὸ Ἀθηναίων κράτος ἀφελέσθαι: so Od. i, 540 τυτθὸν ἐδείκνυσεν οἰκίῳ ἀκρον ἱκέσθαι. The infinitive may be viewed as the subject, see 676. 2; Il. i, 408 ἀνδρὸς δὲ ψυχῇ, πάλιν ἔλθειν οὐ ληΐστῃ, cf. Soph. Phil. 892: so after a sentence to express intention: Il. θ, 223 στή—νηὶ μελαίνῃ, ἥ ῥ' ἐν μεσσάτῳ ἔσκε—γεγονέμεν ἀμφοτέροισι; Theogn. 634 γίγνεται ὕρῃν ἔργ' ἄνδρων. In G. T. also after ἐγένετο, as Mark ii. 23 ἐγένετο παραπορεύεσθαι αὐτόν.

*Obs.* 1. Ὡστε is often used to define these notions of effect, &c. more clearly: Hdt III. 14 συνήνεικε ὥστε: Thuc. V. 14 ξυνέβη ὥστε. So ἔστιν ὥστε Plat. Plæd. 103 E<sup>a</sup>: γέγονεν ὥστε Isocr. 124 A. In G. T. ἴνα, Matt. xviii. 1 συμφέρι ἵνα κρεμασθῇ: Id. x. 25 ἀρκετὸν ἵνα γένηται.

*Obs.* 2. Æsch. Theb. 730 χθόνα ναίειν ὅσσαν φθιμένοισιν κατέχειν, there seems to be an ellipse of ἔστι before φθιμένοισιν.

*Obs.* 3. In G. T. after ἐγένετο, we find, instead of an infinitive depending on it, a finite verb connected with it by καί: so Luke v. 17 καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων and even without καί, see Matt. xi. 1.

2. The infin. is used with verbs of *giving, taking, going, sending, causing*, &c. or words or sentences which imply these notions, to express the aim or object, and often answers to the Latin *supine*:

Il. η, 251 Ἐλὴν δώομεν Ἀτρεΐδῃσιν ἄγειν.—βῆ δ' ἵναι, he stopt forth to go—ἤκομεν μανθάνειν—: Il. ι, 442 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα: Od. α, 138 χέρνιβα δ' ἀμφίπολος προχῶν ἐπέχευε φέρονσα νίψασθαι: Hdt. VI. 23 τοὺς δὲ κορυφαίους (principes)—ἔδωκε τοῖσι Σαμίοισι κατασφάξαι: Thuc. II. 27 τοῖς Αἰγυπτίαις οἱ Λακεδαιμόνιοι ἔδωσαν Θυρίαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι: Plat. Apol. 33 B ὁμοίως καὶ πλουσίῳ καὶ πένητι παρέχω ἑμαντὸν ἐρωτᾶν: cf. Arist. Nub. 441. Æsch. Eum. 831 φέροντα μὴ πράσσειν καλῶς: Il. σ, 168 ἄγγελος—ἦλθε θωρήσσεσθαι. So G. T., as Mark viii. 4 ἂ παρὲ λαβὼν κρατεῖν: Matt. x. 34 ἦλθον βαλεῖν.

<sup>a</sup> Stallb. ad loc.

*Obs. 4.* We also find the construction with *ἵνα* and conj.: Mark x. 37 δὸς, *ἵνα*—καθίσωμεν.

*Obs. 5.* After a verb of "giving," when a dative of the person, to whom any thing is given, is not expressed, the infin. pass. would seem to be the proper construction; and sometimes, though very seldom, it is so found; as, Plat. Charm. 157 B *ὃς ἂν μὴ τὴν ψυχὴν παράσχη τῇ ἐπώδῃ ὑπὸ σου θεραπευθῆναι*: cf. §. 667. *Obs. 3.*

*Obs. 6.* The infinitive *εἶναι* is in Epic and Ionic attached to these verbs where it is not needed; as, Il. λ. 20 δῶκε ξεινήϊον εἶναι: Il. δ, 299 στήσεν—ἔρκος ἔμεν πολέμου: Il. φ. 405 λίθον θέσαν ἐμμέναι οὖρον ἀρούρης: Hdt. VII. 154 ἀπεδέχθη—εἶναι ἵππαρχος. This is not frequent in Attic Greek: Thuc. II. 13 ἀφήσιν αὐτὰ εἶναι δημόσια: Plat. Prot. 231 B δίδωσιν εἶναι.

*Obs. 7.* After the verbs *δομαίνειν*, *δομαίνεσθαι*, and the substantives *δνομα*, *ἐπωνυμία*, we find the infin. *εἶναι* added. See §. 475. *Obs. 2.* This infinitive with passive verbs is nominative in apposition, and accusative with active verbs.

*Obs. 8.* On the other hand the infinitive *εἶναι* is often omitted where we might expect it; as, Eur. Med. 454 *πάν κέρδος ἡγοῦ*.

*Obs. 9.* For the use of the infin. with *ἂν* as the Latin future in *rus*, see §. 429. The infin. however without *ἂν* sometimes is thus used: Plat. Prot. 316 *τοῦτο δὲ οἴεται οἱ μάλιστα γενέσθαι*: cf. Thuc. VII. 28 *μηδ' ὥς ἀποστήναι*. So G. T., as John xxi. 25 *χωρήσαι*.

*Obs. 10.* Some of the infinitives in §. 667. and 669. may be viewed as standing for the subject of the verb, see §. 676. 2. c. 678. 3. a.

*Remarks on the use of the Infinitive with the Article for the Infinitive without it.*

§. 670. 1. From the substantival use of the infin. it would naturally follow that the article would be attached to it, when especial emphasis was to be laid on the notion expressed by the infin.; and as this infin. is conceived of as standing to the preceding verb generally in the relation of the accus., result, effect, operation, or intention, &c. (as the verbal notion may require,) this article is always the neuter τό, even when the preceding verb is constructed with a substantive in genitive, as Eur. Med. 1050 *ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενί*: Arist. Eccl. 788 *τῆς μωρίας, τὸ μὴδὲ περιμέναντα—ἔπειτα ἀναμένειν*. This construction is emphatical, and is very often used in antithetical, or negative sentences; it most frequently occurs in tragedy: Æsch. Ag. 15 *τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ*: Id. Eum. 220 *τὸ μὴ γενέσθαι*: cf. Id. Pers. 292: Soph. CE. C. 441 *οἱ δ' ἐπ' ὀφελείν, οἱ τοῦ πατρὸς, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν οὐκ ἠθέλησαν*: cf. Id. CE. T. 1417 *πάρεσθ' ὁδὲ Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν*: Id. Antig. 79 *τὸ γὰρ βία πολιτῶν δρᾶν ἔφυν ἀμήχανος*: Ibid. 264 *ἦμεν δ' ἔτοιμοι—καὶ ὀρκωμοτεῖν τὸ μήτε δ' ἄσαι, μήτε τῷ ξυνειδέναί τὸ πρᾶγμα βουλεύσαντι*: Ibid. 1006 *μόλις μὲν, καρδίας δ' ἐξίσταται τὸ δρᾶν, ὥστε quidem, sed cedam, ut faciam*: Id. Phil. 1241 *ἔστιν τις, ἔστιν, ὃς σε κωλύσει τὸ δρᾶν*: Eur. Iph. A. 452 *τὸ μὴ δακρῦσαι αἰδοῦμαι*: Thuc. II. 53 *τὸ μὲν προσταλαίπωρεῖν τῷ δόξαντι καλῶ οὐδεὶς πρόθυμος ἦν*: Xen. Apol. S. 13 *τὸ προειδέναί τὸν θεὸν τὸ μέλλον πάντες λέγουσι*: Id. M. S. III. 6, 6 *τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλοῦμεθα*: Id. Symp. III. 3 *οὐδεὶς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέξειν*: Id. Hell. V. 2, 36 *οὐ μέντοι ἔπειθε τὸ μὴ πολυπράγμων τε καὶ κακοπράγμων εἶναι (πείθειν τινά τι)*: Plat. Soph. 247 C *αἰσχύνονται τὸ*

τολμᾶν ὁμολογεῖν : Id. Legg. 943 D χρῆ φοβεῖσθαι τὸ μήτε ἐπενεγκεῖν ψευδῇ τιμωρίαν : Soph. Elect. 1030 μακρὸς τὸ κρίναι ταῦτα χῶ λοιπὸς χρόνος : so G. T., as 1 Cor. xiv 39 τὸ λαλεῖν γλώσσαις μὴ κωλύετε. This infin. sometimes stands in apposition to a substantive : Hdt. I. 204 ἡ γένεσις, τὸ δοκέειν, πλεον τι εἶναι ἀνθρώπου : Thuc. VII. 67 τῆς δοκίσεως τὸ κρατίστους εἶναι : so G. T. as Phil. ii. 6 οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ.

2. In the following passages the verb generally constructed with the genitive has the inf. as accusative : Hdt. V. 101 τὸ μὴ ληλατῆσαί σφεας ἔσχε τόδε : Thuc. III. 1 τὸν πλείστον ὄμιλον τῶν ψιλῶν εἶργον τὸ μὴ—τὰ ἐγγὺς τῆς πόλεως κακουργεῖν : Xen. Rep. Lac. V. 7 τὸ ὑπὸ οἴνου μὴ σφάλλεσθαι ἐπιμελεῖσθαι : Plat. Rep. 354 B οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἔλθεῖν ἀπ' ἐκείνου<sup>a</sup> : Id. Criton. 43 C οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀναγκτεῖν τῇ παρουσίᾳ τύχῃ (*neque senectus eos liberos præstat a mortis metu*<sup>b</sup>) : Id. Lach. 190 E ἐγὼ αἴτιος τό σε ἀποκρίνασθαι : Demosth. 392 οὐδ' ἀρνησίς ἐστιν αὐτοῖς τὸ μὴ—πράττειν : and even when τοῦτου has preceded : Xen. Anab. II. 5, 22 ὁ ἐμὸς ἔρωσ τοῦτου αἴτιος, τὸ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι.

3. Sometimes, however, the infinitive has the article in the genitive, where we should expect the acc. : Thuc. I. 87 ἡ δὲ διαγνώμη τοῦ τὰς σπονδὰς λελύσθαι. (See also §. 678.) This is very common in LXX and G. T., see §. 492.

*Obs.* The construction in this and the succeeding section are by some referred to the absolute or independent infinitive ; but this does not seem to be the case, as these infinitives are actually in dependence on the context, and on some notion which, though not expressed in language, evidently exists in the train of thought.

### *The Elliptical use of Inf. in commands and wishes.*

§. 671. From the use of the infin. after verbs of *willing, wishing, praying, &c.* we may explain the following apparent anomalies.

*a. Imperative Inf.*—The inf. is used (in Epic, and sometimes other poets, and even in Attic prose) in the place of the imperative, to express a *command* or *wish* that the person addressed would himself do something. It depends on a verb of *wishing* or *desiring* in the mind of the speaker, but can only stand for the second person sing. or plur. The subject of the infin. itself, and of the verb on which it depends, (such as *ἔθελε* ; Il. α, 277 *μήτε σὺ, Πηλεΐδη, θελ' ἐριζέμεναι βασιλῆϊ*) is the person addressed, and it is sometimes placed before the inf. in the nominative (or vocative) ; wherefore if a predicative adjective follows the inf. it is likewise in the nominative ; Id. ρ, 501 *'Αλκίμεδον, μὴ δὴ μοι ἀπόπροθεν ἰσχύμεν ἵππους, ἀλλὰ μάλ' ἐμπνεῖοντε μεταφρένῃ* : Arist. Pax 555 *ἀκούετε λεῶ, τοὺς γεωργοὺς ἀπιέναι* sc. *κελεύω* : Od. α, 290 sqq. *νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν σῆμά τε οἱ χεῦται, καὶ ἐπὶ κτέρεα κτερετῆται—καὶ ἀνέρι μητέρα δοῦναι* : Il. β, 75 *ὑμεῖς δ' ἄλλοθεν ἄλλοι ἐρηνύειν ἐπέεσσιν* : Hdt. VI. 86 extr. *σὺ δὴ μοι καὶ τὰ χρήματα δέξαι, καὶ τάδε τὰ σύμβολα σῶζε λαβὼν* ὅς δ' ἂν ἔχων ταῦτα ἀπαιτῇ, τοῦτω ἀποδοῦναι, *ei redde* : Id. VII. 159 *εἰ μὲν βούλεται βοηθεῖν τῇ Ἑλλάδι, ἴσθι ἀρξόμενος ὑπὸ Λακεδαιμονίων* *εἰ δ' ἄρα μὴ δικαιοῖς ἄρχεσθαι, σὺ δὲ μὴ βοηθεῖν* : Plat. Rep. 473 A *ἐὰν οἰοί τε γενώμεθα εὔρεῖν ὥς ἂν ἐγγύτατα τῶν εἰρημένων πόλιν οἰκήσειε, φάναι ἡμᾶς εὐρηκέναι* κ. τ. λ.<sup>c</sup> : Ibid. 508 B *τοῦτον τοῖνον, ἦν δ' ἐγώ, φάναι* : Ibid. 509 B *καὶ τοῖς γιγνωσκομένοις τοῖνον μὴ μόνον τὸ γιγνωσκεσθαι φάναι* : Ibid. p. 580 B *καὶ σὺ οὕτω, τίς πρῶτος κατὰ τὴν σὴν δόξαν εὐδαιμονία καὶ τίς δευτέρος, καὶ τοὺς ἄλλους—κρίναι* : Id. Soph. 218 A

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Ibid.

<sup>c</sup> Ibid.

ἀν δ' ἄρα τι τῷ μήκει πονῶν ἀχθῆ, μὴ ἐμὲ αἰτιᾶσθαι τούτων : Ibid. 262 E λέξω τοίνυν σοι λόγον—δου δ' ἂν ὁ λόγος ᾖ, σὺ μοι φράζειν : Demosth. 99, 39 πρῶτον μὲν, ὦ ἄνδρες Ἀθ., τοῦτο παρ' ὑμῖν αὐτοῖς βεβαίως γινῶναι, ὅτι τῇ πόλει Φίλιππος πολεμεῖ<sup>a</sup>. So the form of salutation, χαίρειν Acts xv. 23 : 80 Phil. iii. 16 τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν, unless it depends on ἐφθάσαμεν (see §. 669. 2.). The omitted notion is very easily supplied when it follows an imperative, Thucyd. VI. 34 πείθεσθε καὶ παραστήναι παντί : Arist. Ran. 167 μίσθωσαί τινα—ἐὰν δὲ μὴ ᾗ ; τότε μ' ἄγειν.

b. *Optative Infin.*—The infin. is used in forms of *wishing* or *praying*, in *invocations* and *entreaties* that the person addressed would cause some one else to do something ; the accusative is joined with the infin. and the two together stand as the object of an implied verb, expressing or implying the notion of wishing, or desiring, such as δεῖ, θέλει, εὐχομαι, δός (Æsch. Choeph. 16 ὦ Ζεῦ, δός με τίσασθαι μόνον πατρός), ποίει, cause : II. β, 412 Ζεῦ κύδιστε—, μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἔλθειν, πρὶν με κατὰ πρηγὲς βαλέειν Πριάμοιο μέλαθρον : II. η, 179 sq. ὧδε δέ τις εἵπεσκεν, ἰδὼν εἰς οὐρανὸν εὐρύν· Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδεΐος υἱόν, ἦ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης ! Æsch. Suppl. 255 θεοὶ πολῖται, μὴ με δουλείας τυχεῖν : Hdt. V. 105 ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι, may it be granted me : Æsch. Choeph. 370 παρὸς δὲ οἱ κτανόντες μιν οὕτω θαμῆναι ; where the nominative marks that the suppressed verb is ὥφελον ; so II. χ. 259 νεκρὸν Ἀχαιοῖσι δώσω πάλιν ὥς δὲ σὺ ῥέζειν. Interchanged with the imper. III. person : II. γ, 285 Ζεῦ πάτερ—Ἠέλιός θ'—ὕμεις μάρτυροι ἔσθε, φυλάσσετε δ' ὄρκια πιστά· εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειτ' Ἑλένην ἐχέτω καὶ κτήματα πάντα—εἰ δέ κ' Ἀλέξανδρον κτεῖτη ξανθὸς Μενέλαος, Τρῶας ἔπειτ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι (but if Menelaus kills Paris, then grant that &c.). So naturally after an optative sentence, which itself supplies the suppressed verb ; II. π, 98 μήτε τις οὖν Τρώων θάνατον φύγοι—νῶϊν δ' ἐκδύμεν' ὀλεθρον.

c. Hence the infin. (either alone or joined with a subject or predicate in acc.) can be used of all three persons, as a general expression of necessity, or of something which ought to be done. a. I. Person : Hdt. VIII. 109 νῦν μὲν ἐν τῇ Ἑλλάδι καταμείναντας (-es Gaisf.) ἡμέων τε αὐτέων ἐπιμεληθῆναι καὶ τῶν οἰκετίων (i. e. ἡμᾶς χρὴ οἱ δεῖ καταμείναντας ἐπιμεληθῆναι). Soph. Elect. 8 οἱ δ' ἰκάνομεν φάσκειν Μυκῆνας τὰς πολυχρύσους ὁρᾶν. β. II. Person ; as Hes. Opp. 391 γυμνὸν σπείρειν, γυμνὸν δὲ βοῶτειν (i. e. χρὴ σε γ. σπ.). γ. III. Person : Hdt. I. 32 πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν κω ὄλβιον, ἀλλ' εὐτυχία, where τίνα (one) must be supplied as the substantive.

d. Hence it is used, of I. and II. person, in questions expressing reluctance. a. I. Person : Hdt. I. 88 ὦ βασιλεῦ, κότερον λέγειν πρὸς σέ τὰ νοέων τυγχάνω, ἢ σιγᾶν ἐν τῷ παρόντι χρόνῳ, shall I (must I) speak or be silent ? Bion V. 4 εἰ δ' οὐχ ἀδέα ταῦτα, τί μοι πολὺ πλῆγονα μοχθῆν. β. II. Person : Od. κ, 431 ἃ δέοι, πόσ' ἔμεν ; τί κακῶν ἱμείρετε τούτων, whither are ye (fated) to go ?

e. Lastly, it stands with αἶ γάρ, εἴθε, as an expression of a wish, in the place of the optative, with the nominative, the verb to be supplied being ὥφελον, -es, -e, &c.<sup>b</sup> (Cf. Eur. Phœn. 804-806.) : Od. η, 311 sqq. αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, τοίος ἔων οἶός ἐσσι, τὰ τε φρονέων ἃ τ' ἐγὼ περ, παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμός γαμβρὸς καλέεσθαι αὐθι μένων ! (for ἔχοις—καλοῖο) : Od. ω, 375 sqq. αἶ γάρ, Ζεῦ τε πάτερ—, τοίος ἔων τοι χιρὶς ἐν ἡμετέροισι δόμοισι, τευχέ' ἔχων ὁμοῖσιν, ἐφεστάμεναι καὶ ἀμύνειν ἄνδρας μνηστήρας. This construction occurs in Homer only in the Odyssey<sup>c</sup>, and

<sup>a</sup> Bremi ad loc. <sup>b</sup> Klausen Choeph. 349. λείπει τὸ ὥφελον Schol. <sup>c</sup> Buttm. Lex.

does not appear to have been much used elsewhere: Eur. Hel. 262 εἴθ' ἐξαλειφθεῖω' ὥς ἀγαλμ' αὐθις πάλιν αἰσχίον εἶδος ἀντὶ τοῦ καλοῦ λαβεῖν ('λάβοιμι Dind.) (for λάβοι or ἔλαβον<sup>a</sup>.)

f. For the parenthetical infinitive alone or after ὥστε, or ὥς, see §. 662. 5. 679. 2. 864. 1.

*Nominative, Genitive, Dative, and Accusative, with the Infinitive.*

§. 672. 1. Most of the verbs which take the infinitive as their object have also a personal object on which the infinitive depends; as, ἡγοῦμαι σε ἀμαρτεῖν or ἡγοῦμαι σε εὐδαίμονα εἶναι: this object is in the case which the usual construction of the verb requires, accus., gen. or dat.; as, δέομαι σοῦ ἐλθεῖν—συμβουλεύω σοὶ σωφρονεῖν—ἐποτρύνω σε μάχεσθαι, see §. 674.

2. But when the same person is both the subject and object of a verb *declarandi* or *sentienti*, governing an accus., the object is not, as in Latin, expressed by the personal pronoun in the accusative, but altogether omitted, as οἶομαι (οἶει, οἶεται) ἀμαρτεῖν (for οἶομαι ἑμαυτὸν ἀμαρτεῖν, οἶει σαυτὸν ἀμ., οἶεται ἑαυτὸν ἀμ., *credo me errasse, credis te errasse, credit se errasse*), so that the nominative may stand with the infin., οὐκ ἔφη αὐτὸς λέγειν=αὐτὸς οὐκ ἔφη ἑαυτὸν λέγειν.

3. When an adjective, or a participle, or a substantive follows the infinitive as part of the predicate, it is in the same case as the personal subject which precedes (gen. dat. or acc.); as, ἔφη σε εὐδαίμονα εἶναι.

4. Hence in all the infinitival constructions, when the infinitive expresses some action or state of the subject of the principal verb, any participle or adjective which may follow is in the nominative: thus, Thuc. I. 81 πλῆθει διαφέρομεν ὥστε τὴν γῆν δηοῦν ἐπιφοιτῶντες: Xen. Symp. 8, 15 ἡ τῆς ψυχῆς φιλία διὰ τὸ ἀγνὴ εἶναι ἀκορεστοτέρα ἐστίν. This construction is called *Attraction with the infinitive*.

*Nom. with Inf.*

Od. α., 180 Μέντης Ἀγχιάλοιο δαΐφρονος εὐχομαι υἱός, cf. 418: Ibid. 187 ξένοι δ' ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι: Thuc. III. 11 τῇ μὴ προέχων ἐπελθεῖν ἀποτρέπεται: Æsch. Ag. 1588 μοῖραν εὖρετ' ἀσφαλῆ τὸ μὴ θανὼν πατρῶον αἰμάξαι πέδον.

Gen. with Inf.: Δέομαί σου προθύμου εἶναι: Hdt. I. 176 τῶν δὲ τῶν Δυκίων φαρμένων Ξανθίων εἶναι: *se esse Xanthios*: Id. III. 75 φαρμένου δὲ καὶ ταῦτα ἐτοίμου εἶναι ποιεῖν τοῦ Πρηξάσπεω: Xen. Hier. III. 8 εὐρήσεις—πολλοὺς τυράννους—διεφθαρμένους—ὑπὸ ἐταίρων γε τῶν μάλιστα δοκούντων φίλων εἶναι: Plat. Apol. 21 B ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι.

Dat. with Inf.: Xen. Anab. II. 1, 2 ἔδοξε τοῖς τῶν Ἑλλήνων στρατηγοῖς συσκευασμένοις δ' εἶχον καὶ ἐξοπλισμένοις προῖναι: Demosth. 35 princ. οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν, ἀλλ' οἰκείοις, ὧ ἄνδρες Ἀθη-

<sup>a</sup> Pflugk ad loc.

ναῖοι, εὐδαίμοσιν ἔξεστι γενέσθαι : Hdt. I. 90 εἰ ἀχαρίστοισι νόμος εἶναι τοῖσι Ἑλληνικοῖσι θεοῖσι. Dem. 241. 10 ἑαυτοὺς οἰομένους πωλεῖν πρώτους ἑαυτοὺς πεπρακόσιν αἰσθέσθαι.

Acc. with Inf.: Ἐπώρυνεν αὐτὸν πρόθυμον εἶναι. So both constructions in one sentence: Hdt. VII. 136 Πέρξης οὐκ ἔφη ὁμοίως ἔσεσθαι Λακεδαιμονίοισι· κείνους μὲν γὰρ συγχέαι τὰ πάντων ἀνθρώπων νόμιμα, ἀποκτείναντας κήρυκας, αὐτὸς δὲ ταῦτα οὐ ποιήσειν.

Obs. 1. Ἐφ' αὐτὸς ποιεῖν, *he said that he (himself) would do it*; ἔφη αὐτὸν ποιεῖν, *he said that he (another person) would do it*.

Obs. 2. The construction of the inf. with acc. is, comparatively speaking, rare in G. T.: it is often supplied by a dependent clause introduced by *ὅτι* &c.

### Remarks on these Constructions.

§. 673. 1. Sometimes, however, instead of the nominative with the infinitive we find the full construction as in Latin; as, οἴομαι ἑμαυτὸν ἁμαρτεῖν, *credo me errasse* (for οἴομαι ἁμ.), νομίζει ἑαυτὸν εἶναι εὐδαιμονέστατον, *putat se beatissimum esse* (for νομίζει εὐδαιμονέστατος εἶναι); but almost always for some definite reason. The principal reason is to lay emphasis on the subject, especially in antithesis; as, Od. θ, 221 τῶν δ' ἄλλων ἐμὲ φημι πολὺ προφερέστερον εἶναι: Il. η, 198 ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε (*that I also*, opposed to preceding words οὐ γὰρ τις με βίη γε ἐκὼν ἀέκοντα δίηται, οὐδὲ μὲν ἰδρεῖη): Il. ν, 269 οὐδὲ γὰρ οὐδ' ἐμὲ φημι ληλασμένον ἔμμεναι ἀλκῆς (opposed to the words of Idomeneus): Hdt. II. 2 οἱ Αἰγύπτιοι—ἐνόμιζον ἐωϋτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων (*se, non alios homines*): Id. I. 34 Κροῖσος ἐνόμιζε ἐωϋτὸν εἶναι πάντων ὀλβιώτατον. In other instances the accusatives, ἑμαυτόν, σεαυτόν, ἐαυτόν, are used on rhetorical grounds, or to define more clearly the person meant, or to round off the sentence; as, Xen. Cyr. V. 1, 21 νομίζοιμι γὰρ ἑμαυτὸν εὐκείναι λέγοντι ταῦτα κ. τ. λ.<sup>a</sup>: Id. VIII. 2, 26 ταῦτα μὲν δὴ καὶ τοιαῦτα πολλὰ ἐμνηχανῶτο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο ἑαυτὸν φιλεῖσθαι: so G. T. as Rom. ii. 19 πέποιθας σεαυτὸν εἶναι ὁδηγὸν τῶν τυφλῶν. The enclitic pronouns are sometimes thus used without any particular emphasis being intended: Hes. Opp. 656 ἔνθα μὲ φημι ὕμῳ νικήσαντα φέρειν τρίποδ' ὠτῶντα: Plat. Rep. 400 B οἶμαι δέ με ἀκηκοέναι<sup>b</sup>: Id. Symp. 175 E οἶμαι γὰρ με παρὰ σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθῆσεσθαι: Id. Charm. 173 A οἶμαι μὲν, ἦν δ' ἐγώ, ληρεῖν με.

2. The personal pronoun thus joined to the infin., as the object of the verb, sometimes, though but rarely, is placed in the nom. instead of the acc., by attraction to the suppressed subject of the verb; Thuc. VIII. 76 (in orat. obliqua) πόλιν τε γὰρ σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῇ (*scil. ἔφησαν οἱ ἐν Σάμῳ*)—καὶ δυνατώτεροι εἶναι σφεῖς (for καὶ δυνατωτέρους εἶναι ἑαυτοὺς), ἔχοντες τὰς ναῦς, πορίζεσθαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει: Thuc. II. 87 τὸ ἀπαράσκευοι τότε τυχεῖν. So we must read Xen. Cyr. II. 4, 25 νόμιζε δ', ὥσπερ ἐν θήρᾳ, ἡμᾶς μὲν τοὺς ἐπιζητοῦντας ἔσεσθαι, σὺ δὲ τὸν ἐπὶ ταῖς ἄρκυσι. (*Schneider cum Castalione et Stephano, σὺ δέ*; Edd. primæ, σὺ δέ.) Id. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ (*sc. κινδυνεύσει ἐπιδεῖξαι*) φαῦλός τε καὶ οὐκ ἄξιός ἐυεργεσίας; Demosth. 579 νομίζεις—ἡμᾶς μὲν ἀποψηφιεῖσθαι, σὺ δὲ οὐδὲ παύσεσθαι; Ibid. 130, 74 εἰ δ' οἴεσθε Χαλκιδικᾶς τὴν Ἑλλάδα σώσειν ἢ Μεγαρέας, ὁμείς δ' ἀποδράσεσθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε<sup>c</sup>. In Hdt. I. 2 τοὺς δὲ ὑποκρίνασθαι—οὐδὲ ὧν αὐτοὶ δώσειν ἐκείνοισι, as if οἱ δὲ ὑπεκρίναντο

<sup>a</sup> Bornemann ad loc.

<sup>b</sup> Stallb. ad loc.

<sup>c</sup> Bremi ad loc.

had preceded the nominative, is caused by a change from the *oratio obliqua* to the *recta*, in consequence of a sentence having intervened, which interrupted the construction.

3. Sometimes we find a nominative joined to an infinitive, though it does not refer to the subject of the principal verb : this arises from some verb to which the nominative does refer being implied in the verb actually used. (See §. 707.) Il. τ, 258 ἴστω νῦν Ζεὺς (= ὄμνυμι) πρῶτα, θεῶν ὑπατος καὶ ἄριστος, μὴ μὲν ἐγὼ κούρῃ Βρισηΐδι χεῖρ' ἐπενείκαι, οὐτ' εὐνῆς πρόφασιν κεχηρημένους οὕτε τευ ἄλλον : ἐγὼ, though really belonging to the suppressed ὄμνυμι, is expressed with the infinitive, for the sake of emphasis.

4. Sometimes, by a singular attraction, the noun preceding the infin. is in the case of the subject of a parenthetical sentence ; as, Thuc. V. 50 αὐθις τὰδε ἤξιουν (οἱ Ἡλείοι), Δέπρουν μὲν μὴ ἀποδοῦναι (τοὺς Λακεδαιμονίους), εἰ μὴ βούλονται, ἀναβάντες δὲ ἐπὶ τὸν βωμὸν τοῦ Διὸς τοῦ Ὀλυμπίου, ἐπειδὴ προθυμοῦνται χρῆσθαι τῷ ἱερῷ, ἀπομόσαι κ. τ. λ. : Id. VII. 48 (ὁ Νικίας οὐκ ἐβούλετο) ἐμφανῶς σφᾶς ψηφίζομένους μετὰ πολλῶν τὴν ἀναχώρησιν τοῖς πολέμοις καταγγέλτους γίνεσθαι : λαθεῖν γὰρ ἂν, ὅποτε βούλονται, τοῦτο ποιοῦντες πολλῶ ἦσαν : Hdt. I. 27 νησιώτας δὲ τί δοκέεις εὐχεσθαι ἄλλο ἢ ἐπεὶ τε τάχιστα ἐπύθοντό σε μέλλοντα ἐπὶ σφίσι ναυπηγέσθαι νέας, λαβεῖν ἀρώμενοι Λύδους ἐν θαλάσῃ. This probably arose merely from the writer's forgetfulness of the former part of the sentence.

*Obs.* This attracted nominative pronoun or adj. is joined sometimes with the inf., even where δεῖν &c. requires the accus. : Plat. Protag. 316 C σκόπει, πότερον περὶ αὐτῶν μόνος οἶει δεῖν διαλέγεσθαι πρὸς μόνους ἢ μετ' ἄλλων : Demosth. 414, 15 ἡγοῦμην ἐν τούτοις πρῶτος αὐτὸς περιεῖναι δεῖν αὐτῶν καὶ μεγαλοψυχότερος φαίνεσθαι : Xen. Hier. II. 8 οἱ τύραννοι αὐτοὶ ὥπλισμένοι οἴονται ἀνάγκη εἶναι διάγειν.

*Remarks on the use of the Accusative with Infinitive instead of Genitive and Dative with Infinitive.*

§. 674. It is remarkable, that verbs which are followed either always or generally by a dative of the personal object, often take an accusative of this object in construction with the infinitive. The reason of this seems to be, that the accusative in reality no longer stands as the personal object of the verb, but coalesces with the infinitive, so as together to make up one compound notion of the *action* of that *person*. So in κελεύω σοι τοῦτο ποιεῖν (*I order you to do this*), the σοί is in the dative, as being the personal object of a verb of transmission ; but in κελεύω σε-τοῦτο-ποιεῖν, (*I order that you do this*), these last three words together (σέ being joined with ποιεῖν), are equivalent to the κέλειςμα, as in λέγει σε χαίρειν, the λόγος is χαίρει σύ. Wherefore, as the person in the accus. and the infin. together represent the cognate substantive, the person takes the form of the accusative, according to the common principles of accusative construction. This usage is illustrated by Æsch. Choeph. 552 τὰλλα δ' ἐξηγοῦ φίλοις, τοὺς μὲν τι ποιεῖν, τοὺς δὲ μὴ τι δρᾶν λέγων. So εἰπεῖν, λέγειν, φράζειν, (σοί τι), κελεύειν, which sometimes takes dat., sometimes accus. with infin. With those verbs which take both cases with infin., the difference is, that when the dative is used, it is considered as the personal object of the verb ; when the accus., as part of the compound cognate notion. So Il. β, 50 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγοισι κέλευσε κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς, *he gave an order to the heralds* : but, Hdt. VI. 81 ὁ δὲ Κλεομένης τὸν ἱρέα



ἐκέλευε τοὺς Εἰλωτας ἀπὸ τοῦ βωμοῦ ἀπάγοντας μαστιγῶσαι, *he ordered, that the Helots should &c.*; the order being, οἱ Εἰλωτες—μαστιγοῦτε=κέλευσμα: Xen. Cyr. I. 3, 9 κέλευσον δὴ, ὦ πάππε, τὸν Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα: Soph. Œ. T. 350 ἐννέπω σε τῷ κηρύγματι—ἐμμενεν (=ἔπος). Hence χαίρειν λέγειν τινά (like *aliquem valere jubere, aliquem missum facere, non curare*) and χαίρειν εἰπεῖν, λέγειν, φράζειν τινί, both Attic. Here belong the following verbs: μεγαίρω (σοί τι): Od. γ, 55 κλῦθι, Ποσειδάων γαίηοιχε, μηδὲ μεγέηρης ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα, *grudge not to us*: but, Od. β, 235 ἀλλ' ἦτοι μνηστήρας ἀγήνορας οὔτι μεγαίρω ἔρδειν ἔργα βίαια κακορραφίησι νοόιο, *I grudge not that they*: Od. α, 346 φθονέω with accus. and infin., Il. β, 296 νεμεσίζομαι. So προσήκει, πρέπει, ἔξεστι, σύμφυρόν ἐστι, have the dat., or the accus. with the infin.; συμβαίνει, δεῖ, χρή Æsch. Suppl. 203 θρασυστομῆν γὰρ οὐ πρέπει τοὺς ἦσσοντας: Thuc. II. 36 νομίζων—τὸν πάντα δμιλον ἀστῶν—ξύμφορον εἶναι αὐτῶν ἐπακοῦσαι: Plat. Gorg. 479 Ε τοῦτῳ προσήκειν ἀθλίω εἶναι: Æsch. Ag. 1551 οὐ σε προσήκει λέγειν. But Plat. Ion 539 Ε οὐκ ἂν πρέπει γε ἐπιλήσιμονα εἶναι ραψῳδὸν ἄνδρα. Hdt. VIII. 140 ἐνὸρέω γὰρ ὑμῖν οὐκ οἷοις τε ἐσομένοισι πολεμέειν Ξερξῇ: So Thuc. II. 74 ξυγγνώμονες δὲ ἔστω μὲν ἀδικίας κολάζεσθαι τοῖς ὑπάρχουσιν προτέροις, where ἐσομένοις and ὑπάρχουσιν are attracted from their infinitives by the ἐν and σὺν in ἐνὸρέω and συγγνώμονες: there is a singular attraction in Arist. Equit. 1312 καθήσθαι τῆς μοι δοκεῖ εἰς τὸ Θησεῖον πλεούσαις, where it should be πλεούσας, but is attracted by the dative ἡμῖν implied in μοί.

Obs. 1. If a predicative word follows the infin., referring to the object of the verb, this predicate, by coalescing with the infin., frequently forms with it the compound cognate notion; while the object, thus being (so to say) released from the infin., returns to its proper government as the object of the verb; as, Hdt. III. 36 ἐνετείλατο τοῖς θεράπουσι λαβόντας (sc. τοὺς θεράποντας) μιν ἀποκτείνειν: Æsch. Ag. 1200 θανμάζω δέ σου πόντου πέραν τραφεῖσαν ἀλλόθρουον πόλιν κυρεῖν λέγουσαν ὥσπερ εἰ παρστάταις.

Obs. 2. And sometimes the proper construction of the verb obtains in an after part of the sentence: Soph. Œ. R. 350 ἐννέπω σέ τῷ κηρύγματι φπερ προείπας ἐμμένειν ὥς ... ὄντι γῆς μίστορι. Cf. Eur. Med. 56<sup>a</sup>: see also 712. 2.

Obs. 3. When the dat. or genitive is joined with the verb before an infin. we sometimes find the person in the accusative repeated with the infinitive; as, Hdt. VI. 35 ἐδέοντο αὐτοῦ τῷ θεῷ μιν πείθεσθαι: so G. T., as Acts xxii. 17 ἐγένετό μοι ὑποστρέφαντι—γενέσθαι με ἐν ἐκστάσει.

Obs. 4. In the curious construction Hdt. I. 104 τοῦτο δὲ παραμεμβομένοισι εἶναι ἐν Μηδικῇ, the dat. falls under §. 599. 4., the personal αὐτοὺς being omitted before the infinitive: or the dative may arise from a carelessness in style, Herodotus having meant to say, τὴν Μηδικὴν εἶναι, like IV. 158 συγκτίζουσι, (as if ἀμεινον συνοίσειν followed) Βάττω Κυρήνην, ἀμεινον πρήξειν, where we expect αὐτοὺς συγκτίζοντας ἀμεινον πρήξειν; or the word Θήρην or γῆν may have occurred in the question of the Theræans, and may be thus supplied before ἀμεινον πρήξειν in the oracle. A similar construction occurs Demosth. 712 fin. τῷ δὲ καταστήσαντι τοὺς ἐγγητάς—ἀφείσθαι τῶν δεσμῶν sc. αὐτοὺς (but see §. 699).

§. 675. Hence we may see how it happens that participles or adjectives after infin., which ought to be in the same case (genitive or dative) as the object of the verb to which they refer (§. 672. 3.) are often in the accus., because they are not considered as referring to that object, but as separated from it, and as belonging to an accusative implied in the infinitive to which they are joined.

<sup>a</sup> Elms. Med. 56.

a. The object of the verb in the genitive with accusative following—Hdt. VI. 100 Ἀθηναίων ἐδείθησαν σφίσι βοηθοὺς γενέσθαι (but Id. V. 80 δεῖσθαι τῶν Αἰγινητέων τιμωρητῆρων γενέσθαι) : Thuc. I. 120 ἀνδρῶν σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν.

b. In the dative, with accusative following.—Il. ο, 115 sq. μὴ νῦν μοι νεμεσῆσέτ', Ὀλύμπια δώματ' ἔχοντες, τίσασθαι φόνον υἱός, ἰόντ' ἐπὶ νῆας Ἀχαιῶν : Od. κ, 531 ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι μῆλα—δεῖραντας κατακῆαι : Æsch. Choeph. 136 καὶ σὺ κλύθι μου, πάτερ, αὐτῇ τέ μοι δὸς εὐτυχεστέραν πολὺ μητρὸς γενέσθαι χεῖρά τ' εὐσεβεστέραν : Id. P. V. 217 κράτιστα δὴ μοι τῶν παρεστῶτων τότε ἐφαίνετ' εἶναι προσλαβόντα μητέρα, Ζηνὶ συμπαραστατεῖν : Eur. Med. 815 σοὶ δὲ συγγνώμῃ λέγειν τὰδ' ἔστι, μὴ πάσχουσιν ὥς ἐγὼ κακὸς<sup>a</sup> : Hdt. VI. 78 παραγγέλλει σφί, ὅταν σημήνῃ ὁ κήρυξ ποιέεσθαι ἀριστον, τότε ἀναλαβόντας τὰ ὄπλα χωρέειν ἐς τοὺς Ἀργεῖους : Ibid. 109 ἐν σοὶ νῦν—ἔστι ἡ καταδουλώσασαι Ἀθῆνας, ἥ ἐλευθέρως ποιήσαντα μνημόσυνα λιπίσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον : Id. III. 36 ἐντεῖλατο τοῖσι θεράπουσι λαβόντας μιν ἀποκτείνει : Thuc. IV. 2 εἶπον δὲ τούτοις καὶ Κερκυραίων ἅμα παραπλέοντας τῶν ἐν τῇ πόλει ἐπιμεληθῆναι : Id. VII. 75 οἷς ἀντὶ μὲν τοῦ ἄλλους δουλωσομένους ἦκειν, αὐτοὺς τοῦτο μᾶλλον δεδιότας μὴ πάθωσι ξυνέβη ἀπιέναι : Lys. Epitaph. 129 (R) εἰ μὲν γὰρ οἶδν τε ἦν τοὺς ἐν τῷ πολέμῳ κινδύνους διαφυγοῦσιν ἀθανάτους εἶναι : Ibid. 86 ἐνόμιζον αὐτοῖς προσήκειν ἀγαθοὺς εἶναι : Xen. M. S. II. 6, 26 εἰ ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χεῖρους ἵεναι : Id. Anab. I. 2, 1 Ξενία—ἦκειν παρήγγειλε λαβόντ' αὐτοὺς ἀνδρας. And even the two constructions are found in the same passage : Il. χ, 109 ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη, ἄντην ἢ Ἀχιλλῆα κατακτείναντα νέεσθαι, ἥ ἐκ αὐτῷ δλέσθαι εὐκλειῶς πρὸ πόλεως : Soph. El. 958 ἥ πάρεστι μὲν στένειν πλούτου πατρφύου κτήσιν ἐστερημένῃ, πάρεστι δ' ἀλγύνειν εἰς τοσόνδε τοῦ χρόνου ἀλεκτρα γηράσκουσιν ἀνυμναία τε : Eur. Med. 1236 sqq. φίλαι, δέδοκται τοῦργον ὥς τάχιστα μοι παῖδας κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονός, καὶ μὴ σχολὴν ἄγουσαν ἐκδούνα τέκνα ἄλλη φονεῦσαι<sup>b</sup>.

Obs. 1. This principle resolves some of the difficulties which arise in some passages of the tragedians, in which there is a seeming ellipse of the datival ; as, Soph. Aj. 1006 ποῖ γὰρ μολεῖν μοι δύνατον—τοῖς σοῖς ἀρήξαντ' ἐν πόνοις μιηδαμοῦ : ἀρήξαντα not ἀρήξαντι.

Obs. 2. For some constructions of the acc. participle seemingly the same as this, but really depending on a different principle, see §. 711.

### *Accusative with Infinitive, as Subject of a Sentence.*

§. 676. 1. From this substantival usage of the accus. and infin. as representing together the cognate notion of the verb, it arose that they performed other substantival functions, and stood with some verbs as the subject : thus in λέγουσι τὸν Κῦρον νικῆσαι, the τὸν Κῦρ. νικῆ.=the victory of Cyrus ; then the form of the sentence being altered into “the victory of Cyrus is reported,” the compound notion retains the form whereby it originally derived its substantival power as the compound object of the verb, and stands in that form as a compound subject to the verb which would otherwise be im-

<sup>a</sup> Pflugk ad loc.

<sup>b</sup> Pflugk ad loc. Elm. Heracl. 693.

personal—τὸν-Κῦρον-νικῆσαι λέγεται. If the nomin. were used it would immediately destroy the substantival power of the expression, and the compound would separate itself into the subject and predicate of the verb, as ὁ Κῦρος, (subj.) λέγεται νικῆσαι : and it must be observed that this use of the accus. and infin. as a subject depends on the original form of the thought, which is implied in its altered expression ; as, λέγεται τὸν Κῦρον νικῆσαι=λέγουσι ; πέπρωται τὸν βασιλέα ἀποθανεῖν=*fatum constituit* ; δοκεῖ μοί σε ἀμαρτεῖν=ἡγοῦμαι ; ἀγαθὸν ἐστὶ σε τοὺς γονεῖς ἀγαπᾶν=*probo* &c.

2. It is used as the subject,

a. With passive verbs, λέγεται, ἀγγέλλεται, διοιογεῖται &c., (where we often find the nominative instead of accusative used :) Hdt. III. 9 λέγεται τὸν βασιλέα—ἀγαγεῖν : Ibid. 26 ἐς μὲν δὴ τοῦτον τὸν χώρον λέγεται ἀπικέσθαι τὸν στρατόν : Xen. Cyr. I. 4, 26 καὶ Κῦρον δὲ αὐτὸν σὺν πολλοῖς δακρύοις λέγεται ἀποχωρῆσαι. Immediately afterwards, πολλὰ δὲ δῶρα διαδοῦναι φασιν αὐτὸν (τὸν Κῦρον) τοῖς ἡλικιώταις—. Τοὺς μέντοι λαβόντας καὶ δεξάμενους τὰ δῶρα λέγεται Ἀστυάγει ἀποδοῦναι Ἀστυάγην δὲ δεξάμενον ἀποπέμψαι τὸν δὲ πάλιν τε ἀποπέμψαι εἰς Μήδους : Plat. Phæd. 72 A ὁμολογεῖται δὲ καὶ ταύτῃ, τοὺς ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι.—But Xen. Cyr. V. 3, 30 ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται : Ibid. I. 2. princ. πατὴρ μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσου. Both constructions, Plat. Charm. princ. καὶ μὴν ἡγγελται γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι.

b. With πέπρωται, ἔοικε, προσήκει, πρέπει, δοκεῖ, συμβαίνει &c. : Π. σ, 329 ἄμφω γὰρ πέπρωται ὁμοίην γαίαν ἐρεῦσαι αὐτοῦ ἐνὶ Τροίῃ : Π. α, 126 λαοὺς δ' οὐκ ἐπέοικε παλλῶλογα ταῦτ' ἐπαγείρειν : Hdt. III. 124 ἐδόκεε οἱ τὸν πατέρα—λοῦσθαι μὲν ὑπὸ τοῦ Διὸς, χρίεσθαι δὲ ὑπὸ τοῦ ἡλίου : Id. VIII. 9 ἐνίκα : Thuc. IV. 3. extr. τῷ δὲ ἐδόκει—τοὺς Μεσσηνίους ἂν βλέπτειν κ. τ. λ. : Plat. Phæd. 74 A ἀρ' οὖν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κ. τ. λ.

Obs. Δοκεῖν is sometimes used as a personal, (see §. 677. 1.) as in Lat., *videri* : Xen. Anab. III. 1, 21 λελύσθαι μοι δακεῖ καὶ ἡ ἐκείνων ὕβρις, καὶ ἡ ἡμετέρα ὑποψία. So also συμβαίνει, the nominative substantive subject being placed first : Plat. Phæd. 67 C κάθαρσις δὲ εἶναι οὐ τοῦτο συμβαίνει κ. τ. λ. for συμβαίνει κάθαρσιν τοῦτο εἶναι<sup>a</sup> : Id. Rep. 438 E ἐπιστήμη—ποῖά δὴ τις συνέβη καὶ αὕτη γενέσθαι. Sometimes the two constructions are interchanged, Xen. Anab. III. 1, 9 ἔδοξε σκηπτὸς πεσεῖν εἰς τὴν οἰκίαν καὶ ἐκ τούτου λάμπεσθαι πᾶσαν : here the notion which stands in the nominative is the most important.

c. With adj. and subst. with εἶναι, (a) when the infin. signifies

<sup>a</sup> Heindorf ad loc.

something to be done; as with ἀγαθόν, κακόν, καλόν, φίλον, ἐπιεικές ἐστιν &c.—μοῖρά ἐστιν &c.—οὐκ ἔστιν, οὕτως ἔστιν &c.; (the ἐστίν may be supplied by the mind:) Od. η, 159 sq. οὐ μὲν τοι τόδε κάλλιον, οὐδὲ ἔοικεν, ξείνον μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρῃ ἐν κούρησιν: Il. ν, 226 sq. μέλλει δὴ φίλον εἶναι ὑπερμενεῖ Κρονίωνι, νωνύμους ἀπολέσθαι ἀπ' Ἀργεὸς ἐνθάδ' Ἀχαιούς: Il. ρ, 421 μοῖρα παρ' ἀνέρι τῷδε δαμῆναι πάντας ὁμῶς: Il. ν, 114 ἡμέας γ' οὕτως ἔστι μεθιέμεναι πολέμοιο:

Or (β) when it signifies an object of a mental emotion, expressed by an adj. or subst.; Il. τ, 182 οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα ἀνδρ' ἀπαρέσσαι, ὅτε τις πρότερος χαλεπήνῃ: Il. γ, 156 οὐ νέμεσις, Τρῶας καὶ εὐκνήμιδας Ἀχαιούς τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν: Il. ρ, 336 sq. αἰδῶς μὲν νῦν ἦδε γ', Ἀρηϊφίλων ὑπ' Ἀχαιῶν Ἴλιον εἰσαναβῆναι ἀναλκείησι δαμέντας! Il. ι, 230 ἐν δόλῃ γε σαωσέμεν ἢ ἀπολέσθαι: Æsch. Theb. 721 (see §. 669. Obs. 2.) might be referred here.

### *Change of the Impersonal into the Personal Construction.*

§. 677. 1. In the instances given under §. 676. 2. *a.* and *b.*, we see the Greeks avoiding the impersonal construction by placing the acc. and infin. as the subject of the passive or impersonal verbs. Another mode of avoiding this construction with the verb εἶναι is, by separating the accusative from the infin., placing it in the nom. as the subject of the verb εἶναι, and making the adjective, which with ἐστὶ makes up the verbal notion, agree with it. (See also §. 684. Obs. 1.) This is especially the case with the adj.: δίκαιος, ἄξιος, ἐπίδοξος, δυνατός, ἀμήχανος, χαλεπός &c.; as, δίκαιός εἰμι τοῦτο πράττειν, for δίκαιόν ἐστὶ με ταῦτα πράττειν.—Δίκαιός εἰμι εἶναι εὐεθέρως: Il. α, 107 αἶε τοι τὰ κακ' ἔστι φίλα φρεσὶ μαρτυέσθαι: Il. ν, 726 Ἐκτορ, ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι: Hdt. VI. 12 ἐπίδοξοι τῷτὸ τοῦτο πείσεσθαι εἰσι: Xen. Cyr. V. 4, 20 ἄξιοί γε μέντοι ἐσμέν τοῦ γεγεννημένου πράγματος τούτου ἀπολαῦσαι τι ἀγαθόν: Id. Anab. I. 2, 21 ὁδὸς ἀμήχανος εἰσελθεῖν στρατεύματι: Ibid. IV. 1, 17 δυνατὴν καὶ ὑποζυγίους πορεύεσθαι ὁδόν: Plat. Rep. 471 C δυνατὴ αὕτη ἡ πολιτεία γενέσθαι<sup>a</sup>: Id. Phædr. 256 B οὐ μείζον ἀγαθὸν οὔτε σωφροσύνη ἀνθρωπίνη οὔτε θεῖα μανία δυνατὴ πορίσαι ἀνθρώπῳ: Id. Rep. 559 B δυνατὴ δὲ κολαζομένη—ἀπαλλάττεσθαι: Ibid. 330 C (οἱ χρηματισάμενοι) χαλεποὶ—ξυγγενέσθαι εἰσὶν οὐδὲν ἐθέλοντες ἐπαινεῖν ἀλλ' ἢ τὸν πλοῦτον: Id. VIII. 137 οἱ δὲ τὸν μισθὸν, ἔφασαν, δίκαιοι εἶναι ἀπολαβόντες οὕτω ἐξίεναι, for δίκαιόν ἐστιν αὐτοὺς &c. This sometimes takes place with the passive verb given in §. 676. 2., or with δοκεῖν, see §. 676. Obs. 2.: Eur. Hec. 673 ἥς ἀπηγγέλθη τάφος πάντων Ἀχαιῶν διὰ χερὸς σπουδῇν ἔχειν for ἀπηγγέλθη τάφον κ. τ. λ.

2. Somewhat analogously to this the object of an infinitive is made into the subject of the verb; as, Eur. Hipp. 867 ἐμοὶ μὲν οὖν ἀβίωτος βίον τύχα εἶη τυχεῖν, for εἶη ἐμοὶ τυχεῖν τύχας.

Obs. 1. The construction with certain verbs compounded with ἐν affords a remarkable instance of this attraction, where even the object of the infin. is made the subject of the verb: Hdt. IX. 7 τῆς ἡμετέρας ἐπιτηδεωτάτον ἐστὶν ἐμμαχέσασθαι τὸ Θριάσιον πεδῖον (i. e. ἐπιτηδεωτάτον ἐστὶν μαχέσασθαι

<sup>a</sup> Stallb. ad loc.

ἐν τῷ Θριασίῳ πεδίῳ :) Eur. Phœn. 727 ἐνδυστυχήσαι δεινὸν εὐφρόνης κνέφας. And this occurs not only with adj. but with verbs : Demosth. 294, 13 τὰ τῶν Ἑλλήνων ἀτυχήματα ἐνευδοκιμεῖν ἀπέκειτο, for ἀπέκειτο εὐδ. ἐν τοῖς ἀτυχήμασι : Plat. Phædr. 228 Εἰ μαντόν σοι ἐμμελετᾶν παρέχειν οὐ πάνυ δέδοκται.

*Obs. 2.* In this construction another clause sometimes follows referring to some other person ; and the accusative of this person is used with the infinitive, as if the impersonal forms had been used in the former clause. The former clause is to be marked as the most important (see §. 676. *Obs. 2.*) ; as, Hdt. IV. 137 οὕτε αὐτὸς Μιλησίων οἶός τε ἔσται ἄρχειν, οὕτε ἄλλον οὐδένα οὐδαμῶς, as if it had been οἶόν τε.

*Obs. 3.* The exact contrary to this change of an impersonal into a personal construction is found in Il. γ, 286 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦντιν' ἔοικεν, for ἦτις ἔοικεν.

*Obs. 4.* For the use of the infinitive in narrations, see §. 884. and Oratio Obliqua §. 889. For the use of the participle for the infinitive, see under Participle. For πρὶν with infin., see §. 848.

### *Substantival Infinitive with the Article.*

§. 678. 1. The Infin. with the article (τό) is treated as a substantive, capable of declension by means of the inflexions of the article, and thereby of expressing all the relations which are expressed by the cases of a substantive. It retains however so much of its verbal nature as to admit the objective relations : τὸ ἐπιστολὴν γράφειν, τὸ καλῶς γράφειν ἐπιστολὴν &c., τὸ καλῶς θνήσκειν, τὸ ὑπὲρ τῆς πατρίδος θνήσκειν.

2. In this way whole sentences, by prefixing the article, may assume the character of one lengthened substantival notion. The unity of this notion is often marked by the position of the article first, and the infinitive last, so that all the words between them are marked as belonging to the infinitive, and making up with it one notion. This collocation however is not always observed, and in poetry is not unfrequently violated ; as, Soph. Ant. 723 καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν for τὸ τῶν εὖ λεγόντων μανθάνειν καλόν.

*Obs.* In G. T. this substantival infinitive is very frequent.

3. If a noun is joined with the infin. as the subject thereof, it is in the accus., as τὸ ἄρχειν αὐτοὺς ἐλέγετο, but when it is the same as the principal subject of the sentence, it is in the nomin., as ἔφασαν αὐτοὶ ἄρχειν—(see §. 672. 1, 2.) : and this even where the prepositions are joined to the article.—See §. 672. 4.

α. Nominative (as subject).—Τὸ θνήσκειν τινὰ ὑπὲρ τῆς πατρίδος καλὴ τις τύχη : Xen. Cyr. V. 4, 19 τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδὲν, οἶμαι, θανατοστόν. In apposition as an explanation : Plat. Rep.

590 Ε ἡ τῶν παίδων ἀρχή, τὸ μὴ ἔαν ἐλευθέρους εἶναι : cf. Thuc. I. 32 σφροσύνη τὸ δοκεῖν κ. τ. λ.—See §. 670. I. fin.

δ. Genitive—whether as attribute of another subst., or object of a verbal notion : Thuc. II. 65 ὀρεγόμενοι τοῦ πρώτος ἕκαστος γίνεσθαι : Hdt. I. 86 εἴ τις μιν δαιμόνων ῥύσεται τοῦ μὴ ζῶντα κατακαυθῆναι : Xen. Anab. I. 3, 2 Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι : Id. Cyr. I. 4, 4 ὥς δὲ προῆγεν ὁ χρόνος αὐτὸν (τὸν Κῦρον) σὺν τῷ μεγέθει εἰς ὥραν τοῦ πρόσηβον γενέσθαι : Id. M. S. I. 2, 55 παρεκάλει ἐπιμελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον : Plat. Rep. 354 B οὐκ ἀπescόμην τοῦ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου : Dem. 16 princ. δοκεῖ τὸ φυλάξαι τὰγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι. The genitive is very often used to define a preceding subst. : Thuc. II. 87 ἡ διαγνώμη τῆς Ἐκκλησίας τοῦ τὰς σπονδὰς λελύσθαι : Plat. Legg. 657 B ἡ—ζήτησις τοῦ καινῇ ζητεῖν αἰετ μουσικῇ χρῆσθαι : (cf. Ibid. 776 D ἡ τε τῶν Ἑρακλεωτῶν δουλεία τῆς τῶν Μαρριανδυνῶν καταδουλώσεως.) With prepositions; as, ἀντί, *instead of*, χωρὶς, μέχρι, ἐκ, especially ὑπὲρ and ἔνεκα with μή : Thuc. I. 45 προεῖπον δὲ ταῦτα τοῦ μὴ λύειν ἔνεκα τὰς σπονδὰς, *ne foedera frangerent* : Xen. Hier. IV. 3 δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπὲρ τοῦ μηδένα τῶν πολιτῶν βιάσθαι θανάτῳ ἀποθνήσκειν : Plat. Crit. 44 B χωρὶς μὲν τοῦ ἐστερηθῆναι τοιούτου ἐπιτηδείου<sup>a</sup> : Demosth. 101, 45 κάκεῖνα ὑπὲρ τοῦ τοιούτων γενέσθαι κύριος καὶ τὰλλα πάντα πραγματεύεται. Also the simple genitive (without a preposition) : Thuc. V. 72 fin. τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν, as the reason. The genitive is especially used to denote something to be done—an object, aim, purpose, (in a negative sense most commonly,) this object, &c. being considered as the cause of the action (§. 492.). This was an Attic idiom, not so usual in the old writers, but very usual in Demosth. and still more so in the later writers, and especially in LXX and G. T. : Xen. Cyr. I. 3, 9 οἱ γὰρ τῶν βασιλέων οἰνοχόοι—εἰς τὴν ἀριστερὰν (οἴνου) ἐγγχεόμενοι καταρροφούσι, τοῦ δὲ, εἰ φάρμακα ἐγγχείουν, μὴ λυσιτελεῖν αὐτοῖς : Plat. Gorg. 509 D ἔαν δύναμιν παρασκευάσθαι τοῦ μὴ ἀδικεῖσθαι. Without any negation : Ibid. 457 E φοβοῦμαι οὖν διελέγχειν σε, μὴ με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν τοῦ καταφανὲς γενέσθαι, ἀλλὰ πρὸς σε, i. e. *ne suspiceris me non rei causā contententem dicere, ut manifesta fiat, sed tuā causā*<sup>b</sup>.

ε. Dative.—Xen. Cyr. IV. 5, 9 ἐβριμούτο τε τῷ Κύρῳ καὶ τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἶχεσθαι : Plat. Phæd. 71 C τῷ ζῆν ἔστι τι ἐναντίον ὥσπερ τῷ ἐργηγορέναι τὸ καθεύδειν : Demosth. 92, 11 οὐδενὶ τῶν πάντων πλέον κεκράτηκε τῆς πόλεως Φίλιππος ἢ

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Ibid.

τῷ πρότερος πρὸς τοῖς πράγμασι γίνεσθαι. With the nom. in attraction for accus. : Thuc. II. 42 καὶ παθεῖν μᾶλλον ἡγησάμενοι ἢ τῷ ἐνδόντες σώζεσθαι : Plat. Hipp. Maj. 299 D ἐρωτῶ, εἴ τις (ἡδονὴ) αὐτῷ τούτῳ διαφέρει, τῷ ἢ μὲν ἡδονὴ εἶναι, ἢ δὲ μὴ ἡδονὴ εἶναι τῶν ἡδονῶν. With prepositions; as, ἐν, ἐπὶ : Soph. Aj. 554 ἐν τῷ φρονεῖν ἡδιστος βίος : Plat. Gorg. 456 E ἐκεῖνοι. μὲν γὰρ παρέδωσαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις : Thuc. I. 34 ἐπὶ τῷ δοῦλοι. Very common in G. T.

*Obs. 1.* The dat. with infin. is used in G. T. to express the cause or instrument (see §. 607.) but not the aim or result, unless 1 Thess. iii. 3 τῇ μηδέναι σάινεσθαι ἐν ταῖς θλίψεσι.

*d. Accusative.*—Xen. Cyr. I. 4, 21 ὁ Κῦρος ἐφέρετο, μόνον ὀρῶν τὸ παῖειν τὸν ἀλίσκόμενον : Plat. Gorg. 512 E αὐτὸ μὲν γὰρ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται : Id. Apol. S. 28 D πολλὴ μᾶλλον δέϊσας τὸ ζῆν. Frequently in apposition, as more accurate explanation of a preceding accusative : Xen. Cyr. V. I, 28 δαίμονος ἂν φαίην τὴν ἐπιβουλήν (αὐτῇ βουλήσιν) εἶναι τὸ μὴ ἔασαι ὑμᾶς μέγα εὐδαίμονας γενέσθαι. With prepositions, as πρὸς, and especially διὰ : Xen. Cyr. I. 4, 3 ὁ Κῦρος διὰ τὸ φιλομαθῆς εἶναι πολλὰ—τοὺς παρόντας ἀνθρώπα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων, διὰ τὸ ἀγχείους εἶναι ταχὺ ἀπεκρίνετο. The nominative here is in attraction to the subject.

*Obs. 2.* With many verbs the infin. is used both with and without the article, as may be seen by a comparison of the instances given of each; but when a preposition is joined with the infin., as if it were actually a substantive, it must have the article, as without it it is not capable of inflexion. Herodotus alone uses ἀντὶ with the infin. without the article; as, I. 210 δς ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι, ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων, ἄρχειν ἀπάντων, apparently for antithesis. In other passages, as VI. 32, VII. 170, the reading is doubtful.

*Obs. 3.* For the Infin. with Acc., for Infin. with Gen., see §. 675. *a.*

*Infinitive with the Article (a) in exclamations and questions,  
(b) in adverbial expressions.*

§. 679. 1. As the equivalent accus. is used to express the annoyance, or object of pain, dislike, &c. (see §. 549.), so the infin. with the article (which, however, is sometimes omitted in poetry) is used in similar expressions and questions : Xen. Cyr. II. 2, 3 ἐκεῖνος πανὶ ἀνιθεὶς εἶπε πρὸς ἑαυτόν. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν ! Soph. Phil. 234 ὦ φίλτατον φῶνιμα· φεῦ τὸ καὶ λαβεῖν πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν μακρῷ χρόνῳ ! Without the article : Æsch. Eum. 835 ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα κατὰ γὰρ οἰκεῖν, ἀτίετον, φεῦ, μύσος ! See also §. 665. 2.

2. Many phrases, in which the article τὸ precedes the infin. εἶναι, joined with an adverb or prepos. and its case, are used adverbially in a parenthetical and restrictive sense : this arises from the independent power of the infinitive (see §. 662. *Obs. 5.*) ; the infin. signifies the state ; as,

τὸ νῦν εἶναι, *the present state*; and is used adverbially, "*with respect to the present state*," *pro præsenti temporis conditione*; τὸ τήμερον εἶναι, *pro hodierni diei conditione*: Thuc. IV. 28 ἐκέλευεν ἦντινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ σφᾶς εἶναι, *as far as they were concerned, ἐπιχειρεῖν*.—τὸ ἐπ' ἐκείνους εἶναι Thuc.: Xen. Anab. I. 6, 9 τὸ κατὰ τοῦτον εἶναι, *as far as belongs to him*: (Plat. Protag. 317 princ. ἐγὼ δὲ τοῖτοις ἅπασιν κατὰ τοῦτο εἶναι οὐ ξυμφέρομαι, *ego vero cum his omnibus, quantum quidem ad hoc attinet, non consentio*, it should probably be read with Ast, τὸ κατὰ τοῦτο εἶναι<sup>a</sup>. Τὸ νῦν is also used in this sense without εἶναι (see §. 486. b.). (For this usage with ὥς see §. 864. 1.)

*Obs.* The following passages grammarians generally class here improperly: Hdt. I. 153 καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ ποιησάμενος τὴν πρώτην εἶναι. Εἶναι, (ὀδόν, being supplied,) is here the predicate of Ἴωνας, and the construction is correct without it; cf. Id. VII. 143 extr. Ἀθηναῖοι ταῦτά σφι ἔγνωσαν αἰρετώτερα εἶναι μᾶλλον ἢ τὰ τῶν χρησμολόγων, οἱ οὐκ ἔων ναυμαχίην ἀρτέεσθαι, τὸ δὲ σύμπαν εἶναι, οὐδὲ χεῖρας ἀνταίρεσθαι, ἀλλὰ ἐκλιπόντας χώραν τὴν Ἀττικὴν, ἄλλην τινα οἰκίσειν, i. e. *censuerunt Athenienses potiozem esse rationem, quam illam, quæ erat ab oraculorum interpretibus proposita, qui, apparatus navalis pugnae dissuadentes, summam rei in eo verti aiebant, ut ne manus quidem tollerent &c.*: Id. VI. 137, where the infin. ἰδεῖν stands (as elsewhere) in the *oratio obliqua* for the imperfect: Soph. OE. C. 1184 (1191) ἔφυσας αὐτὸν, ὥστε μὴ γε δρῶντά σε τὰ τῶν κάκιστα δυσσεβεστάτων, πάτερ, θέμις σέ γ' εἶναι κείνον ἀντιδρᾶν κακῶς: join ὥστε θέμις εἶναι (not ὥστε ἀντιδρᾶν); θέμις εἶναι is here a predicate of the sentence σε κείνον ἀντιδρᾶν: and θέμις is indeclinable).

3. Analogous to this idiom is the phrase ἐκὼν εἶναι, which is used to qualify a negative sentence by making it depend on the will of the speaker: Thuc. II. 89 τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν εἶναι ποιήσομαι. *I will not (to be willing to do so) that is (as far as my will goes) fight in the gulf.* We have an analogous phrase in the adverbial infinitive, "*to be sure—*" you will not, *to be sure*, do so<sup>b</sup>.

4. For the use of the Infin. with ἄν, see §. 429.

#### PARTICIPLE.

§. 680. 1. The simplest use of the Participle is attributive: and it is thus used either as an immediate attributive, the article preceding it, as ὁ παρὼν ἀνὴρ, *the present man*, or as a (more or less) remote attributive (the article standing before the substantive), as ὁ ἀνὴρ παρών, *the man who is present*; or, in apposition, as ὁ ἀνὴρ ὁ παρών. It can of course by the ellipse of the substantive have, with the article, a substantival force, as οἱ εὐτυχοῦντες, *the fortunate (persons)*, &c.—(See §. 451.)

*Obs.* 1. The participle differs from the adjective as it represents the quality as energising or in operation; and as partaking of the verbal character it expresses time, which the adjective does not.

2. The participle is used also predicatively, to complete the

<sup>a</sup> Cf. Stallb.

<sup>b</sup> Arnold Thuc. II. 89.



verbal notion ; that is, to add to the object those accessories which are required to give the verb its full meaning ; this may also be done by the infinitive, as χαίρω τῷ πατρὶ ἐλθόντι, or χαίρω τὸν πατέρα εἰσεῖν, and therefore it may be said (though inaccurately), that the participle is used for the infinitive.

3. It has also an adverbial or gerundial force, to express notions of time, cause, mode and manner, which are the accidents of the verbal notion, and not actually necessary to its definite meaning, as τοῦ ξαρος ἐλθόντος τὰ ἀνθη θάλλει.

Obs. 2. This predicative use of the participle is of course to be distinguished from its adjectival use as a simple predicate with ἐστὶ, ὑπάρχει &c. ; as, Thuc. I, 38 εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν.—See §. 375. 4.

Obs. 3. We may again observe that the aor. part. comes nearer to the adjective than the present, as involving less of the notion of time.—See §. 405. Obs 3.

4. The essential force of the participle is attributive, which it retains throughout : hence it must always be joined with a subst. or pronoun expressed or implied, which is represented as being in the action or state expressed by the participle, while the infinitive represents the person joined to it as being concerned either as agent or patient in that which is the sphere, or effect, or result, or aim of the actio. or state of the verb.

*Objective construction of the Participle joined to the object of the verbal notion, and thus completing it.—Nominative Participle, standing as object.*

§. 681. 1. The participle with a substantive completes the notion of an action or state by expressing some essential attribute of the object of the action or state ; thus χαίρω, *I rejoice*, is an imperfect notion, as we do not know the cause or the object of the joy—χαίρω τῷ πατρὶ ἐλθόντι is a complete notion, as we know of what nature the joy is.—See §. 695. So ὁρῶ τὸν ἀνθρωπον τρέχοντα—χαίρω τῷ φίλῳ ἐλθόντι—οἶδα ἀνθρωπον θνητὸν ὄντα—ἀκούω αὐτοῦ λέγοντος—παύω αὐτὸν γράφοντα. In many of these constructions in Latin, *quod*, in English, *that*, with the subjunctive would be used ; and in others the infinitive.

Obs. 1. In these constructions the infinitive might have been used, but the effect of the participle is to place the object of the verb in more immediate connexion with the subject thereof : χαίρω σὺν πατρὶ ἐλθόντι connects the arrival more actually and vividly with the joy of the speaker than χαίρω σὺν πατέρα εἰσεῖν, or σοῦ πατρὸς εἰσόδῳ.

2. The part. of course stands in the same case as its subst., and this in the case of the governing verb; as, ἀκούω Σωκράτους and ἤκουσά ποτε αὐτοῦ περὶ φίλων διαλεγομένου.—Χαίρω σοι and χαίρω σοι ἐλθόντι.—Ὀρῶ ἄνθρωπον and ὀρῶ ἄνθρωπον τρέχοντα. So Æsch. Ag. 271 εὖ γὰρ φρονούντος ὄμμα σου κατηγορεῖ.

3. With all purely neuter verbs, which have no immediate personal object (such as εὐτυχέω) or middle verbs, the participle of course stands in the nominative. So also must the part. be in the nom. when it refers to the subject of a passive or reflexive verb, as these have no present object; as, ὀρώμαι, φαίνομαι, φανερός εἰμι, δῆλός εἰμι (ἡμᾶς εὖ ποιήσας). So ἐπαύοντο ἀδικοῦντες. But with some verbs which must have a personal object, where the object and subject are identical, (such as οἶδα (ἐγώ) ἐμὲ θνητὸν ὄντα,) the subst. or pronoun which should represent the object is suppressed, and the participle by attraction to the subject is in the nomin.; as, οἶδα θνητὸς ὢν.

Obs. 1. In Eur. Hipp. 57 we have the nominative and accusative construction in the same sentence: οὐ γὰρ οἶδ' ἀνεψυγμένους πόδας Ἄιδου φάος τε λοίσθιον βλέπων τόδε: so Thuc. VII. 47 ἐώρων οὐ κατορθοῦντες (*se rem non prospere gerere*) καὶ τοὺς στρατιώτας ἀχθομένους.

Obs. 2. This attracted nom. part. does not occur in G. T., though of course the nom. is used with neuter or middle verbs; as, Acts v. 42 οὐκ ἐπαύοντο διδάσκοντες: Id. xii. 16 ἐπέμνε κρούων: but the participle less frequently stands for the infinitive than in classic Greek.

4. The principle of this construction will easily explain both its nature and its limitations; the state, which the subject is in, is spoken of as producing some effect on his perceptions or feelings, of which, when so produced, the state is again the object; as, ἀμαρτάνων αἰσθάνομαι, the ἀμαρτία produces the αἰσθησις, though it is also the thing perceived. Hence this attraction takes place with all verbs of sense or feeling, as αἰσθάνομαι, ὀρώω, or neuter expressions thereof, as ὁμολογῶ. Hence also it is not thus used with verbs where the consequent effect or operation of the verbal notion is expressed, but where the notion of the participle is conceived, either as actually present, or as existing either in act or intention; as having taken place antecedently to the notion of the verb; as, ἀμαρτάνων ὀρῶ, *sinning I (now) see it*; or (more rarely) coincidently with it; as, ἐπειῶτο κατιών, *he endeavoured to come back—or, coming back he endeavoured*; the endeavour consisted in beginning κατιέναι. So Thuc. I 35 τοῦδε δύναμιν προσλαβεῖν περιόψεσθε, *you will allow them to obtain forces*: προσλαβόντας would represent them as already obtaining them.—See also §. 685. Obs.

5. As this participle refers to present and past circumstances, it follows that it is used of things viewed as really existing, while the infinitive is used where the writer does not define whether the act really is or was in existence or not. So *δοκεῖ ὄν* is of something real and true; *δοκεῖ εἶναι*, it may be true or false. So *φαίνομαι ποιῶν*, *I evidently do it*; *φαίνομαι ποιεῖν*, *I seem to do it*. See also § 683. *Obs.* 1. Hence also it is not used in negative sentences where the past or present existence of the participial action or state is to be denied: Hdt. VII. 39 *βασιλέα οὐ καυχῆσαι ὑπερβαλέσθαι*, not *ὑπερβαλόμενος*.

6. It is however sometimes found with future notions where we should use the infinitive, when the future may be paraphrased by *μέλλω*, and expresses the present fact or persuasion that something is about to happen. Hence when the participle refers to some present conviction or intention with regard to something future; as, Hdt. II. 29 *οἱ δὲ μετήϊσαν ἄξοντες*, *but they, with the intention of fetching him, went after him*; Eur. Iph. Aul. 1503 *θανούσα*, (*being about to die*,) *οὐκ ἀναίνομαι*: Thuc. III. 67 *ἵνα ὑμεῖς μὲν εἰδῆτε δικαίως αὐτῶν καταγνωσόμενοι—καταγνωσόμενοι* refers to a future sentence. So Id. VI. 54 *προπηλακιῶν* (expressing his determination to insult him) *παρεσκευάζετο*: Eur. Heracl. 992 *κἄγων ἀγῶνα τόνδ' ἀγωνιούμενος*: Hdt. VII. 159 *ἴσθι ἀρξόμενος ὑπὸ Λακεδαιμονίων*, the present certainty of future subjection is here expressed. So with negatives, where the action or state of the participle is viewed as at present existing, though not to continue: Eur. Hipp. 354 *οὐκ ἀνέξομαι ζῶσα*, *I now living will not endure to live*; and where the *οὐ* or *μή* is privative, as *μανθάνεις οὐκ-εἰδώς*, *you now know that you were ignorant*. For further instances seemingly to the contrary see *Addenda*, p. 659.

7. The conditions under which the participle may be used in this predicative force are,

1. In the oblique cases:

- a. The verb must admit of an immediate object; some action or state of which is required to complete the verbal notion: thus *μέλλω* cannot take the participle in this construction.
- b. The notion of the participle must be either, in act or intention, antecedent to or coincident with the verbal notion: thus we could not say *συμβουλεύω σοι ποιοῦντι*, in the sense of "*I advise you to do it*;" *ποιήσω σε γράφοντα*, *I will make you write*.
- c. The action of the participle must be viewed as real, and not merely supposed; hence the verbal notion must not be one which expresses or implies mere suspicion, thought, expectation, uncertainty: thus we cannot say, *ἡγοῦμαι ὑμᾶς ποιούντας* — *βούλομαι ὑμᾶς εἰλθόντας*, or a negative notion which implies the non-existence of the participle.— (See above, 5. 2 and 4.)

## 2. In the nominative case :

- a. The verb must be either neuter, or middle, or passive, as *χαίρω ποιῶν*, *I rejoice to do it* ; or an active verb which admits of the object being identified with the subject, as *ἀμαρτάνων ὁρῶ*. The conditions *b. c.* above, hold good here also.

*Obs.* Most verbs which may be followed by the infin. take also the participle, with the difference in meaning given in §. 680. *Obs.* Some verbs, however, which have the infinitive do not comply with one of the conditions given above, 7. 1. *a. c.*, and only admit of the infinitive. Idiom again has attached to some verbs only the participial construction, such as *ὁράω*, and generally *ἀκούω*, *αἰσθάνομαι* : (where these verbs have the infinitive, it is to signify that the perception is uncertain or not clear.) While on the other hand to some verbs, that might have had the participle, idiom has very generally assigned the infinitive, such as *λέγω*, *φημί*, and other verbs of *declaring, saying*.

*Remarks on this construction.*

§. 682. 1. When it is to be expressly marked that the subject of the verb is also the object of it, this attraction sometimes does not take place ; but the participle and pronoun follow the verb in the accus. : Xen. Cyr. I. 4, 4 οὐχ, ἃ κρείττων ἦδει ὦν, ταῦτα προὔκαλεῖτο τοὺς συνόντας, ἀλλ' ἄπερ εὖ ἦδει ἑαυτὸν ἦττονα ὄντα, ταῦτα ἐξήρχε : Ibid. 5, 10 περιείδον αὐτοὺς γήρᾳ ἀδυνάτους γενομένους : Demosth. 817 extr. ἀπέγραψε ταῦτα—ἔχοντα ἑαυτόν.

2. With *σύνοιδα*, *συγγιγνώσκω* *ἑμαυτῷ* the participle may either agree (*a*) with the subject, as *σύνοιδα (συγγιγνώσκω) ἑμαυτῷ εὖ ποιήσας* : Plat. Apol. 21 B ἐγὼ—*ξύνοιδα ἑμαυτῷ σοφὸς ὦν* : or (*b*) with the personal pronoun following the verb ; as, *σύνοιδα ἑμαυτῷ εὖ ποιήσαντι* : Ibid. 22 D *ἑμαυτῷ ξυνῆδειν οὐδὲν ἐπισταμένῳ* : or (*c*) the personal pronoun may be omitted ; as, Eur. Med. 495 ἐπεὶ *ξύνοισθα οὐκ εὐορκὸς ὦν*. But when the object of these verbs is not the same person as the subject, then the part. and subst. are either in the dat., as *σύνοιδά σοι εὖ ποιήσαντι*, or both in accus., as *σύνοιδά σε εὖ ποιήσαντα* ; Xen. Cæc. III. 7 ἐγὼ σοι *σύνοιδα ἐπὶ μὲν κομφῶν θεῶν καὶ πάννυ πρώτῃ ἀνιστάμενον, καὶ πάννυ μικρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπείθοντα προθυμῶς συνθεᾶσθαι*, or where an infinitive follows (see §. 674, 675.) the subst. in dat., and participle in accus. : here the dat. depends upon *σύν*, and the accus. on the infin. after *οἶδα*. The infin. is also used after *συγγινώσκω* : Hdt. IV. 126 σὺ δὲ *συγγινώσκειαι εἶναι ἡσσαν*. Also with *ἵοικέναι*, *to be like*, and *ὁμοῖον εἶναι*, the participle is either in the nominative or dative : Plat. Cratyl. 419 C *ὁδῶν δὲ ἀπὸ τῆς ἐνδύσεως τῆς λύτης κεκλημένην ἵοικεν* : Xen. Hell. VI. 3, 5 *ἵοικατε τυραννίσι μᾶλλον ἢ πολιτείαις ἡδόμενοι* : Id. M. S. IV. 3, 8 *ταῦτα παντάπασιν ἵοικεν ἀνθρώπων ἔνεκα γυγνόμενα* : Id. Anab. III. 5, 13 *ὁμοιοὶ ἦσαν θαυμάζοντες* : Plat. Menon 97 A *ὁμοιοὶ ἐσμεν οὐκ ὁρθῶς ὁμολογηκόσι* : Id. Rep. 414 C *ἵοικας, ἔφη, ὁκνοῦντι λέγειν* : Id. Apol. 26 extr. *ἵοικε γὰρ ὥσπερ αἰνίγμα ξυντιθέντι, διαπειρωμένῳ κ. τ. λ.* and the partic. being omitted (see 3.) : Id. Phæd. 62 C *ὁ μέντοι νῦν δὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν ἐθέλειν ἀποδύσκειν, ἵοικε τοῦτο, ὃ Σώκρατες, ἀτόπῳ (sc. ὄντι).*

3. The participle *ὦν* is often omitted with predicative adj. and subst. ; see also 376 *Obs.* 1. Soph. Cæ. C. 783 *φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακὸν (sc. ὄντα)* : Ibid. 1210 *ὥς ἴσθι (sc. ὦν)* : Id. Antig. 471 *δηλοὶ τὸ γέννημ' ὦμὸν ἐξ ὧμοῦ πατρὸς τῆς παιδός (sc. ὦν)* : Eur. Hipp. 901 *σὴν δάμαρθ' ὁρῶ, πάτερ, νεκρὸν (sc. οὖσαν)* : Ibid. 1076 *σαφῶς τὸδ' ἔργον—σε μηνύει κακόν* : cf. 1288 :

Id. Hec. 348 κακῇ φανοῦμαι καὶ φιλόψυχος γυνή: Ibid. 423 ἀγγέλλε πασῶν ἀθλιωτάτην ἐμέ<sup>a</sup>. So also after ἡγεῖσθαι, νομίζειν &c.: Eur. El. 67 ἐγὼ σ' ἴσον θεοῖσιν ἡγοῦμαι φίλον: Demosth. 45, 18 εἰδὼς εὐτρεπεῖς ὑμᾶς. And even when εἶναι is the substantive verb: Ibid. 51, 41 εἰάν ἐν Χερρονήσῳ πύθησθε Φίλιππον (sc. ὄντα, i. e. *versantem*). So probably we must explain Eur. Hec. 1215 καπνῷ δ' ἐσήμην' (intrans.) ἄστυ πολέμιων ὑπο (sc. ὄν), *the city appeared by the smoke (καπνῷ), (to be) under the hand of the enemy, i. e. fired by them.*

4. Where the participle is in the nom. by attraction, the Latins would use either the pronoun with infin., as *sensit se errasse*: or in fut. time, the future in *rus* with *esse*, as *sensit se lapsurum esse*; or sometimes the Greek construction, as *sensit medios delapsus in hostes*. In similar cases, in English we should use either the pronoun and infin.; as, *I know myself to be mortal*; or the finite verb with "that," *I know that I am mortal*. And, as a general rule, such Latin and English expressions may be translated into Greek by this construction, when the verbal notion of the part. is conceived to exist antecedently or coincidently with the notion of the verb.

§. 683. The verbs which admit of the participle being thus used to complete the objective notion are

Verbs of sensual or mental perception; (the action or state must always be viewed as really existing, and antecedent to, or coincident with, the perception; and hence when the subject and object are identical with most of them, the attraction to the nominative may take place;) as, ὁρᾶν, ἀκούειν, κλύειν poet.: νοεῖν, ἐννοεῖν, ἀγνοεῖν, εἰδέναι, ἐπίστασθαι, μαρθάνειν, γιγνώσκειν; φρονεῖν, νομίζειν, ἐνθυμεῖσθαι; πυνθάνεσθαι, αἰσθάνεσθαι; μιμηθήκεσθαι, ἐπιλανθάνεσθαι, συνειδέναι, συγγινώσκειν &c.:

Thuc. I. 32 καὶ ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες περιγενέσθαι. Ὅρῳ σε τρέχοντα. Seldom with genitive: Soph. Trach. 394 διδάσκον, ὡς ἔρποντος εἰσορᾶς ἐμοῦ. — Ἀκούειν, only in the genitive: Xen. M. S. II. 2, 4 ἤκουσα δέ ποτε αὐτοῖ καὶ περὶ φίλων διαλεγομένου: Eur. Phoen. 1342 ὦ δῶματ' εἰσηκούσας! Οἰδίποι τάδε παῖδων ὁμοίαις ξυμφοραῖς δλωλότων: Soph. El. 293 ὅταν κλύῃ τινός ἤξοντ' Ὀρέστην.—Οἶδα θνητὸς ὦν—οἶδα ἄνθρωπον θνητὸν ὄντα: Hdt. III. 1 ὦ βασιλεῦ, διαβεβλημένος ὑπὸ Ἀμάσιος οὐ μαρθάνεις; Ibid. 40 ἡδὺ μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξείνον εὖ πρήσσοντα: Id. VI. 23 οἱ Ζαγκλαῖοι ὡς ἐπύθοιντο ἐχομένην τὴν πόλιν ἐωυτῶν ἐβόηθρον αὐτῇ: Ibid. 100 Ἐρετρίεες δέ πυνθανόμενοι τὴν στρατιὴν τὴν Περσικὴν ἐπιπλέουσιν Ἀθηναίων εἰδεθήσαν κ. τ. λ.: Plat. Rep. 450 Α πᾶσι ταῦτα δεδογμένα ἡμῖν νόμιζε. (More rarely with gen.:) as, Il. ρ, 426 κλαῖον, ἐπεὶ δὲ πρῶτα πυθέσθην ἡνιόχοιο ἐν κονίῃσι πεσόντος:) Eur. Med. 26 πρὸς ἀνδρὸς ἦσθετ' ἡδίκημένη: Xen. M. S. II. 2, 1 αἰσθόμενος δέ ποτε Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. And with gen.: Id. IV. 4, 11 ἦσθῃσαι οὖν πάποτε μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος; ἐνορέω with dative: Hdt. VIII. 140 ἐνορέω ὑμῖν οὐκ οἶοίς τε ἐσομένοισι.

The verbs in thick type in this and the following paragraphs (except §. 691.) may have the participle in the nominative, either as being neuter or by attraction.—See §. 682. 3.

Obs. 1. As the verb must evidently express a real perception or know-

<sup>a</sup> Pflugk ad loc.

ledge of the action of the participle, it follows naturally that when the object is not conceived of as actually existing, but only as possible, or where an actual consequent act (as distinguished from the intention so to act) is to be expressed, the infinitive, not the participle, is used. So with the verbs νομίζειν, εἰδέναι, ἐπίστασθαι, *to understand how to do something*; μαρθάνειν, *not to perceive, but to learn*; γιγνώσκειν, *to decide, determine*; μνησkesthai, *to remember to do a thing*, the object is in infin.: Eur. Hipp. 996 ἐπίσταμαι θεοὺς σέβειν, *I understand how to honour the gods* (consequence of understanding); but Id. 1254 ἐπεὶ νιν ἐσθλὸν ὄντ' ἐπίσταμαι, *I know that he is good* (antecedent to knowledge): Soph. Aj. 666 εἰσόμεσθα μὲν θεοῖς εἴκειν: Il. ζ, 443 μάθον ἔμμεναι ἐσθλὸς αἰεῖ: Xen. Cyr. IV. 1, 18 εἰ μαθήσονται ἐναντιοῦσθαι: but ἔμαθε ἀγαθὸς ὢν, *he knew that he was good*: Soph. Antig. 1089 ἵνα—γνῶ τρέφειν τὴν γλώσσαν ἡσυχωτέραν: but ἔγνω τρέφων: Isocr. 361 D ἔγνωσαν Πασίωνα ἐμοὶ παραδοῦναι παῖδα, *they determined that he should*: Xen. Cyr. II. I, 22 ἀγῶνάς τε αὐτοῖς προεῖπεν ἀπάντων, ὅσους ἐγίγνωσκεν (*judicabat*) ἀσκέεσθαι ἀγαθὸν εἶναι ὑπὸ στρατιωτῶν: but Thuc. I. 25 γρόντες (*being aware*) οὐδεμίαν—ἀπὸ Κερκύρας τιμωρίαν οὖσαν: Xen. Anab. III. 2, 39 μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι, *remember to be*; ἔμαθε ἀνὴρ ἀγαθὸς ὢν, *he felt that he was*. So G. T., as Heb. x. 34 γιγνώσκοντες ἔχειν, *judging that ye have*: Luke viii. 48 ἔγνω τὴν δύναμιν ἐξεληλυθυῖαν.

Obs. 2. After εἰδέναι and ἐπίστασθαι, in the sense of *to know*, the infin. often follows, (but very seldom after πυνθάνεσθαι and αἰσθάνεσθαι, *to observe*), when the action of the dependent verb is future, and perceived as such, or where these verbs express only a *supposition* of the notion of the verb having taken place, or taking place, as the part. gives the notion of its actually being past, or present: Soph. Phil. 1329 καὶ παῦλαν ἴσθι τῆσδε μήπορ' ἐντυχεῖν νόσου βαρείας: Hdt. VII. 172 ἐπίστασθε ἡμέας ὁμολογήσειν τῷ Πέρσῃ: Thuc. VI. 59 αἰσθανόμενος (*opinans*) αὐτοὺς μέγα παρὰ βασιλείᾳ Δαρείῳ δύνασθαι: Plat. Phædr. 235 C πλήρῃ πως, ὦ δαιμόνιε, τὸ στήθος ἔχων αἰσθάνομαι (*opinor*) παρὰ ταῦτα ἂν ἔχειν εἰπεῖν ἕτερα μὴ χεῖρω. So Hdt. I. 45 συγγνωσκόμενός οἱ εἶναι βαρυσυμφωρότατος: *not ὢν*, because it was an unreal impression on Adrastus's mind.

Obs. 3. The difficult passage 1 Tim. v. 13 ἀργαὶ μαρθάνουσι περιερχομένοι, cannot be translated *they learn to go about*; the participle must be taken as the remote attributive, and μαρθάνουσι joined with ἀργαὶ (sc. εἶναι) in the predicative sense of ὥστε γενέσθαι ἀργαὶ (see §. 375. 3.), as Plat. Euth. 376 C σοφοὶ μαρθάνουσιν which Stallbaum takes ὥστε σοφοὶ γίγνεσθαι. The construction belongs rather to the infinitive, §. 665. 1.

§. 684. Verbs of *appearing, shewing, declaring, discovering*, as they declare any mental or bodily state, when the state of which δηλοῦν, δηλὸν ποιεῖν, φαίνειν, *to shew*; κατηγορεῖν, Æsch. Ag. 271; φαίνεσθαι, *to appear*; εἰκέναι, *to appear—to resemble—be like*; ὁμοῖος εἶναι, δηλὸς and φανερός εἶναι, and sometimes ἀγγέλλειν; ἀγγέλλεσθαι, ὁμολογεῖν, ἐλέγχειν, ἐξελέγχειν, *to convict, prove*; ἀλίσκεσθαι, *to be convicted*; ποιεῖν, *to represent*; εὕρισκειν, *to find*; εὕρισκεσθαι, *be found, &c.*

Hdt. VII. 18 Ἀρτάβανος, δὲ πρότερον ἀποσπεύδων μόνος ἐφαίνετο, τότε ἐπισπεύδων φανερός ἦν: Id. VI. 21 Ἀθηναῖοι—δηλὸν ἐποίησαν ὑπεραχθεσθέν-

τες τῇ Μιλήτου ἀλώσει : Thuc. III. 84 ἡ ἀνθρωπεία φύσις—ἀσμένη ἐδήλωσεν ἀκρατὴς μὲν ὀργῆς οὐσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος : Eur. Med. 84 κακὸς ὢν ἐς φίλους ἀλίσκεται : Isocr. 190 D τοῖς ποιηταῖς—τοὺς θεοὺς οἷόν τε ἐστὶ ποιῆσαι καὶ διαλεγομένους καὶ συναγωνιζομένους, οἷς ἂν βουληθῶσιν : Plat. Criton. 50 A ἐμμένονεν οἷς ὁμολογήσαμεν δικαίοις οὐσιν : Demosth. 846, 5 ἐπιδείξω δὲ τοῦτον οὐ μόνον ὁμολογηκότα εἶναι τὸν Μιλύαν ἐλεύθερον, ἀλλὰ καὶ φανερόν τοῦτ' ἔργῳ πεποιηκότα, καὶ πρὸς τοῦτοις ἐκ βασιάνου περὶ αὐτῶν πεφευγότα τοῦτον τοὺς ἀκριβεστάτους ἐλέγχους, καὶ οὐκ ἐβελήσαντ' ἐκ τούτων ἐπιδείξαι τὴν ἀλήθειαν, ἀλλ' αἰ πανουργοῦντα καὶ μάρτυρας ψευδεῖς παρεχόμενον καὶ διακλέπτοντα τοῖς αὐτοῦ λόγοις τὴν ἀλήθειαν τῶν πεπραγμένων : Ibid. 818, 16 φανήσεται—ταῦθ' ὁμολογηκώς : Ibid. 819, 20 ῥαδίως ἐλεγχθήσεται ψευδόμενος. So G. T., as Matt. i. 18 εὐρέθη ἔχουσα.

Obs. 1. Instead of the impersonal forms, δηλόν ἐστι, φανερόν ἐστι, φαίνεται. *apparet*, the Greeks used the personal ; as, δηλός εἰμι, φανερός εἰμι, φαίνομαι, τὴν πατρίδα εὖ ποιήσας : and the part. is constructed with the subject thus created : Soph. Aj. 326 δηλός ἐστιν ὥς τι δρασεῖων κακόν : Hdt. III. 26 ἀπικόμει μὲν φανοροί εἰσι ἐς Ὀάσιν πόλιν : Xen. Anab. II. 6, 23 στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἐνδηλος ἐγίγνετο ἐπιβουλεύων : Plat. Apol. 23 D κατὰδ' ἡλοὶ γίγνεται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν.

Obs. 2. Many of these verbs in a different signification take the infin. :

a. Δεικνύναι, *to teach* ; what is learnt being consequent on teaching : Eur. Androm. 707 δείξω δ' ἐγὼ σοι μὴ τὸν Ἰδαῖον Πάριν μείζω νομίζειν Πηλέως ἐχθρόν ποτε : Ibid. 1001 ὁ μητροφόντης—δείξει γαμεῖν σφε μηδέν ὦν ἐχρὴν ἐμέ. So when the object is represented not as something actually perceived as in existence, but only supposed as possible : Xen. M. S. II. 3, 17 τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδείξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας ; Ἄλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι.

b. Ἀγγέλλειν : Demosth. 29, 4 ἀπηγγέλθη τεθνῶς : Xen. Anab. II. 3, 11 Κύρον ἐπιστρατεύοντα ἡγγεῖλεν : but Xen. Cyr. I. 5, 30 ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται (it is not expressed whether he has really entered the country). And other verbs of this class, which are generally constructed with infin., sometimes take the part. ; as, λέγω, φημί, φράζω, ἐννέπω Trag., λέγεσθαι Plat. Phileb. 22 E : μαρτυρέω Soph. Ant. 995 : ὁμολογεῖσθαι Isocr. Paneg. 47 B : ἀναινομαι Trag. : Eur. El. 687 μηδὲ με ζῶσαν λέγε : Plat. Gorg. 481 C πότερόν σε φῶμεν νῦν σπουδάζοντα ἢ παίζοντα : Soph. El. 676 θανόντ' Ὁρέστην νῦν τε καὶ πάλαι λέγω.

c. Φαίνεσθαι, δοκεῖν, *to seem*, have the infin. ; *apparere*, *to shew oneself*, the part. : Hdt. III. 53 κατεφαίνετο εἶναι νωθέστερος, *he seemed to be* ; because the seeming does not imply the reality of the fact ; but ἐφαίνετο ἀνὴρ ἀγαθὸς ὢν, *he shewed himself a brave man* : Plat. Criton. 52 E μηδὲ δίκαιαι ἐφαίνοντό σοι αἱ ὁμολογίαι εἶναι.

d. Ποιεῖν, *facere*, *efficere*, takes infin., as ποιῶ σε γελᾶν, *efficio ut* : signifying *to represent*, the participle. See examples given above.

§. 685. Neuter verbs of mental feelings and affections, as that action which caused the feeling must have existed before it or coincidently with it ; as, χαίρειν, ἡδεσθαι, γηθεῖν ; ἀγαπᾶν, *to be content* ;

ἄχθεσθαι, ἀγανακτεῖν, ἀσχαλᾶν; αἰδεῖσθαι, αἰσχύνεσθαι; μεταμελεῖν; ῥαδίως φέρειν &c.:

II. ν, 352 ἤχθετο—δαμναμένους (τοὺς Ἀχαιοὺς) (see §. 550.): Hdt. IX. 98 ἤχθοντο ἐκπεφευγόντων: Id. VII. 54 μετεμέλησέ οἱ τὸν Ἑλλήσποντον μαστιγώσαντι: Thuc. V. 35 τοὺς δ' ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες: Eur. Med. 244 ἀνὴρ δ' ὅταν τοῖς ἔνθον ἄχθηται ξυνών: Id. Hipp. 8 τιμώμενοι χαίρουσιν (οἱ θεοὶ) ἀνθρώπων ὑπο: Plat. Rep. 328 E χαίρω γε διαλεγόμενος τοῖς σφόδρα πρεσβύταις: Ibid. 475 B ὑπὸ σμικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν: Id. Phæd. 62 E τοὺς μὲν φρονίμους ἀγανακτεῖν ἀποθνήσκοντας πρέπει, τοὺς δὲ ἄφρονας χαίρειν. Also with an object, as χαίρω σοι ἐλθόντι; but often with accus. (see §. 549. c.): Soph. Aj. 136 σὲ μὲν εὖ πρᾶσσοντ' ἐπιχαίρω: Id. Phil. 1314 ἦσθην σε εὐλογούντα πατέρα τὸν ἐμόν.

Obs. When the consequent effect of these feelings is expressed, the infin. is used. Αἰσχύνεσθαι and αἰδεῖσθαι take the infin. when the feelings prevent the person from acting, the participle when the person has done something which causes them: Xen. Cyr. V. 1, 20 καὶ τοῦτο μὲν (sc. ἀποδιδόναι χάριν μήπω με δύνασθαι) οὐκ αἰσχύνομαι λέγων· τὸ δέ· Ἐὰν μέντε παρ' ἐμοί, ἀποδώσω, τοῦτο, εὖ ἴστε, αἰσχυνοίμην ἂν εἰπεῖν: Plat. Apol. 22 B αἰσχύνομαι οὖν ὑμῖν εἰπεῖν—τάληθῃ: Eur. Hec. 968 αἰσχύνομαί σε προσβλέπεις ἑναντίον, *shame prevents me*: Xen. Rep. Lac. I. 5 ἔθηκε γὰρ (Λυκοῦργος) αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἐξιόντα. But Soph. Aj. 506 αἰδεσαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ γήρα προλείπων.

§. 686. The neuter verbs of *satisfying oneself, enjoying the possession of, being full of any thing*, as that which satisfies, or is possessed, or which fills, must have existed antecedently to these states: *τέρπεσθαι, ἐμπίπλασθαι, μεστὸς εἶναι* &c.:

Od. α, 369 νῦν μὲν δαινύμενοι τερπόμεθα: II. ω, 633 ἐπεὶ τάρπησαν ἐς ἀλλήλους ὀρώαντες: Soph. CE. C. 768 μεστὸς ἦν θυμούμενος: Eur. Ion 925 οὐ τοι σὸν βλέπων ἐμπίπλαμαι πρόσωπον: Hdt. VII. 146 ἐπεὰν ταῦτα θεεύμενοι ἔωσι πληρέες.

§. 687. The verbs of *permitting, allowing to go on, not caring for, tolerating, persevering in, continuing*, a past or present action or intention, &c.; and the contraries; as, *περιορᾶν* (poet., *ιδεῖν*), *κατεδεῖν*, *εἰσιδεῖν*, *οὐ φροντίζειν*, *ἐπιτρέπειν* (seldom); *ἀνέχεσθαι*, *καρτερεῖν*, *ὑπομένειν* (seldom); *τῆναι* and *τολμᾶν* (both seldom, usually with infin.); *λιπαρεῖν*, *perseverare*, *κάμνειν*; *διατελεῖν*, *διαγίγνεσθαι*, *διάγειν*:

Od. ω, 162 ἐτόλμα ἐνὶ μεγάροισιν εἴοισιν βαλλόμενος καὶ ἐνισσόμενος τετληότη θυμῷ, like Eur. Hipp. 476 τόλμα δ' ἐρώσα: Plat. Gorg. 470 C μὴ καμῆς εὐεργετῶν: Hdt. VII. 101 εἰ Ἑλλήνες ὑπομένεουσι χεῖρας ἐμοὶ ἀνταειρόμενοι: Id. IX. 45 λιπαρέετε μένοντες: Id. III. 65 (ὑμῖν ἐπισκήπτω) μὴ περιῦδειν τὴν ἡγεμονίην αὐτῆς ἐς Μήδους περιελθοῦσαν: Demosth. 118, 29 μείζω γιγνόμενον τὸν ἄνθρωπον περιορῶμεν: Isocr. 268 E ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον, *permit them to go on overstepping the law*: Eur. Or. 746 μή μ' ἰδεῖν θανάονθ' ὑπ' ἀσπῶν: Id. Hec. 256 τοὺς φίλους βλάπτοντες οὐ φροντίζετε: Id. Hipp. 354 οὐκ ἀνέξομαι ζῶσα: Id. Med. 74 ἰάσων παῖδας ἐξανέξεται πάσχοντας. Also with the gen.: Plat. Apol. 31 B ἀνέχεσθαι



τῶν οἰκείων ἀμελουμένων (see §. 504.) : Demosth. 112, 6 ἀνέχεσθαι τινων ἐν ταῖς ἐκκλησίαις λεγόντων πολλάκις, ὡς κ. τ. λ.

Obs. 1. The verbs ἀνέχεσθαι, ὑπομένειν, τλήναι, τολμᾶν, in the sense of *to dare*, have the infin. : Hdt. VII. 139 extr. καταμένιντες ἀνέσχοιτο τὸν ἐπίοντα ἐπὶ τὴν χώραν δέξασθαι.—Ἐπιτρέπειν, usually the infin. So περιορᾶν, when the notion is not of permitting something already existing, but something which may exist. So often Hdt., and Thuc. : Hdt. VII. 16, 1 πνεύματα ἀνέμων ἐμπίπτοντα οὐ περιορᾶν τὴν θάλασσαν φύσει τῇ ἐωυτῆς χρῆσθαι : Thuc. II. 20 τοὺς Ἀθηναίους ἡλπιζεν τὴν γῆν οὐκ ἂν περιιδεῖν τμηθῆναι.—Ἀποκάμνειν in the sense of *to cease to strive after something*, has the infin., because this notion implies that the dependent action is not in existence : Plat. Crit. 45 μήτε—ἀποκάμνης σαυτὸν σώσαι.

Obs. 2. The notion of *preventing* properly excludes the participle, as of course the action to be prevented is not in existence. Where this notion occurs above, as in οὐκ ἐπιτρέψει, the action to be prevented is viewed as already begun.

§. 688. Verbs of *beginning*, and *ceasing*, *making to cease*, &c. (as the beginning is coincident with the action begun, ceasing is consequent on that from which one ceases;) as, ἄρχεσθαι, ὑπάρχειν; παύειν, παύεσθαι, λήγειν, διαλλάττειν, ἀπαλλάττεσθαι, κάμνειν, *to be weary of; of relaxing in any thing*, as μεθίναί, μεθίεσθαι, μεθίναί poet., λείπεσθαι, ἐκλείπειν, ἐπιλείπειν :

Il. ω, 48 κλαύσας μεθέηκε, *having wept he left off (weeping) = he ceased to weep* : Hdt. VI. 75 Κλεομένης δὲ παραλαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κνημέων ἐωυτὸν λωβώμενος : Eur. Hipp. 706 παῦσαι λέγουσα.—Παύω σε ἀδικοῦντα.—Παύομαί σε ἀδικῶν : Xen. Ec. I. 23 (αἱ ἐπιθυμίαι) αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν.—Ἐλλείπεται εὐ ποιῶν τοὺς εὐεργετοῦντας ἐαυτὸν Ibid. ; Plat. Phæd. 60 C ὁ θεὸς βουλόμενος αὐτὰ (τὸ ἡδὺ καὶ τὸ λυπηρὸν) διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἡδύνατο, ξυνῆψεν εἰς ταῦτόν αὐτοῖς τὰς κορυφάς : Id. Symp. 186 B ἄρξομαι δὲ ἀπὸ τῆς ἱατρικῆς λέγων.

Obs. 1. Ἀρχεσθαι is used with infin. when the notion of the dependent verb is only in intention, not in act; as, Thuc. I. 107 ἤρξαντο καὶ τὰ μακρὰ τεῖχη Ἀθηναῖοι οἰκοδομεῖν : οἰκοδομοῦντες, *when it is actually begun*. Παύειν is also sometimes joined with the infin. when the ceasing from the action is to be definitely represented as the effect of the active verb : Il. λ, 442 ἔμ' ἔπασσας ἐπὶ Τρώεσσι μάχεσθαι, *effecisti, ut ego pugnare desinerem*. So Hdt. V. 67., VII. 54. Plat. Rep. 416 C ἦντις (οὐσία) μήτε τοὺς φύλακας πολεμοῦντας εἶναι παύσοι, *quæ neque custodes impediât, quominus quam optimi sint*.

Obs. 2. Ἀρχεσθαι in G. T. is always used with Infinitive.

§. 689. Verbs of *being in luck*, or *success*, *distinguishing oneself*, *doing well*, *being deficient*, *being in error*, take a participle of the notion which precedes any of these states; as, εὐτυχεῖν, εὐ ποιεῖν, ἀμαρτάνειν, ἀδικεῖν &c., so καταπροῖξεσθαι, *impune facturum esse* :

Eur. Or. 1212 εἴπερ εὐτυχήσομεν ἐλόντες, *if we shall be successful enough*

to take it—if having taken it, we shall be : Hdt. VII. 17 οὔτε—νῦν κατα-  
 προΐξαι ἀποτρέπων τὸ χρεὼν γενέσθαι : Thuc. I. 53 ἀδικεῖτε—πολέμου ἄρ-  
 χοντες καὶ σπονδὰς λύοντες,—Ἀμαρτάνει ταῦτα ποιῶν : Plat. Phæd. 60 C εὖ γ'  
 ἐποίησας ἀναμνήσας με, you have done well to remind me : Hdt. V. 24 εὖ  
 ἐποίησας ἀφικόμενος : Plat. Euthyd. 282 C καὶ εὖ ἐποίησας ἀπαλλάξας με  
 σκέψεως πολλῆς. So G. T., as 2 Pet. i. 19 φ' καλῶς ποιεῖτε προσέχοντες.

Obs. There is a remarkable attraction to the nominative in Æsch. Theb.  
 1027 κἀνὰ κίνδυνον βαλὼ θάψασ' ἀδελφόν, I will take upon myself the risk to  
 bury ; where θάψασα is attracted from its construction after βαλὼ with  
 ἐμαυτήν understood, to the nominative ἐγὼ implied therein (unless βαλὼ be  
 neuter, as in Æsch. Agam. i. 172. Eur. Cyc. 574.). So Virg. Æn. i. 314  
*cui mater media sese tulit obvia sylvæ.*

§. 690. 1. Πειρᾶσθαι, very frequently in Hdt. (as the notion of  
 attempting any action generally may be taken to imply that this  
 action is begun, “*doing it he tried it,*” or “*he tried to do it*”), and  
 also sometimes in Attic : and the Ionic phrases, πολλὸς ἐστί, παντοῖός  
 ἐστί, e. g. ποιῶν τι, which imply the notion of endeavouring, *he used*  
*all means* to do it : so παρασκευάζεσθαι, but generally with ὥς and  
 fut. part. :

Hdt. IX. 90 πολλὸς ἦν λισσόμενος ὁ ξείνος : Id. I. 98 ὁ Δηϊόκης ἦν πολλὸς  
 ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνέμενος : Id. IX. 109 παντοίως  
 ἐγένετο οὐ βουλόμενος δοῦναι, *nil non tentavit, quo efficeret, ut non daret* :  
 Id. VII. 10, 3 παντοῖοι ἐγένοντο σκύθαι δεόμενοι Ἴωνων λῦσαι τὸν πόρον. (So  
 after this analogy : Plat. Euth. 8 C πάντα ποιοῦσι καὶ λέγουσι φεύγοντες τὴν  
 δίκην : Hdt. VI. 172 πειρησόμεθά τινα σωτηρίαν μηχανώμενοι : Id. VII. 139  
 οὐδαμοὶ ἂν ἐπειρῶντο ἀντιεύμενοι βασιλεῖ : cf. Id. VI. 5, 9.)—Thuc. II. 7 οἱ  
 Ἀθηναῖοι παρεσκευάζοντο ὥς πολεμήσοντας. So ἐπείγεσθαι is, in Hdt. joined  
 with part. ; as, VIII. 68, 2 ἦν μὲν μὴ ἐπειχθῆς ναυμαχίην ποιεύμενος.

Obs. 1. The infin. is naturally used with παντοῖος ἐγένετο &c., where the  
 action of the dependent verb does not refer to the speaker ; in Hdt., as  
 III. 124 παντοίῃ ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτεα. Πειρᾶσθαι and  
 παρασκευάζεσθαι take the infin. usually, when the part of the action yet re-  
 maining to be done, or its completion, is more especially considered ; so  
 also ἐπείγεσθαι, Hdt. VIII. 68, 3 ἦν δὲ αὐτίκα ἐπειχθῆς ναυμαχῆσαι, though  
 shortly before the part. occurs with this verb.

Obs. 2. In παρασκευάζεσθαι with ὥς and fut. part., the fut. expresses the  
 intention, which exists before the verb, and gives rise to its action ; that  
 the action itself of the participle does not yet exist is marked by ὥς.

Obs. 3. This participle with παντοῖος &c. is to be distinguished from its  
 gerundial use in παντοῖος ποιῶν, *doing it in all manner of ways.*

2. The future participle is used with such verbs as ἔρχομαι,  
 ἵκω : Hdt. III. 6 τοῦτο ἔρχομαι φράσω, *to say (with the intention*  
*of saying)* I am here : Id. VI. 70 ἐς Δελφούς χρησόμενος τῷ χρη-  
 στηρίῳ πορεύεται : Xen. M. S. III. 7, 5 σέ γε διδάξω ὥρμημαι. So  
 generally when the fut. part. is joined with the verb, it expresses  
 an intention : Hdt. III. 36 ἐλάμβανε τὸ τόξον ὥς κατατοξεύων αὐτόν.

So πέμπω σε λέγοντα. The pres. part. is joined with verbs of *going*, when the subject of the verb is supposed to continue a state of real or metaphorical motion already begun : Hdt. I. 122 ἦτε ταύτην (τὴν γυναῖκα) αἰνέων διὰ παντός, *he proceeded to praise*.

§. 691. Certain expressions (mostly impersonal); *it is fitting, useful, profitable, good, agreeable, shameful, to my mind, &c.*; but they have the infin. as frequently as the participle, and even more so; the notion of the dependent verb being conceived to follow as a result from the notion of the governing verb, not to have preceded it as already attached to the subject; Πρέπει μοι ἀγαθῷ ὄντι, *to me who am good it suits well*; and ἀγαθῷ εἶναι, *it suits well that I should be good* :

Xen. Ec. IV. I. 1 αἱ δοκοῦσι κάλλιστα τῶν ἐπιστημῶν καὶ ἐμοὶ πρόποι ἂν μάλιστα ἐπιμελομένῳ sc. αὐτῶν : Plat. Phæd. 114 D τοῦτο καὶ πρέπει μοι δοκεῖ—οἰομένῳ οὕτως ἔχειν<sup>a</sup>. So φίλον ἐστίν : Æsch. Ag. 160 εἰ τόδ' αὐτῷ φίλον κεκλημένῳ.—Λυσitteλεί : Lysias 174, 14 οἷς οὐδὲ ἀπαξ ἐλυσitteλήσε πειθομένοις : Soph. CE. R. 316 φρονεῖν ὡς δεινόν, ἔνθα μὴ τέλη λύει φρονούντι : Plat. Apol. 41 B ἀντιπαραβάλλοντι (sc. μοί, *conferenti*) τὰ ἐμαντοῦ πάθη πρὸς τὰ ἑκείνων οὐκ ἂν ἀηδὲς εἶη : Id. Rep. 458 B (ταῦτα) ξυμφορώτατ' ἂν εἶη πραχθέντα τῇ τε πόλει καὶ τοῖς φύλαξι (and ξυμφορώτατ' ἂν εἶη ταῦτα πραχθῆναι) : Id. Phil. 42 D ἅπανθ' ὅποσα τοιαῦτ' ὀνόματ' ἔχει ξυμβαίνει γιγνόμενα : Id. Alcib. 113 D σκοποῦσιν ὁποτέρα συνοίσει πράξασιν. So ἔστι, ὕπεστι, ξύνεστί μοι τι : Soph. CE. T. 296 ᾧ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

Obs. 1. When the part. is applied generally, not to any definite subject, the article may be joined with it : Plat. Legg. 656 A μὲν οὖν τι βλαβὴν ἔσθ' ἦντινα φέρει τῷ χαίροντι πονηρίας ἢ σχήμασιν ἢ μέλεισιν : *that any one should rejoice, &c.*

Obs. 2. In the passage Od. ζ, 193 οὐτ' οὖν ἐσθῆτος δευήσεαι, οὔτε τει ἄλλου, ὃν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα, it does not seem as if ἀντιάσαντα were the participle for the infinitive, but we must rather supply μὴ δέεσθαι after ἐπέοικε.

§. 692. Ἐχειν, in the sense of *to hold oneself, to be*, forms, when joined with a participle agreeing with the subject, an apparent periphrasis for the simple verb, as it cannot be said to supply any definite form thereof, but expresses the continuance of the action when already begun, (as in Latin *habere* with a passive part. in accus.; as, *rem aliquam pertractatam habere*;) it may be translated, “*continues to do so and so* :”

Soph. Ant. 22 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει, *continues to honour, &c.* : Eur. Med. 33 ἀφίκετο μετ' ἀνδρὸς, ὃς σφε (i. e. αὐτήν) νῦν ἀτιμάσας ἔχει : Id. Bacch. 302 Ἀρεῶς τε μοῖραν μεταλαβὼν ἔχει τινά : Id. Hecub. 1013 πέπλων ἐντὸς ἢ κρύψας ἔχεις : Id. Med. 90 σὺ δ' ὡς μάλιστα τοῦσδ' ἐρημώσας ἔχε : Soph. Ant. 1272 ἔχω μαθὼν δειλῖαιος, *I never cease to feel that* : Hdt. VI. 12 ἀνδρὶ Φωκαεῖ ἀλαζόνι—ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχομεν<sup>b</sup> : Demosth.

<sup>a</sup> Cf. Heindorf.

<sup>b</sup> Valckenār. ad loc.

818. extr. τὴν μὲν τοίνυν προῖκα—ἔχει λαβών: Ibid. 113, 12 καὶ μὴν καὶ Φεράς πρῶν ὡς φίλος—εἰς Θετταλίαν ἔλθων ἔχει καταλαβών.

Obs. 1. On the contrary: ἔχω λέγειν, *I can say, habeo dicere.*

Obs. 2. This idiom is to be distinguished from the phrase in Soph. Œd. R. 731 οὐδέ πω λήξαντ' ἔχει, *continue without ceasing*, in which the participle is gerundial and not infinitival.

§. 693. (694.<sup>a</sup>) The part. stands thus with τυγχάνω, *I happen*; κυρῶ, *I am there, I chance*; λανθάνω, *I escape notice*; (the thing which is not observed being antecedent or coincident with the escaping observation;) φθάνω, *I anticipate*; οἰχομαι, *I hasten away*. It expresses the antecedent or coincident notions to which these several actions refer:

Hdt. I. 44 ὁ Κροῖσος φονέα τοῦ παιδὸς ἐλάνθανε βόσκων: Id. III. 83 καὶ νῦν αὕτη ἡ οἰκὴ διατελέει μόνῃ ἐλευθέρῃ ἐοῦσα Περσέων.—Διάγω, διατελῶ, διαγίγνομαι. δίδειμι καλὰ ποιῶν: Thuc. IV. 113 ἔτυχον ὀπλίται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πεντήκοντα (*there chanced to be sleeping*): Plat. Rep. 412 κῆδοιτο δέ γ' ἂν τις μάλιστα, δ τυγχάνοι φίλων: Eur. Alc. 954 ὅστις ἐχθρὸς ὦν κυρεῖ: Xen. Cyr. I. 3, 12 χαλεπὸν ἦν ἄλλον φθᾶσαι τοῦτο ποιήσαντα: Eur. Med. 1169 καὶ μόλις φθάνει θρόνοισιν ἐμπροσθῶν.—So οὐκ ἂν φθάνοις λέγων: Plat. Symp. 185. extr. i. e. *will you not be quick in saying this?* Id. Phæd. 106 B οὐκ ἂν φθάνοις περαίνων; i. e. *statim reliqua conclude.*

Obs. 1. With τυγχάνειν and κυρεῖν the part. ὦν is sometimes omitted; as, Soph. El. 45 ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυξένων. Sometimes where there is no adjective: Ibid. 313 νῦν δ' ἀγροῖσι τυγχάνει: Eur. Hipp. 1421 ὅς ἂν μάλιστα φίλτατος κυρῇ βρωτῶν: Plat. Rep. 369 B τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης, ἀλλὰ πολλῶν ἐνδεής<sup>b</sup>: Id. Apol. 38. princ., and Gorg. 502 B εἰ δέ τι τυγχάνει ἀηδές. Sometimes also after διατελεῖν: Thuc. I. 34 ἀσφαλέστατος ἂν διατελοίη: Xen. Hell. VII. 3, 1 ἀλκιμοι διετέλεσαν.

Obs. 2. We must not confuse with this use of the adjective for the participle by the ellipse of ὦν its proleptic use by the ellipse of εἶναι.—(See §. 439. 2.)

Obs. 3. φθάνειν, *to anticipate*, often has an acc. of the person anticipated or *prevented*: Hdt. VI. 115 βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ. The comparison implied therein is sometimes expressed by ἤ: Od. λ, 58 ἔφθης περὶς ἰὼν ἡ ἐγὼ σὺν νηὶ μελαίνῃ. So with ἤ and infin.: Hdt. VI. 108 φθαῖτε τε πολλάκις ἂν ἀνδραποδισθέντες ἢ τινα πυθέσθαι ἡμέων. Also πρὶν ἤ: Ibid. 116 ἔφθασάν τε ἀπικόμενοι πρὶν ἢ τοὺς βαρβάρους ἦκειν. Similarly to οὐκ ἂν φθάνοις λέγων; we find οὐκ ἂν φθάνοις without a question, “*You cannot be too quick in saying it*,” where φθάνειν signifies *nimis cito aliquid facere, nimis properare*: Hdt. VII. 162 οὐκ ἂν φθάνοιτε τὴν ταχίστην ὀπίσω ἀπαλλασσόμενοι, *si quam primum abieritis, non nimis cito abieritis, non nimis properaveritis*, i. e. *nulla interposita morâ, e vestigio hinc abire maturate!* Οὐ φθάνειν followed by καί, καὶ εὐθύς, may be translated by, *scarcely—not so soon as*: Isocr. 58 B οἱ Λακεδαιμόνιοι οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἧκον ἡμῖν ἀμυνούντες.

<sup>a</sup> §. 693. in former editions is 694.

<sup>b</sup> Stallb. ad loc.

*Obs. 4.* The construction of λαθάνειν and φθάνειν is sometimes reversed, so that instead of having a participle, they are placed in the participle and seem to be accessories to the action of another verb : Il. μ, 390 ἀψ δ' ἀπὸ τείχεος ἄλτο λαθών : Hdt. III. 71 οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται, ἀλλὰ σφεας αὐτὸς ἐγὼ κατερέω. So in Homer φθάμενος, as δς μ' ἔβαλε φθάμενος<sup>a</sup> : Xen. Cyr. III. 3, 18 φθάνοντες ἤδη δηοῦμεν τὴν ἐκείνων γῆν.

*Obs. 5.* Φθάνειν is but rarely joined with infin. : Arist. Nub. 1384 οὐκ ἔφθης φράσαι. It is wrong to class here Il. π, 860 τίς δ' οἶδ' εἴ κ' Ἀχιλεὺς—φθῆη ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν δλέσσαι ; here δλέσσαι θυμὸν is the consequence of τυπείς and does not depend on φθῆη.

§. 694. (693.<sup>b</sup>) Another sense in which the participle may be said to complete a verbal notion is, where it explains and defines a demonstrative, which is joined to a preceding verb ; but this rather belongs to its gerundial use :

Plat. Phæd. 59 A καὶ πάντες οἱ παρόντες σχεδὸν τι οὕτω διεκείμεθα, ὅτε μὲν γελῶντες, ἐνιότε δὲ δακρύοντες : Xen. Anab. IV. 1, 4 τὴν δέ—ἐμβολὴν ὤδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι. So Soph. Œ. T. 10 τίνι τρόπῳ καθέστατε ; δέισαντες ἢ στέρξαντες.

*Obs. 1.* There is a curious use of the participle in Thuc. VI. 1 διείργεται τὸ μὴ οὔσα, where Thuc. seemingly meant to write εἶναι, but adopting the participial construction forgot to alter the τό which belongs to the infinitive : Id. IV. 63 διὰ τὸ ἤδη φοβεροὺς παρόντας Ἀθηναίους—ἐκπλαγέντες.

*The Participle used as the Latin Gerund for a remote attributive.*

§. 695. 1. From this use of the participle, whereby some essential part of the whole verbal action is supplied, we must distinguish the participle when used to express certain *accidents* of the verbal action, such as are expressed by adverbs or adverbial expressions ; which though not necessary to a full conception thereof, yet add distinctness to the notion of it, by stating the *circumstances, conditions, &c.* under which it took place, or by which it was accompanied. When thus used the participle is called, for the sake of distinction, the *gerund*, as it answers to that form in another language : ὁ ἀνθρώπων κῆπος=ὁρῶ σε τρέχοντα, οἶδα θνητὸς ὦν. We must distinguish between οἶδα θνητὸς ὦν, *I feel myself to be mortal*, and τοῦτο οἶδα θνητὸς ὦν, *I know this in consequence of being mortal* : ὁρῶ σε τρέχοντα, *I see that you run*—ὁρῶ σε τρέχοντα, *I see you while you are running*.

2. Of the gerundial use of the part., there are two sorts—*a.* Where the part. has the same subject as the verb of the sentence, in which case it agrees with it in gender, number, and case ; as, ὁ Κύριος γελῶν εἶπε, οἱ παῖδες γελῶντες εἶπον.—*b.* Where the subject of the participle is not the same as that of the verb, in which case the

<sup>a</sup> Liddell and Scott Lex.

<sup>b</sup> §. 694. in former editions is 693.

partic. and its subject are usually in the gen.; as, τοῦ παιδὸς γελῶντος, ὁ Κύρος εἶπεν, which construction is termed *Genitive absolute*.

*Obs.* For the reason why the gen. is used, see §. 541.

3. The adverbial notions which are thus expressed by the partic. are

a. Temporal.

b. Causal, including the notion of the conditions under which any thing happened.

c. Modal.

*Obs.* 1. The gen. part. sometimes stands alone in the absolute construction, without its subject, which is either supplied from the context, as Plat. Parm. 137 C ἐρώτα ὡς ἀποκρινομένου (sc. ἐμοῦ); so with an ellipse of Θεοῦ, which is naturally implied, Arist. Vesp. 774 ὕπνους εἶσει: Lys. Fr. 45, 4 συσκοτάζοντες (when it was dark) ἐλθόντες: so directly from the context, Thuc. VII. 30 τὰ μὲν κατὰ τὴν Μυκάλῃσσαν πάθει χρησαμένων (sc. Μυκαλησίων) κ. τ. λ.: or, when it is wholly indefinite, a demonstrative pronoun, τοῦδε, τούτου, or the indefinite words πραγμάτων, χρημάτων, ἀνθρώπων &c. are without difficulty supplied by the mind (see §. 894. b.): Il. ο, 190 ἦτοι ἐγὼν ἔλαχον πολὴν ἅλα ναίμεν αἰεὶ παλλομένων, when they cast lots: Hdt. III. 13 οἱ δὲ Αἰγύπτου—ἐφενγον· κατεilahθέντων δὲ (sc. αὐτῶν) ἐς Μέμφιν ἔπεμπε—Καμβύσης (κῆρυκα): Thuc. I. 116 Περικλῆς—ᾤχετο κατὰ τάχος ἐπὶ Καῦνον καὶ Καρίας, ἔξαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν: Xen. Cyr. I. 4, 18 σημανθέντων δὲ τῷ Ἀστυάγει ὅτι πολέμιοι εἰσιν ἐν τῇ χώρᾳ, ἐξεβόηθει καὶ αὐτὸς πρὸς τὰ ὄρια: Id. III. 1, 38 διασκηρυνόντων δὲ (sc. αὐτῶν) μετὰ τὸ δαίπνον, ἐπῆρετο ὁ Κύρος: also in sing. Thuc. I. 74 σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο: so οὕτως ἔχοντος (οὕτως ἐχόντων Plat.), quum res ita se habeat: ἀδήλου ὄντος; so in Latin, cognito, edicto, petito, &c. for postquam cognitum erat, &c.; or where the demonstrative is supplied by a relative sentence, Dem. 310, 3 συστάντων οἷς ἦν ἐπιμελής.

*Obs.* 2. The participle as remote attributive follows the general rules for the position of the article when it takes it, thus φευγόντων τῶν πολεμίων, or τῶν πολεμίων φευγόντων, are both generally absolute: in τῶν φευγόντων πολεμίων the participle is a direct attributive, in τῶν πολεμίων τῶν φευγόντων it is in apposition. So 1 Cor. xii. 22 τὰ δοκοῦντα ἀσθενέστερα εἶναι is an attributive to μέλη τοῦ σώματος, though the collocation is unusual.

*Obs.* 3. The ellipse of ὄντος or ὄντων, so that an adjective stands with a substantive as a genitive absolute, is very rare. In Thuc. III. 82 οὐδ' ἐτοίμων παρακαλεῖν αὐτοῦς, the verbal notion is carried on readily from the preceding ἔχοντων. Xen. Anab. VII. 8, 11 ὡς ἐτοίμων δὴ χρημάτων seems to be a real instance of it, so also Soph. CE. C. 1588 ὑφηγητῆρος οὐδενὸς φίλων: Ibid. 83 ὡς ἐμοῦ μόνης πέλας. In CE. R. 966 ὦν ὑφηγητῶν may be taken as the causal gen. (see §. 483. *Obs.* 3.); so ὑφηγητοῦ τινὸς 1260; see §. 376.

*Obs.* 1.

*Obs.* 4. The participle ὦν is sometimes found with another participle, which then=either subst. (1), or adj. (2):

1. Xen. Symp. VIII. 2 Κριτόβουλος . . . ἐρώμενος ὦν.

2. Xen. Hell. I. 2. 2 τινές . . . διεσπαρμένους ὄντας . . . τοὺς ψιλοὺς ἐδίωκον.

Id. II. 1. 28 διεσκεδασμένων δὲ τῶν ἀνθρώπων ὄντων.

See too Æschin. Ctes. 62, 25 ἐτέρων τὴν ὄψιν διαφέρων γενόμενος.

a. Temporal.

§. 696. The participle is used to express time which is defined

by giving some action or state: Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπείχονται, *after spending*; so we frequently find a periphrasis with ποιήσας = *thereon*: Hdt. VI. 96 ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο, or a repetition of the preceding verb, in the participle, without ταῦτα: Ibid. 108 Ἀθηναίοισι—ἐπεθήκαντο Βοιωτοί· ἐπιθέμενοι δὲ ἐσώθησαν τῇ μάχῃ: Id. VII. 60 πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμησαν· ἀριθμήσαντες δὲ κατὰ ἔθνεα διέτασσον. Gen. absol.: Il. α, 88 οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο, σοὶ κολῆς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει.

Obs. 1. Here also belong the following participles, which we translate by adverbs, or adverbial expressions; α. ἀρχόμενος, *at the beginning, at first*: Thuc. IV. 64 ἄπερ καὶ ἀρχόμενος εἶπον. We must distinguish this from ἀρξάμενος ἀπὸ τίνος, which may be translated "*from, downwards,*" or "*upwards.*" This participle ἀρξάμενος generally agrees in gender, case, and number, with the substantive, of which it defines and limits the sense; as, Plat. Rep. 600 extr. οὐκοῦν τίθωμεν ἀπὸ Ὁμήρου ἀρξάμενους πάντας τοὺς ποιητικούς μμητὰς εἰδῶλων ἀρετῆς εἶναι, *all the poets from Homer downwards*; but sometimes with the subject of the verb: Plat. Symp. 173 D δοκεῖς μοι ἀτεχνῶς πάντας ἀνθρώπους ἀθλοῦς ἡγεῖσθαι πλὴν Σωκράτους, ἀπὸ σοῦ ἀρξάμενος: Cf. Xen. Cyr. VII. 5, 65: so G. T. as Luke xxiv. 27.—β. τελευτῶν, *at last, finally*; Plat. Rep. 362 A τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται<sup>a</sup>: Id. Apol. 22 C τελευτῶν (at last) οὖν ἐπὶ τοὺς χειροτέχνους ἦα: Demosth. 125, 57 δυστυχεῖς Ἑρετριεῖς τελευτῶντες ἐπείσθησαν τοὺς ὑπὲρ αὐτῶν λέγοντας ἐκβαλεῖν.—γ. διαλιπὼν χρόνον, *after some time*, or διαλ. πολὺν, ὀλίγον χρ., ἐπισχὼν πολὺν χρόνον, μικρόν: Plat. Phæd. extr. ὀλίγον χρόνον διαλιπὼν ἐκινήθη: Id. 59 E οὐ πολὺν δ' οὖν χρόνον ἐπισχὼν ἦκε<sup>b</sup>: Cf. Hdt. VI. 129.—δ. ἀνύσας, *immediately, quickly*: Arist. Lys. 438 ἀνύσαντε δήσετον, *illico colligate*: so G. T. ἀναστὰς see Matt. ix. 9.

Obs. 2. We often find participles of "*coming*" and "*going*" joined with the verb, to put the whole action in a clear distinct light, most commonly in poetry, but also in prose, as Xen. Cyr. II. 2, 6 οὕτω καὶ ἐγὼ ἐλθὼν ἐδίδασκον ἓνα λόχον: so Matt. iv. 13; ii. 8: but sometimes the finite verb is used, and the connection between the verbal notions expressed by καί, Matt. iv. 11 προσῆλθον καὶ διηκόνουν αὐτόν.

Obs. 3. To define more distinctly the notion of time, ἐπὶ is often joined with the gen. and the part. present (only) ἐπὶ Κύρου βασιλεύοντος (see §. 633. 1.): the notion of past time is sometimes expressed by μετὰ, with acc., as Hdt. VI. 98 μετὰ δὲ τούτων ἐνθεύτεν ἐξαναχθέντα Δῆλος ἐκινήθη: Ibid. 132 μετὰ δὲ τὸ ἐν Μαραθῶνι τῷμα γενόμενον Μιλτιάδης—αὔξετο: and of indefinite time, by ὑπὸ with acc., as ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα. (See §. 639. III. 2. a.) To define any thing as following in time on the action of some other person, μετὰ is used, as μετὰ Σόλωνα οἰχόμενον—as following on some other sort of action, ἐπὶ with dative. (See §. 699. Obs. 2.)

Obs. 4. The time is also more accurately expressed by the addition of the temporal adverbs, αὐτίκα, εὐθύς (Ion. ἰθέως), ἐξαίφνης, μεταξύ, ἄμα, to the genitive absolute, or the simple participle, as Hdt. I. 179 ὀρύσσοντες ἄμα τὴν τάφρον ἐπλίνθενον: Id. VI. 10 ταῦτα μὲν νυν ἰθέως ἀπικομένων ἐς τὴν

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Ibid.

Μίλητον τῶν Περσέων ἐγίνετο : Xen. Anab. III. 3, 7 φεύγοντες ἅμα ἐτίρωσκον : Plat. Phæd. 60 B καὶ τρίβων ἅμα—ἐφη<sup>a</sup> : Ibid. 77 B ὅπως μὴ, ἅμα ἀποθησκοίτο τοῦ ἀνθρώπου, διασκεδανῶνται ἡ ψυχὴ : Ibid. 70 A ὅρα, μὴ εὐθύς ἀπαλλαττομένη (ἡ ψυχὴ) τοῦ σώματος — διασκεδασθεῖσα οἴχηται : Id. Rep. 238 C εὐθύς οὖν με ἰδὼν ὁ Κέφαλος ἡσπάζετό τε καὶ εἶπεν, *simul ut me con-sperxit* : Id. Lys. 207 A ὁ Μενέξενος, ἐκ τῆς αὐλῆς μεταξὺ παίζων εἰσέρχεται, *whilst he was playing* : Id. Rep. 336 B καὶ ὁ Θρασύμαχος παλλάκις μὲν καὶ διαλεγομένων ἡμῶν μεταξὺ ὄρμα ἀντιλαμβάνεσθαι τοῦ λόγου. On ἅμα with dat., see §. 699. Obs. 2. So αἶε with a participle signifies succession from time to time ; ὁ αἶε ἐλθὼν, *he who came from time to time*.

Obs. 5. To express more clearly and emphatically any sequence, whether of time, or otherwise, on the action of the partic., the adverbs ἐνταῦθα, οὕτω, οὕτω δὴ, ὧδε, are joined to the verb of the sentence, as Hdt. VI. 23 πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνταῦθα οἱ Ζαγκλαῖοι ἐβοήθειον (as Virgil. *Æn.* II. 391 *sic fatus, deinde comantem Androgei galeam cipeique insigne decorum induitur*) : Id. VI. 104 ἀποφυγὼν δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, *ita demum imperator creatus est* : Id. VII. 174 Θεσσαλοὶ δὲ ἐρηκωθέντες συμμάχων οὕτω δὴ ἐμῆδισαν προθύμως.—In poetry the part. is often joined to the verb by καί : Il. χ, 247 ὥς φαρμένη καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.

Obs. 6. We find a curious change of construction in the form ἄλλθεν ἔχων &c. (Thuc. I. 9.), *which he had when he came* ; the principal verb being in the partic., and the verb expressing the time being made the predicate of the sentence. So Thuc. V. 31 ἄ ἔχοντες καθίσταντο : see also §. 705. 3.

#### b. Causal.

§. 697. α. The cause or reason : Xen. M. S. I. 2, 22 πολλοὶ τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται : Plat. Phæd. 102 D λέγω δὲ τοῦδ' ἕνεκα βουλόμενος (i. e. ὅτι βούλομαι) δόξαι σοι ὅπερ ἐμοί. Very common in interrogatory and relative sentences : Plat. Phæd. 63 Α τί γὰρ ἂν βουλόμενοι (i. e. *cur*) ἄνδρες σοφοὶ ὥς ἀληθῶς δεσπότας ἀμείνουσιν αὐτῶν φεύγειν ; For τί μαθὼν and τί παθὼν ταῦτα ἐποιήσας ; *cur hæc fecisti* ? see §. 872. k.—Gen. abs. Thuc. VII. 13 τὰ δὲ πληρώματα διὰ τὸδε ἐφθάρη τε ἡμῖν καὶ ἔτι νῦν φθείρεται, τῶν ναυτῶν τῶν μὲν διὰ φρυγανισμὸν καὶ ἀρπαγὴν μακρὰν καὶ ὑδρεῖαν ὑπὸ τῶν ἱππέων ἀπολλυμένων, οἱ δὲ θεραπεύοντες—αὐτομολοῦσι.

β. The actual circumstances : Eur. Hipp. 800 ζῶσιν θανούσης μητρός.

Obs. 1. The participle thus joined with a substantive has an almost substantival force, so that it can be replaced by a substantive with a genitive depending on it : Thuc. I. 100 οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἑννέα ὁδοὶ κτιζόμενοι=ἡ κτίσις τοῦ χωρίου : Id. I. 2 αἱ δυνάμεις τισὶ μείζους ἐγγινόμεναι στάσεις=τῶν δυνάμεων ἐπιδόσεις : Il. ρ, 2 οὐδ' ἔλαθ' Ἀτρεΐος υἱὸν—Πάτροκλος Τρώεσσι δαμείς.

Obs. 2. Here also οὕτω is sometimes added to the verb, to mark the sequence more distinctly : Plat. Lach. princ. ὑμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἱκανοὺς γνῶναι, καὶ γνόντας ἀπλῶς ἂν εἰπείν ἃ δοκεῖ ὑμῖν, οὕτω παρελάβομεν.

<sup>a</sup> Stallb. ad loc.



c. The conditions, or supposed circumstances: Plat. Symp. 193 D οὐ δὴ τὸν αἴτιον θεὸν ὑμνοῦντες δικαίως ἂν ὑμνοῦμεν Ἐρωτα: Ibid. 104 C οὐ μέντ' ἂν καλῶς ποιόην—, ὦ Ἀγάθων, περὶ σοῦ τι ἐγὼ ἀγροῖκον δοξάζων: Ibid. 196 C κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν ὁ Ἔρως διαφερόντως ἂν σωφρονοῖ: Id. Phileb. 43 C αἱ μεταβολαὶ κάτω τε καὶ ἄνω γιγνόμεναι λύπας τε καὶ ἡδονὰς ἀπεργάζονται: Demosth. 122, 45 οὐ γὰρ ἂν αὐτοῖς ἔμελεν—, μὴ τοῦθ' ὑπολαμβάνουσιν, i. e. εἰ μὴ τοῦθ' ὑπελάμβανον<sup>a</sup>: Thuc. IV. 18 πτᾶιόντες, *should they fail*. In questions: Plat. Gorg. 509 B τίνα ἂν βοήθειαν μὴ δυνάμενος ἄνθρωπος βοηθεῖν ἑαυτῷ καταγέλαστος ἂν τῇ ἀληθείᾳ εἴη;—Genit. absol. Od. α, 390 καὶ κεν τοῦτ' ἐθέλοιμι, Διὸς γε διδόντος, ἀρέσθαι (*Deo volente*): Eur. Hipp. 1433 ἀνθρώποισι δὲ, θεῶν διδόντων (*si dii auctores sunt*), εἰκὸς ἐξαμαρτάνειν: Demosth. 130 extr. καὶ οἶμαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα, τούτων γιγνομένων.

Obs. 3. It is evident that the participle here represents a conditional clause.

d. Limitation or concession, with generally an emphatic force; which is usually signified by the addition of the limiting or concessive particles καί, καίτοι, πέρ (which in Homer are often strengthened by ἔμπης) καίπερ or καί—περ, ὅμως, ἔπειτα, εἴτα poet., κατὰ prose, also καὶ ταῦτα, to the participle. Without any adverb: Xen. Cyr. III. 2, 15 ὥς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν!—With it—καί: Il. ε, 651 Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὅτω:—πέρ: Il. α, 241 τοῖς δ' οὔτι δυνήσεται, ἀχνύμενός περ, χραϊσμεῖν: Il. π, 638 φράδμων περ ἀνὴρ (sc. ὦν): Æsch. Ag. 1084 μένει τὸ θεῖον δουλιὰ περ ἐν φρενὶ (sc. οὔσῃ): Ibid. 1568 ἐγὼ δ' οὖν ἐθέλω—τάδε μὲν στέργειν, δύσκλητά περ ὄντα:—ἔμπης, Il. ο, 399:—καί περ, divided in Homer, καί—περ, so that πέρ is placed beside the word on which emphasis is to be laid; (only Od. η, 224 καὶ περ;) but joined in Attic Greek, καίπερ: Il. β, 270 καὶ ἀχνύμενοί περ: Xen. Anab. I. 6, 10 προσεκύνησαν καίπερ εἰδότες, ὅτι ἐπὶ θανάτῳ ἄγοιτο: so also in Attic, οὐδέπερ: Eur. Phœn. 1624 οὐκ ἂν προδοίην οὐδέπερ πράσσων κακῶς:—καίτοι: Plat. Prot. 339 C οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον: ὅμως, as Hdt. VI. 120 ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς (*prælio*) ἰμεῖροντο ὅμως θεήσασθαι τοὺς Μήδους: (though it properly belongs to the verb of the sentence, yet generally it is attached to the partic., and often is even placed before it:) Eur. Or. 680 κἀγὼ σ' ἱκνούμαι, καὶ γυνή περ οὗσ' ὅμως: Id. Med. 280 ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως: Xen. Cyr. V. 1, 26 οὕτως ἔχομεν, ὥς σὺν σοι μὲν ὅμως καὶ ἐν τῇ πολεμῇ ὄντες θαρροῦμεν: Id. Œcon. XVI. 8 οὗς ἂν αἰσθάνωμαι ὅμως καὶ εὖ

<sup>a</sup> Schäfer ad loc.

πάσχοντας ἔτι ἀδικεῖν πειρωμένους :—ἔπειτα, εἶτα : Plat. Charmid. 163 Α ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδὲν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν : Xen. M. S. I. 1, 5 εἰ προαγορεύων ὥς ὑπὸ θεοῦ φαινόμενα κατὰ ψευδόμενος ἐφαίνετο : —καὶ ταῦτα : Plat. Rep. 404 Β "Ομηρος—ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν οὔτε ἰχθύσις αὐτοὺς ἐστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, *although they were* : Demosth. 922, 5 θανάτῳ ζημιώσαντες εἰσαγγελέντα ἐν τῷ δήμῳ, καὶ ταῦτα πολίτην ὑμέτερον ὄντα, *capitis eum damnantes delatum ad populum, quamvis civis vester esset* : so that it sometimes has the sense of *especially* : cf. Hdt. II. 120. So with a demonstrative agreeing with the preceding substantive : Hdt. III. 73 ὅτε ἀρχόμεθα ὑπὸ Μήδου καὶ τούτου ὧτα οὐκ ἐχόντος. So with ellipse of the participle of εἶναι : Hdt. VI. 11 καὶ τούτοις ὥς δρηπέτησι : rarely after the participle : Plat. Rep. 341 C νῦν γοῦν, ἔφη, ἐπεχειρήσας, οὐδὲν ὦν καὶ ταῦτα, *quamvis nullus et impotens sis*<sup>a</sup>.

§. 698. e. Means : Xen. Cyr. III. 2, 25 ληϊζόμενοι ζῶσι, *raptu vivunt* : Id. M. S. III. 5, 16 προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλήλων, ἢ συνωφελοῦντες αὐτούς : Isocr. 241 D τοὺς Ἑλληνας ἐδίδαξαν, ὃν τρόπον διοικούντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν : so very commonly χρώμενος with dat. where we use "*with*:" as πολλῇ τέχνῃ χρώμενος τοὺς πολεμικούς ἐνίκησεν.

f. Mode or manner, often translated by "*and*:" γελῶν εἶπε, *he smiled and said* : so λαθῶν, *secretly*, φθάμενος, φθάσας, ἀνύσας, *quickly* : Hom., Hdt., Thuc., see Hdt. VIII. 107. So ἄσμενος, *with pleasure* : so G. T. as James i. 18 βουληθεῖς : Matt. V. 11 ψευδόμενοι, *falsely*.

Obs. 1. Here also certainly belong the forms with ἔχων, signifying continued action, which introduced themselves from the colloquial dialect, ληρεῖς ἔχων, *you trifle so*—properly, *you trifle conducting yourself so* : or as a question, τί ληρεῖς ἔχων ; φλυαρεῖς ἔχων Aristoph. : Plat. Gorg. 490 Ε ποῖα ὑποδήματα φλυαρεῖς ἔχων ; *what shoes are you thus continually chattering about ?* Arist. Nub. 509 τί κυπτάλεις ἔχων περὶ τὴν θύραν ; *what are you about stooping so unceasingly about the door ?*—also φερόμενος, and (used intransitively) φέρων, *summo studio, maximo impetu* : with verbs of motion : Hdt. VIII. 91 ὅκως δέ τις τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι (*cum impetu delati*) ἐσέπιπτον ἐς τοὺς Αἰγυήτας : Id. IX. 102 διωσάμενοι γὰρ τὰ γέρρα οὗτοι φερόμενοι ἐσπέπεσον ἀλέες ἐς τοὺς Πέρσας : Id. VIII. 87 (ναῦς) διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηὶ φιλίῃ, *cum impetu aggressa est amicam navem*.

Obs. 2. So also where we use "*with*," the Greeks use ἔχων, ἄγων, φέρων, λαβών : of animate or inanimate things or possessions, ἔχων and λαβών : of animate, ἄγων : of inanimate φέρων ; as, Xen. Cyr. I. 3, 1 ἔρχεται—ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κύρον τὸν υἱὸν ἔχουσα : so ὁ Κύρος ξίφος φέρων

<sup>a</sup> Stallb. ad loc.

προσήλασε—ἵππον ἄγων ἦλθεν—ἱππέας λαβὼν τοὺς πολεμίους κατεδίωξεν. The Homeric and poetic dialects use ἔχων, φέρων, λαβὼν and ἄγων, frequently with verbs of *giving*, or *placing*, to bring the action immediately preceding the giving or placing before the eyes : Il. η, 302 δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ τε φέρων καὶ ἐϋξέστω τελαμώνι : so Soph. Ant. 1278 ὡς ἔχων τε καὶ κεκτημένος τὰ μὲν—κακά.

Obs. 5. Sometimes in G. T. the participial notion is represented by a finite verb, and the connection between the two verbs is denoted by καί or δέ : Matt. xviii. 21 ποσάκις ἁμαρτήσῃ—καὶ ἀφήσω αὐτόν=ἁμαρτήσαντι ἀφήσω (see §. 696. Obs. 2.) : Rom. vi. 17 χάρις τῷ Θεῷ ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπακούσατε δὲ κ. τ. λ. : see Luke xxiv. 18.

### Dative absolute.

§. 699. We also find, though but very seldom, the dative in the absolute construction with the part., as expressing the notion of “*when*” defined by some action or state (see Dat. §. 606) : Xen. Hell. III. 2, 25 περιτόντι δὲ τῷ ἐνιαυτῷ, φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιον : Theocrit. XIII. 29 κοίλαν δὲ καθιδρυθέντες ἐς Ἀργὸν Ἑλλάσποντον ἴκοντο, νότῳ τρίτον ἄμαρ ἀέντι : see also §. 674. Obs. 4. So also Modal : Thuc. II. 90 δεξιῷ κέρα ἡγουμένῳ. (See §. 604.)

Obs. 1. We must distinguish these cases from those given §. 599. 2.

Obs. 2. To define more clearly the notion of coincident time, ἅμα is added to the dat. absolute : Hdt. III. 86 ἅμ' ἡμέρῃ διαφωσκούση : Ibid. 86 ἅμα δὲ τῷ ἵππῳ τοῦτο ποιήσαντι, ἀστραπή ἐξ αἰθρίης καὶ βροντὴ ἐγένετο ; Thuc. IV. 1 ἅμα τῷ σίτῳ ἀκμάζοντι, simulac frumentum adultum est ; also ἐπὶ, either in the notion of *after*, ἐπ' ἐξεργασμένοις ἐλθεῖν Hdt. VIII. 94. or to express a consequence or sequence on, Id. II. 22 ἐπὶ χιόνι πεσούσῃ ἀνάγκη ἐστὶ δσαι ἐν πέντε ἡμέρῃσι.

Obs. 3. The repetition of a pronoun (see §. 658.) sometimes makes a dative seem as if it were absolute, but it really depends on the same verb as the pronoun : Hdt. VIII. 20 τοῦτοις δὲ οὐδὲν τοῖσι ἔπεισι χρησαμένοις—παρὴν σφί συμφορῇ χρῆσθαι : so G. T. as Matt. viii. 1 ; ix. 28.

### Accusative absolute<sup>a</sup>.

§. 700. 1. Lastly, in Hdt. and Attic writers, the accus. (singular or plural, usually the former) is used in the same construction as the genitive, but scarcely ever except when the participle has no definite subject, as in impersonal verbs, as ἐξόν (from ἐξεστι, *it is lawful*), or impersonal phrases, as αἰσχρὸν ὄν (from αἰσχρὸν ἐστιν, *it is shameful*), or passive verbs used as impersonals.

2. Since the acc., as we have seen, signifies extension or parallelism in time, as ταῦτα ἐγένετο ταύτην τὴν νύκτα, §. 577., the action, therefore, during which another action takes place defines the time, and is conceived of as parallel to and coincident with that action,

<sup>a</sup> Elms. Heracl. 693.

and may be translated by *whilst*, as *ἐξόν, whilst it is allowed*, and thence it is used in the sense of our "*while*," as expressing a state of things which exists coincidently with the action of the principal verb, while the genitive expresses the state of things conceived of as the antecedent cause or condition thereof.

a. Hdt. I. 129 εἰ, παρεὼν αὐτῷ βασιλέα γενέσθαι, — ἄλλω περιέθηκε τὸ κράτος: Id. VI. 72 παρεὼν δέ οἱ ὑποχείρια πάντα ποιήσασθαι, ἐδωροδόκησε ἀργύριον πολὺ: Id. V. 49 extr. παρέχον (*quum liceat*) δὲ τῆς Ἀσίνης πάσης ἄρχειν εὐπετέως, ἄλλο τι αἰρήσεσθε; Ibid. 50 χρεὼν γάρ μιν μὴ λέγειν τὸ ἐόν—λέγειν: Id. III. 65 ἀδελφεοκτόνος τε, οὐδὲν δέον (*quum fas non esset, fieri non deberet*), γέγονα: Thuc. I. 76 παρατυχὸν ἰσχυρὶ τι κτήσασθαι: Ibid. 126 ὑπάρχον ὑμῖν πολεμεῖν: Id. VIII. 79 δόξαν αὐτοῖς, (*quum vis visum esset*): Id. IV. 125 δοκοῦν (*quum videretur*) ἀναχωρεῖν: Eur. Her. 186 ψήφῳ δοκῆσαν: Arist. Plut. 277 λαχόν: Id. Vesp. 1288 μέλον: Demosth. 832, 59 προσήκον, (*quum deceret*): Id. 25, 24 πολλὰ ἰδίᾳ πλεονεκτῆσαι πολλάκις ὑμῖν ἐξὸν οὐκ ἠθελήσατε.—Also middle or passive partic.; so Thuc. I. 125 δεδογμένον δὲ αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκεύοις οὖσιν: Id. V. 30 εἰρημένον, (*quum dictum esset*): Ibid. 56 γεγραμμένον<sup>a</sup>: Hdt. III. 91 ἀρξάμενον ἀπὸ ταύτης, *commencing here*. So St. Luke xxiv. 47. (al. ἀρξάμενοι.)—And thirdly, an adjective with ὄν, as Xen. Cyr. II. 2, 20 αἰσχρὸν ὄν, (*quum turpe esset*); ἄδηλον ὄν Thuc. I. 2: δυνατόν ὄν, ἀδύνατον ὄν: Plat. Crit. 46 Α οἶόν τε ὄν καὶ δυνατόν: also without ὄν, as δῆλον, Plat. Rep. 449 C: Id. Protag. 323 Β ὡς ἀναγκαῖον οὐδένα—μετέχειν αὐτῆς: Hdt. II. 66 ταῦτα δὲ γινόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει: Thuc. IV. 125 ὥστε, ἥδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν,—κυρωθὲν δὲ οὐδὲν (*sed quum nihil decretum esset*),—ἐχώρουν ἐπ' οἶκον: Plat. Gorg. 495 C ἄλλο τι οὖν (i. e. *nonne igitur*), ὡς ἕτερον (sc. ὄν) τὴν ἀνδρείαν τῆς ἐπιστήμης, δύο ταῦτα ἔλεγες; *nonne, quia diversa esset fortitudo a scientiâ, duo hæc ponebas?* So also in the plural; as, Xen. Hellen. III. 2, 19 δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθεν. So Soph. Ant. 576 δεδογμένα.

Obs. 1. In many of the examples which are brought of other accusatives absolute, we shall find that the accusative either depends, in apposition or government, on some word in another part of the sentence, more or less distant, as Soph. Electr. 881 οὐχ ὕβρει λέγω τὰδ', ἀλλ' ἐκείνον (sc. λέγω) ὡς παρόντα νῶν: or on a word supplied from the context, Eur. Ion 964 ΠΑΙΔ. σοὶ δ' ἐς τί δόξης ἦλθεν, ἐκβαλεῖν τέκνον (= τί δόξασα ἐξέβαλες

<sup>a</sup> So Æsch. Choeph. 805 γέρων φόνος μηκέτ' ἐν δόμοις τέκοι, τόδε καλῶς κτάμενον, *while this act of slaughter is being wrought*. The notion is, that according to

the laws of d. vine retribution, the ancient Ate brought forth a fresh Ate, at the very moment the deed of blood was wrought—this is what the Chorus is deprecating.

τέκνον;) KP. ὡς (δόξασα) τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον (see §. 703. c.): In Hdt. IV. 71 νεκρόν, νῆδυν are accusatives of the part., see §. 584. Thuc. VII. 25 ὡς Ἀθηναίων προσδοκίμων ὄντων καὶ τὸ παρὸν στράτευμα αὐτῶν διαπολεμησόμενον, the accusative depends on δηλώσαντας preceding, or on some part of a verb, such as δοκεῖν, or νομίζειν, implied in the adverb ὡς (see §. 703. c.): so Soph. CE. R. 100 ἀνδρηλατοῦντας ἢ φόνῳ φόνον πάλιν λύοντας ὡς (=δοκοῦντας) τόδ' αἶμα χειμάζον πόλιν (see §. 551. Obs. §. 703.). Or it depends on a verbal notion expressed by a periphrasis (see §. 360.): as, Il. α. 567 μὴ νύ τοι οὐ χραίσμωσιν (=ἀμύνωσι ἐμέ) δισσοῖδ' ὀνθ': so Soph. CE. C. 1120 μὴ θαύμαζε—, τέκν' εἰ φανέντ' ἄελλα μηκύνω λόγον=μακρὰν λέγω, *I speak about at length*; or on some change in the construction, as Æsch. Ag. 647 σωτηρίων δὲ πραγμάτων εὐάγγελον ἤκοντα—πῶς κεδνὰ τοῖς κακοῖσι συμμίζω; ἤκοντα depends on the construction with πρέπει in the preceding lines, which Æschylus, for emphasis, suddenly changes to the first person: so Soph. CE. C. 765 νοσοῦντα depends on εἶναι, or some such word, which Sophocles meant to use: or it is an accusativus de quo, in a sort of apposition to the whole sentence, or to the principal notion thereof, see §. 581.1. But Eur. Heracl. 765 κελεύσιμον Ἄργος, (?) *at the bidding of Argos*, and Hdt. VII. 218 πᾶν οὖρος ἔδν δρυῶν ἐπίπλεων seem to be really accusatives absolute; but still they are impersonals.

Obs. 2. So in G. T. an accusativus construction, interrupted by a parenthesis, depends on some verb, which stands after and in connection with that parenthesis, see Eph. ii. 1—5; cf. §. 708. Obs.

Obs. 3. Where the subject is implied in the impersonal verb, the gen. is used; as, ὕντος, (θεοῦ sc.) σαλπίζοντος (§. 373.): otherwise the gen. is seldom used with impersonal verbs or phrases, such as δόξαντος τούτου.

Obs. 4. It is evident that the uses of gen., dat. and acc. absolute spring from the simple power of the cases, and that as definitions of time, they properly have a meaning analogous to the power of each case.

Obs. 5. α. Gen. abs.—Time considered as a cause: τοῦ ἔαρος ἐλθόντος τὰ ἄνθη θάλλει: hence it is rarely used with impersonal verbs, as the agent of a verb is conceived of as the cause.

β. Dat. abs.—Time considered as a point: περιῶντι τῷ ἐνιαυτῷ, *at the return of the year*.

γ. Acc. abs.—Duration in time—*whilst*.

### *The Comparative Particle ὡς with the Participle and Absolute Cases.*

§. 701. Ὡς is joined to the participle alone, or with the gen. and acc. absolute, when it is to be signified that the action of the participle does not really exist, or when its real existence is to be kept out of view, and represented only as something supposed or thought of, referring to the opinion which a person formed, or was to form of it.

a. With simple part.: Xen. Cyr. I. 1, 1 οἱ δὲ, κὰν ὅποσονοῦν χρόνον ἄρχοντες διαγίνονται, θαυμάζονται, ὡς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι: Plat. Rep. 329 A ἀγανακτοῦσιν, ὡς μεγάλων τινῶν ἀπεστέρημένοι (i. e. ἡγούμενοι μεγ. τ. ἀπεστερήσθαι, like Isocr. 52 B ἤλθον—οἱ Ἡρακλέους παῖδες—τὰς μὲν ἄλλας πόλεις ὑπερορῶντες, ὡς οὐκ ἂν δυναμένας βοηθῆσαι, τὴν δ' ἡμετέραν ἱκανῇ νομίζοντες εἶναι).

b. Genitive absolute: Plat. Alcib. 106 B οὐκοῦν ὡς διανοουμένου σοῦ ταῦτα ἐρωτῶ, ἃ φημί σε διανοεῖσθαι (i. e. νομίζων σε διανοεῖσθαι): Xen. Hell.

VII. 5, 20 παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὥς μάχης ἐσομένης (i. e. νομίζων μάχην ἔσεσθαι) : Ibid. V. 4, 9 ἐκήρυττον ἐξιέναι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνήσκειν, *quia tyranni mortui essent*. The reason of κηρύττειν is not the actual fact of the tyrant's death, but the persuasion of the οἱ κηρύττοντες that it was so—ἡγούμενοι τοὺς τυρ. τεθνάναι. So with ἄν to signify that the participial notion depends on a condition (see 429. 4.) Dem. 284. 17 ὥς οὐδ' ἂν, εἴ τε γένοιτο ἔτι, συμπνεύουσιν ἡμῶν.

§. 702. A singular use of the gen. abs. with ὥς occurs with the verbs εἰδέναι, ἐπίστασθαι, νοεῖν, ἔχειν γνώμην, διακεῖσθαι τὴν γνώμην, φροντίζειν, and sometimes λέγειν and the like, where we should expect to find the accus. with the infin. The gen. also signifies that the notion of the participle is the cause of the mental act expressed by the verb ; the infinitive would represent it as the object to which the mental act refers. This relation is marked even in the position, as the genitive absol. almost always precedes the verb. The connection of the verb (as a consequence) with the gen. absol. is also generally marked by the addition of οὕτω : Xen. Cyr. I. 6, 11. extr. ὥς οὖν ἐμοῦ, ἔφη, μηδέποτε ἀμελήσοντος τοῦ τὰ ἐπιτήδεια τοῖς στρατιώταις συμμαχανᾶσθαι, μήτ' ἐν φιλίᾳ μήτ' ἐν πολεμίᾳ, οὕτως ἔχε τὴν γνώμην : Id. Anab. I. 3, 6 ὥς ἐμοῦ οὖν ἰόντος, ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε : Plat. Rep. 327. extr. ὥς τοίνυν μὴ ἀκουσομένων, ἔφη, οὕτω διανοεῖσθε<sup>a</sup> : Ibid. 470 E. Ibid. 437 A ὑποθέμενοι ὥς τούτου οὕτως ἔχοντος : Id. Cratyl. 439 C διανοηθέντες—ὥς ἰόντων τε ἀπάντων αἰεὶ καὶ βρόντων : Id. Menon. 95 E οἷσθ', ὥς ἐν τούτοις μὲν, ὥς διδακτοῦ οὕσης τῆς ἀρετῆς, λέγει : Eur. Med. 1311 ὥς οὐκέτ' ὄντων σὺν τέκνων, φρόντιζε δῆ.

Obs. 'Ὅς is never used with the dat. absol., this being confined to its original force of a definition of time.

§. 703. c. Seemingly accusative absolute : the ὥς supplying the notion of δοκεῖν &c. ; see also §. 700. Obs. 1. : Plat. Rep. 425. princ. τοῖς ἡμετέροις παισὶν ἐννομωτέρου εὐθὺς παιδείας μετεκτεόν, ὥς, παρανόμου γιγνομένης αὐτῆς,—ἐννόμους τε καὶ σπουδαίους—ἄνδρας αὐξάνεσθαι ἀδύνατον ὄν : Ibid. 427 E σὺ γὰρ ὑπέσχου ζητήσῃν, ὥς οὐχ ὀσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνῃ. So ὥς ἐξόν, ὥς παρόν &c. For some other examples see above (§. 551. Obs.) ; also Plat. Rep. 345 E τί δέ ; ἦν δ' ἐγώ, ὦ Θρασύμαχε, τὰς ἄλλας ἀρχὰς οὐκ ἐννοεῖς ὅτι οὐδεὶς ἐθέλει ἄρχειν ἐκόν, ἀλλὰ μισθὸν αἰτούσιν, ὥς οὐχὶ αὐτοῖσιν ὠφέλειαν ἐσομένην ἐκ τοῦ ἄρχειν, ἀλλὰ τοῖς ἀρχομένοις ; cf. Ibid. 426 C. Ibid. 468 D 'Ὅμηρος τὸν εὐδοκμήσαντα ἐν τῷ πολέμῳ νώτοισιν Αἰάντα ἔφη διηνεκέεσσι γεραίρεσθαι. ὥς ταύτην οἰκείαν οὖσαν τιμὴν τῷ ἡβῶντι τε καὶ ἀνδρείῳ : Xen. M. S. I. 2, 20 διὸ καὶ τοὺς νιεῖς οἱ πατέρες εἰργουσιν ἀπὸ τῶν πονηρῶν ἀνθρώπων ὅμως, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν : Ibid. I. 3, 2 εὐχeto δὲ πρὸς τοὺς θεοὺς ἀπλῶς τάγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότας. So also ὥσπερ : Æschin. 81. 6 ὥσπερ ὑμᾶς ἀγνοούνας.

Obs. 1. Sometimes the gen. and acc. are interchanged : Plat. Euthyphr. 4 D ὥς ἀνδροφόνου ὄντος καὶ οὐδέν ὄν πρᾶγμα : Id. Rep. 604 B λέγει που ὁ νόμος, ὅτι κάλλιστον ὅτι μάλιστα ἡσυχίαν ἄγειν ἐν ταῖς ἐμφοραῖς καὶ μὴ ἀγανακτεῖν, ὥς οὔτε δῆλόν ὄντος τοῦ ἀγαθοῦ τε καὶ κακοῦ τῶν τοιούτων (*talium casuum*), οὔτε εἰς τὸ πρόσθεν οὐδὲν προβαίνειν τῷ χαλεπῶς φέροντι, οὔτε τι τῶν ἀνθρωπίνων ἔξιον ὄν μεγάλης σπουδῆς, ὅ τε δεῖ ἐν αὐτοῖς ὅτι τάχιστα παραγίγνεσθαι ἡμῖν, τοῦτ' ἔμποδὸν γιγνόμενον τὸ λυπεῖσθαι<sup>b</sup> : Xen. M. S. II. 2, 13 ὥς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα—οὔτε ἄλλο καλῶς καὶ δικαίως οὐδέν ἂν τούτου πρᾶξαντος.

Obs. 2. We must not class here those instances in which the participle

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Ibid.

actually stands with a subst. (in accus. or in the nominative with *ὥς*), in its comparative force, "*as if*," as the object of a verb of thinking or saying: Hdt. II. 1 Καμβύσης "Ἰωνὰς μὲν καὶ Αἰολέας ὥς δούλους πατρῷους ἐόντας ἐνόμιζε: Aesch. Ag. 673 λέγουσιν ἡμᾶς ὥς δλωλότας: Soph. Œ. T. 625 ὥς οὐκ ὑπείξων οὐδὲ πιστεύων λέγεις: Id. Antig. 242 δηλοῖς δ' ὥς τι σημανῶν νέον: so with *ὥστε* (§. 704).

*The Comparative Particles ὥστε, ἄτε, οἶα, οἷον, with the Participle or Genitive absolute.*

§. 704. Instead of *ὥς* we find, not so often in Attic as in Ionic dialect, *ὥστε, ὥτε* δὴ (only Hdt.), *ἄτε, ἄτε* δὴ, *οἶα, οἷον*, when the reason of any action is brought forward, not as the certain and actual reason, but as supposed or represented to be the probable reason by the speaker, or some one of whom he is speaking—where we should frequently use the word "*probably*:" Hdt. VI. 79 ἄτε γὰρ πυκνοῦ ἐόντος τοῦ ἁλσεος, οὐκ ὥρων οἱ ἐντὸς τοὺς ἐκτὸς: Ibid. 107 οἶα δὲ οἱ πρεσβυτέρῳ ἐόντι τῶν ὀδόντων οἱ πλεῖνες ἐσεῖοντο: Ibid. 136 ἦν γὰρ ἀδύνατος (Μιλτιάδης ἀπολογέεσθαι), ὥστε σηπεμένου τοῦ μηροῦ: Plat. Protag. 321 B ἄτε δὴ οὐν οὐ πάνν τι σοφὸς ἦν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα. In Attic *ὥσπερ* with the partic. has often merely a comparative force; as, Lysias 178, 39 ὡν αὐτοὶ λαμβάνετε χάριν ἵστε, ὥσπερ ὑμεῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα κλεπτόντων.

*Remarks on the general use and some peculiar Constructions of the Participle.*

§. 705. 1. It will be evident from what has been said, that the participial construction has a far wider range than in most other languages, and that great clearness, precision, and neatness of expression results from this use.

2. The participle is frequently used with the finite verb where we use two finite verbs; as, Il. γ, 406 ἦσο παρ' αὐτὸν ἰούσα, *go and sit near him*: ἐλθὼν ἐποίησε, *he came and did it*; and this is the way in which such phrases are most correctly rendered into English. See §. 696. Obs. 2.

3. Although the Greeks make great use of the participle to express the accidental accompaniments of an action, and thus distinguish it from that action itself, yet this is sometimes reversed; the principal action is expressed in the participle as a mere accompaniment, while the accompaniment assumes the character of the principal verb of the sentence: Soph. El. 345 εἰλοῦ γε θάτερ' ἡ φρονεῖν κακῶς, ἡ τῶν φίλων φρονοῦσα μὴ μνήμην ἔχειν, i. e. ἡ τῶν φίλων μὴ μνήμην ἔχουσα (εἶ) φρονεῖν. Cf. §. 696. Obs. 6.

Obs. 1. The passage in Luke i. 9, εἰσελθὼν θυμῶσαι, is not an instance of this interchange, (as if it ought to be εἰσελθεῖν θυμῶσων,) as εἰσελθὼν is simply the remote attributive of the subject of θυμῶσαι.

4. By a peculiar Greek idiom there is attached to the verb of the sentence a participle of the same root and similar meaning—this is exactly analogous to the constructions, μάχην μάχεσθαι, φυγῇ φεύγειν &c.: Il. v. 315 πυρὶ πᾶσα δάηται δαιομένη: Hdt. VII. 10, 1 τὴν ἀμείνω (γνώμην) αἱ ἐόμενον ἐλέσθαι: Id. VI. 34 ἰόντες δὲ τὴν ἱρὴν ὁδὸν διὰ Φωκίων τε καὶ Βοιωτῶν ἦσαν: Plat. Theæt. 183 D ἱππέας εἰς πεδίον προκαλεῖ Σωκράτη εἰς λόγους προκαλούμενος: Id. Euthyd. 288 D τίνα ποτ' οὐν ἂν κτησάμενοι ἐπιστήμην

ὁρθῶς κητσαίμεθα ; *what knowledge (acquiring), should we rightly acquire (it) ?* Xen. Cyr. VIII. 4, 9 ἀλλ' ὅπακούων σχολῇ ὑπήκουσα : So also when a participle with the article prefixed is used as a substantive : Plat. Apol. 19 B τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες ;

Obs. 2. So G. T. as Heb. vi. 14 εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθύνω σε.

5. Sometimes we find a participial construction changed in a succeeding and connected sentence into that of the finite verb and nomin. case : even in Homer ; as, Od. α. 162 οὐτέα πύθεται ὄμβροφ, κείμεν' ἐπ' ἡπείρου, ἢ εἰν ἀλλὶ κύμα κυλίνδει : Thuc. IV. 100 ἄλλω τε τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον : Plat. Soph. 222 B θές δὴ ὅπη χαίρεις, εἴτε μηδὲν τιθεῖς ἡμερον, εἴτε ἄλλο μὲν ἡμερόν τι, τὸν δὲ ἀνθρώπων ἄγριον, εἴτε ἡμερον μὲν λέγεις αὐτὸν ἀνθρώπον, ἀνθρώπων δὲ μηδεμίαν ἡγεῖ θήραν<sup>a</sup>.

6. The Greeks generally are very accurate in their use of participles of the same or of different time with the verb of the sentence. So Homer : ὡς εἰπὼν ὤτρυνε μένος (English, *saying*), because the words are already spoken. The participles of the respective tenses are used as follows :

#### α. Present Participle.

α. The action of the participle going on coincidently with a now present action, as Plat. Rep. 493 A Θεοῦ μοῖραν αὐτὸ σῶσαι λέγων οὐ κακῶς εἶπεις. G. T. as Acts xx. 23 τὸ Πνεῦμα . . . διαμαρτύρεται λέγων.

β. The action of the participle viewed as now present in contrast with a past action, Xen. Symp. 4, 52 εἰμὶ νῦν μὲν τυράννω ἑοικῶς, τότε δὲ σαφῶς δοῦλος ἦν. So G. T. as 1 Cor. ix. 19 ἐλεύθερος ὢν ἐδούλωσα.

γ. The action of the participle viewed as usual, or continued, Xen. Mem. I. 2, 61 ὁ Σωκράτης βελτίους ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν : sc G. T. as 1 Thess. ii. 4 Θεὸς τῷ δοκιμάζοντι τὰς καρδίας.

δ. The action of the participle going on coincidently with a past action (this is really the imperfect participle) ; Od. α. 127 ἔγχος ἔσθησε φέρων : so G. T. as Acts xxv. 3 παρεκάλουν αὐτὸν αἰτοῦμενοι : Acts xi. 21 Ἰακώβ ἀποθνήσκων εὐλόγησεν : so with an adverb of past time, as Eph. ii. 13 ὑμεῖς οἱ ποτε ὄντες : 1 Tim. i. 13 μετὰ τὸ πρότερον ὄντα βλάσφημον.

ε. For the future, when an action, which reaches into future time, is viewed as now beginning in act or intention ; Eur. And. 822 ἦλθες ἀγγέλλων. G. T. as Luke ii. 45 ὑπέστρεψαν ἀναζητοῦντες αὐτόν.

ζ. The present may be used for the future when an event is viewed as certain. G. T. as Matt. xxvi. 28 τὸ αἷμα τὸ ἐκχυνόμενον.

η. When the participial notion with the article stands for a substantive, expressing some attribute as in existence, present to the speaker ; as, οἱ φιλοσοφούντες : so G. T. as οἱ σωζόμενοι=ἄγιοι, *those who are in a state of salvation*, οἱ ἀπολλύμενοι, *the now reprobate*.

#### β. Aorist.

α. As aorist proper, expressing the occurrence or existence of the verbal notion without any defined time, as Plat. Phæd. 60 C εὖ γ' ἐποίησας ἀναμνήσας με : so στρατηγήσας ἐποίησας, as a general : so G. T. as Col. ii. 12 τοῦ Θεοῦ τοῦ ἐγείραντος Χριστόν : Rom. i. 3 τοῦ ὁρισθέντος Υἱοῦ Θεοῦ : Ibid. v. 8 δι' ἐνὸς ἁμαρτήσαντος : Matt. xxii. 25 ὁ πρῶτος γαμήσας=πόσις.

β. As past tense ; narrative (§. 401. 3.) of an action which occurred in

<sup>a</sup> Heindorf ad loc.



past time joined with a past finite verb; so Homer, *ὡς εἰπὼν ὤτρυνε μένος* (Anglice *saying*, but in Greek more accurately in the past tense): so G. T. as Acts i. 24 *προσευξάμενοι εἶπον* rightly translated "*they prayed and said*," not "*they said in prayer*."

γ. For fut. exact.; an action which will be past in future time, as Xen. Cyr. 5, 4, 10 *ἀπελθόντες ἄρχοντα ἔλσθε*: so G. T. as Eph. iv. 25 *ἀποθέμενο. τὸ ψεῦδος λαλεῖτε*.

### c. Perfect or Plpft.

a. A past action; Thuc. V. 35 *Ἀθηναῖοι τοὺς ἐκ τῆς νήσου δεσμώτας μετ-εμέλοντο ἀποδεδωκότες*: so G. T. as John xix. 35 *ὁ ἑωρακὼς μεμαρτύρηκεν*.

β. A past action continuing into present time; Plat. Tim. 31 B *οὐρανὸς γεγονὼς ἐστὶ*: so G. T. as Matt. xxvii. 37 *ἐπέθηκαν τὴν αἰτίαν γεγραμμένην*.

γ. An action which will be past in future time; Xen. Cyr. 4, 2, 12 *κατελημμένοι ἔσονται*.

δ. A quality or state viewed as having begun in past time, and now continuing; Isocr. 34 *φανήσομαι γὰρ οὐδένα μὲν πάποτ' ἀδικήσας (having injured) πλείους δὲ καὶ τῶν πολιτῶν καὶ τῶν ἄλλων Ἑλλήνων εὖ πεποικηκώς, (a continual benefactor) ἢ σύμπαντες κ. τ. λ.*: so G. T. as Acts xxii. 3 *ἀνὴρ γεγεννημένος ἐν Ταρσῷ ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ*.

Obs. 3. Where the Aorist and Perfect occur in the same sentence, the former signifies the simple act, the latter the continued act, or the quality or state implied in that continuance, as in the example given above, *οὐδένα πάποτ' ἀδικήσας* expresses that he never committed any act of injustice, *εὖ πεποικηκώς* marks the present and continued course of action, and the quality of benefactor implied in it: so G. T., as 2 Cor. xii. 21 *τῶν προημαρτηκότων καὶ μὴ μετανοησάντων*: 1 Pet. ii. 10 *οἱ οὐκ ἐλεημένοι* (during a long period) *νῦν δὲ ἐλεηθέντες* (act).

### d. Future; not so often used in G. T. as in classical Greek.

a. Simple future of something about to happen; Eur. And. 560 *θανομένην ἄγουσί με*: G. T. as 1 Cor. xv. 37 *τὸ σῶμα τὸ γενησόμενον σπείρεις*.

β. An intention or likelihood; Hdt. III. 6 *τοῦτο ἐρχομαι φράσω*: Xen. Mem. 3, 6 *πολλὰ—δεῖ τὸν εὖ στρατηγήσοντα εἶχειν*.

γ. Fut. exact.; something that will be past in future time. G. T. as Heb. iii. 5 *εἰς μαρτυρίαν τῶν λαληθησομένων*.

7. When an adj. or subst. occurs, not in dependence on, but in the same construction with, the participle, the participial ὦν is used with them: Hdt. I. 35 *ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς χεῖρας ἔων*. But ὦν is often omitted, especially in poetry, the verbal notion of existence being reflected from the accompanying participle to the adj. or subst.; Plat. Rep. 393 D *ἦλθεν ὁ Χρύσης—λύτρα φέρων καὶ ἱκέτης*.

### Asyndeton in the Participial Construction.

§. 706. 1. Two or more participles stand in the same sentence without being connected by a copulative conjunction καὶ or τέ. This is the case when the two participles are opposed to each other, or in a climax, or where two or three parts of an action, independent of each other, are brought before the mind in rapid succession, as is frequently the case in poetry: Il. φ. 324 *ἥ καὶ ἐπῶρτ' Ἀχιλλῆϊ κυκώμενος, ὑψόσε θυῶν, μορμύρων*

ἀφρῷ τε καὶ αἵματι καὶ νεκύεσσιν : Π. χ. 414 πάντας δ' ἑλλιτάνευε κυλινδόμενος κατὰ κόπρον, ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον : Π. θ. 231 sq. ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραυράων, πίνοντες κρητῆρας ἐπιστεφίας οἶνοιο : Od. μ. 256 sq. αὐτοῦ δ' εἶνι θύρῃσι κατήσθιε κεκλήγοντας, χεῖρας ἔμοι ὀρέγοντας.

2. We must distinguish such a sentence from that where, in a succession of participles, one stands subordinate to and explanatory of another, or where they stand in different relations to the verb ; (for instance, one expressing the cause, the other defining the nature of the action :) Od. δ. 114 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε, πατρὸς ἀκούσας (*postquam audivi.*), χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών : Od. ε. 374 αὐτὸς δὲ πρηνὴς ἀλλὴ κάππεσε, χεῖρε πετάσσας, νηχόμεναι μεμαῶς, (the latter is an explanatory definition of the former :) Π. λ. 212 πάλλων ὀξέα δοῦρα κατὰ στρατὸν ὄχετο πάντη, δτρύνων μαχέσασθαι. In prose such a combination of participles is a favourite method of expressing briefly but forcibly a number of single actions : Plat. Apol. 31 Α ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε : Id. Phæd. 70 Α εὐθύς ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ Ἀ.

### *Seemingly and real Anacolouthon in the Participial Construction.—*

#### *Interchange of Cases.*

#### *The Nominative Participle really or seemingly used absolutely.*

There are very few instances of a real nominative absolute, that is, standing without a verb expressed or implied ; it frequently occurs from the writer's having, for emphasis, changed the construction in the latter part of the sentence, or used a periphrasis after an intervening parenthesis. Most of the seeming instances will be explained by the following paragraph. In Arist. Pax 932, however, there is a nominative which does not seem capable of any such explanation : ἴν' ἐν τῇ κκλησίᾳ ὥς χρῆ πολεμεῖν λέγων τις, οἱ καθήμενοι ὑπὸ τοῦ δέους λέγων' Ἰωνικῶς δὲ. In Hdt. III. 104, the words μεσοῦσα ἡ ἡμέρη, seem to be the nominative to the verb καίει.

§. 707. A participle in nomin. not unfrequently refers to a subst. in gen., dat., or acc., when the thing or person expressed by any one of these cases is grammatically the object, but really the subject of the verbal notion, as in the phrase δοκεῖ μοι = ἐγὼ ἡγοῦμαι.

a. Dative : Thuc. III. 36 ἔδοξεν αὐτοῖς (i. e. ἐψηφίσαντο) οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἅπαντας Μιτυληναίους—ἐπικαλοῦντες κ. τ. λ. (like Sallust. Jug. 112 *populo Romano melius visum—rati b*) : Id. IV. 108 καὶ γὰρ ἐφαίνετο αὐτοῖς (i. q. ἡγοῦντο), ἐψευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον, ὅση ὕστερον διεφάνη, τὸ δὲ πλέον βουλήσει κρίνοντες ἀσαφεῖ ἢ προνοίᾳ ἀσφαλεῖ : Id. VI. 24 καὶ ἔρως ἐνέπεσε πᾶσιν (= ἐπεθύμουν πάντες) ὁμοίως ἐκπλεῦσαι τοῖς μὲν πρεσβυτέροις ὥς—καταστρεφόμενοι ἐφ' ἃ ἔπλεον—τοῖς δ' ἐν ἡλικίᾳ—εὐέλπιδες ὄντες σωθήσεσθαι : Id. VII. 42 τοῖς μὲν Συρακουσίοις καὶ ξυμμάχοις κατάπληξις ἐν τῷ αὐτίκα οὐκ ὀλίγη ἐγένετο (= οἱ Συρακούσιοι κατεπλήχθησαν)—ὁρῶντες κ. τ. λ. : Xen. Cyr. VIII. 8, 10 ἦν δὲ αὐτοῖς νόμιμον (= νόμιμον ἡγοῦντο) μηδὲ προχοῖδας εἰσφέρεισθαι εἰς τὰ συμπόσια, δηλονότι νομίζοντες τῷ μὴ ὑπερπίνειν ἦττον ἂν καὶ σώματα καὶ γνώμας σφάλλειν :

a Stallb. Apol. 27 A.

b Cf. Stallb. Apol. 21 C.

Eur. Cycl. 330 *δοραῖσι θηρῶν σῶμα περιβαλὼν ἐμὸν καὶ πῦρ ἀναίθων, χιόνος οὐδέν μοι μέλει* (=οὐδὲν φροντίζω) : Plat. Legg. 686 D *ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον—ἔδοξε μοι πάγκαλος—εἶναι* : so G. T. as Eph. iii. 18 *ἵνα δῶῃ ὁμῖν κραταιωθῆναι* (=ἵνα κραταιωθῇτε) *ἐρριζωμένοι κ. τ. λ.*

b. Accusative : Π. ζ. 510 *ὁ δ' ἀγλαΐφει πεποιθὼς ῥίμφα ἔ γούνα φέρει* (=ῥίμφα φέρεται) : Π. ε. 135 *καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, δὴ τότε μιν τρίς τόσσον ἔλεν μένος* (=ἐχώσατο) : Eur. Hec. 970 *αἰδῶς μ' ἔχει* (=αἰδοῦμαι) *ἐν τῷδε πότμῳ τυγχάνουσ' ἵν' εἰμὶ νῦν α* : Id. Hipp. 23 *τὰ πολλὰ δὲ πάλαι προκόψας' οὐ πόνου πολλοῦ με δεῖ* (=οὐ πολλοῦ πόνου δέομαι) : Id. Ion 925 *κακὼν γὰρ ἄρτι κῦμ' ὑπεξαντλῶν φρενὶ πρῦμνηθεν αἶρει μ'* (=αἶρομαι) *ἄλλο σὼν λόγων ὑπὸ*. So after an interjection : Æsch. P. V. 567 *χρίει τις αὐ με τὰν τάλαιναν οἷστρος τὸν εἰδωλον Ἄργον γηγενοῦς (ἀλεῦ δα) τὸν μυρίωπον εἰσποῶσα βούταν*.

c. Genitive : Æsch. Eum. 100 *παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλάτων, οὐδεὶς ὑπὲρ μου δαιμόνων μὴνίεται* (=οὐδενὸς δαίμονος μῆνιν ἔχω) : Eur. Iph. T. 695 sqq. *σωθεὶς δὲ, παῖδας ἐξ ἐμῆς ὁμοσπόρου κτησάμενος,—ὄνομά τ' ἐμοῦ γένουτ' ἄν* (=ὄνομα ἐμοῦ σώσας ἄν) : Hdt. IV. 132 *Δαρεῖον ἡ γνώμη ἔην* (=ἐγίνωσκε)—*εἰκάζων* : Thuc. IV. 73 *μὴ ἐπιόντων* (=ὅτε μὴ ἐπῆρσαν) *λογιζόμενοι κ. τ. λ.* (See below, §. 708. 2. β.)

Obs. For the nominative participle with the infinitive instead of accusative, see §. 673. 4.

§. 708. 1. So we find also a subst. and partic. in nom. where we should expect a gen. absolute, so that it appears to be a nom. absolute. This nom. is considered as the subject of a verb implied in the form which grammatically requires the gen. absolute; but by the use of the nom., the real agent or patient of the verbal notion is brought forward in the sentence : Thuc. IV. 23 *καὶ τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμείτο* (=ἀμφότεροι ἐπολέμουν), *Ἀθηναῖοι μὲν—τὴν νῆσον περιπλέοντες—, Πελοποννήσιοι δὲ ἐν τῇ ἡπειρῷ στρατοπεδεύομενοι* : Id. II. 53 *θεῶν δὲ φόβος ἡ ἀνθρώπων νόμος οὐδεὶς ἀπέργε* (=οὐδὲν ἐφοβοῦντο) *τὸ μὲν κρίνοντες κ. τ. λ.* : Id. V. 70 *καὶ μετὰ ταῦτα ἡ ξύνοδος ἦν* (=ἐκινήθησαν). Ἀργεῖοι μὲν καὶ οἱ ξυμμαχοὶ ἐνθόως καὶ ὀργῇ χωροῦντες, Λακεδαιμόνιοι δὲ βραδέως : Soph. Antig. 259 sq. *λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί* (=κακοὺς λόγους εἶπον ἀλλήλους), *φύλαξ ἐλέγχων φύλακα*<sup>b</sup>. So the nominative preceding and its verb expressed by a periphrasis : Æsch. Eum. 95 *ἐγὼ δ' ὑφ' ὑμῶν ὧδ' ἀπητιμασμένη ἄλλοισιν ἐν νεκροῖσιν ὡς μὲν ἔκτανον, ὄνειδος οὐκ ἐλλείπει*=*αἶε δνειδίζομαι* : Id. Ag. 1009 *καὶ τὸ μὲν πρὲ χρημάτων κτησίων ὄκνος βαλὼν, οὐκ ἔδω πρόπας δόμος=ἔσωσε δόμον* : Id. Choeph. 520 *τὰ πάντα γάρ τις ἐγχεῖας ἀνδ' αἵματος ἐνός, μάτην ὁ μόχθος=μάτην μοχθεῖ* : Id. Theb. 681 *ἀνδρῶν δ' ὁμαίμων θάνατος ὧδ' αὐτοκτόνος, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος=οὐκ ἔφ' τὸ μίasma γηράσκειν* : Id. Eum. 477 *καὶ μὴ τυχοῦσαι πράγματος νικηφόρου χώρα μεταδῖς* (sc. ἔσσεται) *ἰδς κ. τ. λ.=ἰὸν μεθήσουσι* : Hdt. VII. 157, 4 *ἀλῆς μὲν γὰρ γινομένη ἡ Ἑλλάς χεῖρ μεγάλη συνάγεται* : so Virgil. Æn. I. 25 *nos abiisse rati—ergo omnis longo solvūt se Teucro luctu* : so Il. γ. 211 *ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς*.

Obs. Sometimes a nominative seems to be independent, from a parenthesis intervening between it and its verb : Hdt. I. 186 *ἐκτρέψασα—τὸ βέεθρον ἐς τὸ—χωρίον, ἐν ᾧ ἐπίπλατο τοῦτο, ἐν τούτῳ ἀπεξηρασμένον τοῦ ἀρχαίου βέεθρον, τοῦτο μὲν—τὰ χεῖλεα—ἀνοικοδόμησε*. Similarly G. T. as Acts xxiv. 5, 6c.

2. An anomalous construction, closely connected with this, occurs when

<sup>a</sup> Pflugk ad loc.

<sup>b</sup> Cf. Elmsl. OE. R. 60.

<sup>c</sup> Meyer ad loc.

two subjects stand together in a sentence without any copulative particle, and a participle in the nom. is joined thereto : one of the two subjects is contained under the other as a part, and both belong to the same verb. Either the participle is joined with the whole, and the verb refers to the part, or the part has the participle, and the verb is joined to the whole : (Σχήμα καθ' ὅλον καὶ μέρος : cf. §. 478.) There are several cases of this.

α. When the action or state of the verb is to be especially attributed to the part or member of the whole, the verb is made to agree with this part ; as, Hdt. VIII. 83 καὶ οἱ σύλλογον τῶν ἐπιβατέων ποιησάμενοι προηγορεῦε ἐκ πάντων Θεμιστοκλῆς : Thuc. VII. 31 αὐτοὶ δὲ ἡτοιμάζοντο, Εὐρυμέδων μὲν ἐς τὴν Κερκύραν πλεύσας : Il. κ., 244 σύν τε δὴ ἔρχομαι νῶ καὶ τε πρὸ δ τοῦ ἐνόησεν : Od. ω., 483 ὅρκια πιστὰ ταμόντις δ μὲν βασιλευέτω αἰεὶ : Od. ι., 462 sq. ἐλθόντες (sc. ἡμεῖς) δ' ἡσάων ἀπὸ σπείους τε καὶ αὐλῆς, πρῶτος ὑπ' ἀρνεῖοις λυόμεν, ὑπέλυσα δ' ἐταίρους.

β. When the reason or circumstances of the action are to be attributed especially to the part, the participle agrees with this part ; as, Thuc. I. 49 αἱ Ἀττικαὶ νῆες—φόβον μὲν παρείχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἔρχον, δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων : so with accus., (Id. IV. 118 ἐκκλησίαν δὲ ποιήσαντας τοὺς στρατηγοὺς—βουλευσασθαι Ἀθηναίους :) Ibid. 73 οἱ γὰρ Μεγαρεῖς—ἡσύχαζον καὶ αὐτοὶ, (Ἀθηναίων) μὴ ἐπίοντων (= ὅτε μὴ Ἀθηναῖοι ἐπήεσαν, see §. 707. c.) λογιζόμενοι καὶ οἱ ἐκείνων (Ἀθηναίων) στρατηγοί.

γ. So particularly with οἱ μὲν, οἱ δέ ; whereby the whole is separated into its parts, which are in a sort of apposition to the whole : Xen. Cyr. III. 1, 25 ἔνιοι γὰρ φοβούμενοι, μὴ ληφθέντες ἀποθάνωσιν, ὑπὸ τοῦ φόβου προαποθνήσκουσιν, οἱ μὲν ριπτοῦντες ἑαυτοὺς, οἱ δὲ ἀπαγχόμενοι, οἱ δὲ ἀποσφαττόμενοι : Eur. Or. 1470 sqq. τότε διαπρεπεῖς ἐγένοντο Φρύγες, ὅσον Ἀρεος ἀλκὰν ἥσσονες Ἑλλάδος ἐγενόμεθ' αἰχμᾶς, ὁ μὲν οἰχόμενος φυγὰς, ὁ δὲ νέκυς ὦν, ὁ δὲ τραῦμα φέρων, ὁ δὲ λισσομένους.

δ. And also frequently with ἕκαστος, ἑκάτερος : Il. ι., 707 οἱ δὲ ἕκαστος ἑλὼν δέπας—σπείσαντες παρὰ νῆας ἴσαν : Hdt. III. 82 αὐτὸς γὰρ ἕκαστος βουλόμενος κορυφαῖος εἶναι γνώμησιν τε νικᾶν, ἐς ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται : Thuc. I. 141 Πελοποννήσιοι πάντες ἰσόψηφοι ὄντες—τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ : Ibid. VI. 62 οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ—δύο μέρη ποιήσαντες τοῦ στρατεύματος, καὶ λαχὼν ἑκάτερος, ἔπλεον : Id. VII. 70 ἔρχον δὲ—Σικανὸς μὲν καὶ Ἀγάθαρχος, κέρως ἑκάτερος τοῦ παντὸς ἔχων : cf. Plat. Rep. 488 B. Demosth. 118, 29.<sup>a</sup>

3. A rhetorical anacolouthon occurs when a person considered as the principal agent (as opposed to another subject which is subordinate) in the action which the whole sentence expresses, is placed with a participle in the nomin., in the beginning of the sentence, and followed immediately by the other subject with μὲν and its proper verb ; after which the principal subject, being repeated by the particle δέ, follows with the proper *verbum finitum* : Thuc. III. 34 ὁ δὲ (Πάχης) προκαλεσάμενος ἐς λόγους Ἰππίαν—, ὁ μὲν (Ἰππίας) ἐξῆλθε παρ' αὐτὸν, ὁ (Πάχης) δ' ἐκείνῳ μὲν ἐν φυλακῇ ἀδέσμῳ εἶχεν : Id. IV. 80 καὶ προκρίναντες (οἱ Λακεδαιμόνιοι) ἐς δισχιλίους, οἱ μὲν (Εἰλωτες) ἔστεφάνωσαν τότε καὶ τὰ ἱερὰ περιῆλθον, ὡς ἡλευθερωμένοι : οἱ δὲ (Λακεδαιμόνιοι) οὐ πολλῷ ὕστερον ἠφάνισαν—αὐτούς : cf. Xen. Cyr. IV. 6, 3.

<sup>a</sup> Bremi ad loc.

*Nominative Participle with a Verb supplied directly from the context.*

§. 709. The partic. sometimes stands in the nominative seemingly without any *verbum finitum*, which however is to be supplied either by what has gone before or by what follows : Æsch. P. V. 770 οὐ δῆτα πρὶν ἂν ἐκ δεσμῶν λυθείς sc. ἀποστρέφω from preceding line : Hdt. I. 82 Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν (scil. νόμον ἔθεντο) : Thuc. I. 25 Κορίνθιοι δὲ κατὰ τε τὸ δίκαιον ὑπεδέξαντο τὴν τιμωρίαν, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἄποικοι· οὕτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες (scil. παρημέλουν) γέρα τὰ νομιζόμενα, οὕτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν κ. τ. λ. So also with conjunctions ; as, εἰ, ἐάν, ὅταν, &c. : Xen. M. S. II. 1, 23 ὁρῶ σε ἀποροῦντα, ποῖαν ὁδὸν ἐπὶ τὸν βίον τράπη· ἐάν οὖν ἐμὲ φίλην ποιησάμενος (scil. τὴν ἐπὶ τὸν βίον ὁδὸν τράπη). And in dialogues, in reference to what some one else has said : Plat. Phædr. 228 D ἐν κεφαλαίῳ ἕκαστον ἐφεξῆς διέειμι, ἀρξάμενος ἀπὸ τοῦ πρώτου. ΣΩ. δείξας γε πρώτον, ὦ φιλότῃς, τί ἄρα ἐν τῇ ἀριστερᾷ ἔχεις. G. T. as Acts xxiv. 5 ; so 2 Pet. ii. 17 (see also §. 435. Obs. 2). But in very many passages the verb εἰμί must be supplied.

Obs. In G. T. 2 Pet. ii. 22 the nominative without a verb occurs in a proverb, κῶν ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα—ὅς λουσαμένη, in a demonstrative force as though the speaker was pointing at them (see §. 476. Obs.).

*Genitive Participle for some other case.*

§. 710. We sometimes find the genitive absolute, even where we should expect the participle to agree with the subject of the verb, or some object thereof. It must be observed, that the subject of the gen. absolute is frequently supplied from the context. By this construction the notion of *cause* is rather called out.

a. Gen. abs. instead of nomin. : Hdt. I. 178 πόλις κέεται ἐν πεδίῳ μεγάλῳ μέγεθος εὐστα μέτωπον ἕκαστον εἰκοσι καὶ ἑκατὸν σταδίων, ξέουσας τετραγώνου : Ibid. 208 Κύρος προηγόρευε Τομύρι ἐξαναχωρεῖν αὐτοῦ διαβησομένου ἐπ' ἐκείνην : Id. II. 111 τοῦ ποταμοῦ κατελθόντος μέγιστα δὴ τότε ἐπ' ὀκτωκαίδεκα πήχεας—κυματῆς ὁ ποταμὸς ἐγένετο : Thuc. II. 83 παρὰ γῆν σφῶν κομιζόμενων καὶ—πρὸς τὴν ἀντιπέραν ἡπειρον διαβαλλόντων—κατείδον (sc. αὐτοί) τοὺς Ἀθηναίους : Id. III. 13 βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθε : Ibid. 70 καὶ ἐς λόγους καταστάντων (Κερκυραίων) ἐψηφίσαντο Κερκυραῖοι : Xen. Cyr. I. 4, 20 ταῦτα εἰπόντος αὐτοῦ ἔδοξε τι (sc. αὐτός) λέγειν τῷ Ἀστυάγει : Ibid. VI. 1, 37 μή τι πάθω ὑπὸ σοῦ ὥς ἡδικηκός ἐμοῦ μεγάλα. So sometimes in Latin : Ovid. Amor. II. 12, 13 *Me duce ad hanc voti finem, me milite veni* : G. T. as Matt. i. 18 μνηστευθείσης μητρὸς—εὐρέθη κ. τ. λ.

b. Gen. abs. instead of accus. : Hdt. IX. 99 οἱ γὰρ ὦν Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων—τούτους λυσάμενοι πάντας ἀποπέμπουσιν—ἐς τὰς Ἀθήνας : Thuc. II. 8 ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προεϊπόντων (Λακεδαιμονίων), ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν : Id. III. 22 προσέειπεν δὲ τῷ τείχει τῶν πολεμίων λαθόντες τοὺς φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν οὐ προϊδόντων αὐτῶν, ψόφῳ δὲ—οὐ κατακουσάντων : Id. IV. 18 σφείς δὲ—ἐκπολιορκήσιν τὸ χωρίον κατὰ τὸ εἶδος, σίτου τε οὐχ ἐνότος καὶ δι' ὀλίγης παρασκευῆς κατελιγμένον (sc. αὐτοῦ) : Id. V. 31 ἔπειτα παυσαμένων αὐτῶν οἱ Ἡλείοι ἐπηγάγκασον (αὐτούς) : Ibid. 33 Λακεδαιμόνιοι δὲ—ἐστράτευσαν—τῆς Ἀρκαδίας ἐς Παρρασίους—κατὰ στάσιν ἐπικαλεσαμένων σφᾶς : Ibid. 56 ἦλθον ἐπὶ τὴν Ἐπίδαυρον ὥς ἐρήμου οὐσῃς : Acts xxi. 17 γενομένων ἡμῶν εἰς Ἱεροσόλυμα—ἐδέξαντο ἡμᾶς.

c. Gen. abs. instead of dative : Hdt. III. 65 τὸν μὲν νυν μάλιστα χορῆν, ἐμεῦ αἰσχρὰ πρὸς τῶν Μάγων πεπονθότος, τιμωρέειν ἐμοί : Id. VI. 85 μελλόντων δὲ ἄγων τῶν Αἰγυπτίων τὸν Λευτυχίδα, εἰπέ σφι Θεασίδης : Id. VII. 235 μὴ τῆς ἄλλης Ἑλλάδος ἀλίσκομένης ὑπὸ τοῦ πεζοῦ βοηθέωσι ταύτην (sc. Ἑλλάδι) : Id. IX. 58 καὶ ὑμῖν (ὑμῶν) μὲν ἐοῦσι Περσέων ἀπείροισι πολλή ἔκ γε ἐμεῦ ἐγένετο συγγνώμη, ἐπαινεδόντων τούτους, τοῖσι τι καὶ συνηδέετε : Thuc. I. 114 καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους—ἡγγέλθη αὐτῷ (Περικλεί) : Eur. Med. 910 εἰκὸς γὰρ ὄργας θῆλυ ποιεῖσθαι γένος, γάμους παρεμπολῶντος ἀλλοίου, πόσει<sup>a</sup> : Soph. Phil. 884 ὥς οὐκέτ' ὄντος γὰρ τὰ συμβόλαιά σοι—ἐφαίνετο : so G. T. as Acts xxii. 17 ἐγένετο δέ μοι ὑποστρέψαντι—καὶ προσευχομένου μου.

*Obs.* We must distinguish from these instances the Homeric construction, where the genitive partic. follows on a dat. pron. (see §. 600. 3.); as, Il. ξ, 26 λάκε δέ σφι περὶ χροῖ χαλκὸς ἀτειρὴς νυσομένων ξίφεσιν : Od. ι, 257 ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρὺν αὐτὸν τε πέλωρον : Ibid. 458 sq. τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη θειομένου ραίοιτο πρὸς οὐδεῖ. Here the gen. part. agrees with ἡμῶν &c. suppressed, which is the proper case after ἦτορ, while σφί depends on λάκε &c. : so that ἡμῖν κατεκλάσθη φίλον ἦτορ may be viewed as identical with ἡμῶν φίλον ἦτορ. Hence the dat. part. sometimes follows a pronoun or substantive in gen. (§. 712.) Nor must we class here those instances where the gen. abs. is joined with a verb, which requires the dative, but in this construction is used without a case : as, Demosth. 71, 20 ἡ λέγοντος ἂν τιнос πιστεῦσαι οἴεσθε (τὸν Φίλιππον) ; where we might also say, ἡ λέγοντι ἂν τινι πιστεῦσαι οἴεσθε ;

#### *Accusative Participle for other cases.*

§. 711. 1. Sometimes an accus. participle is used, though it refers to a substantive in another case. The ground of this anomaly is, that in the speaker's mind it depends on a verbal notion equivalent to the phrase used in the sentence (see §. 700. *Obs.* 1. and 707.), but which requires an accus. instead of a dative : Æsch. Choeph. 410 sq. πέπαλται δ' αὐτέ μοι φίλον κέαρ (= τρόμος ἔχει με) τόνδε κλύουσιν οἶκτον : Id. Pers. 913 λέλυται γὰρ ἐμοὶ γυῖον ῥώμῃ τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν : Soph. El. 479 ὑπεστί μοι θράσος ἀδυνάμων κλύουσιν ἀρτίως ὀνειράτων : cf. Plat. Alc. 148 D. b

2. Sometimes the accus. partic. stands at the beginning of a sentence, though the verb thereof requires another case. The accus. then follows the construction of a preceding sentence, whether from carelessness or on some rhetorical ground : Hdt. V. 103 ἐκπλώσαντές τε ἔξω τὸν Ἑλλήσποντον, Καρίης τὴν πολλὴν προσεκτήσαντο σφίσι σύμμαχον εἶναι καὶ γὰρ τὴν Καῦνον πρότερον οὐ βουλομένην, as if the construction went on, καὶ τὴν Καῦνον—προσεκτήσαντο, συμμαχεῖν, ὥς ἐνέπρησαν τὰς Σάρδεις, τότε σφι καὶ αὕτη προσεγένετο : Plat. Phædr. 233 B τοιαῦτα γὰρ ἔρως ἐπιδείκνυται δυστυχοῦντας μὲν, ἀ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀναρὰ ποιεῖ νομίζειν<sup>c</sup> εὐτυχοῦντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνου ἀναγκάζει τυγχάνειν : “*quum sic procedere deberet structura, καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαινεῖν ἀναγκάζει, quo rotundior exeat periodus, subito convertitur oratio*”<sup>c</sup>. Here there is clearly a rhetorical force in this construction ; the accus. εὐτυχοῦντας being placed in antithesis to δυστυχοῦντας.

<sup>a</sup> Pflugk ad loc.<sup>b</sup> Elms. Heracl. 693.<sup>c</sup> Heindorf ad loc.

3. In other instances a substantive and participle in the accus. are used to give prominence to the object of the speaker's words, coincident with the whole paragraph, without any reference to the grammatical construction of the sentence, which has frequently for emphasis or elegance been broken or changed, see §. 581. 1.; (we should preface the sentence with—"as for :") Plat. Legg. 819 D *περὶ ἅπαντα ταῦτα ἐνοῦσάν τινα φύσει γελοῖαν τε καὶ αἰσχρὰν ἄνοιαν ἐν τοῖς ἀνθρώποις πᾶσι, ταύτης ἀπαλλάττουσι.*

*Dative Participle for another case.*

§. 712. 1. A dative participle follows where some other case is required, by virtue of some notion implied in the verb on which it depends; but far more rarely than the nomin. or accus.: Thuc. I. 62 *ἦν δὲ γνώμη τοῦ Ἀριστέως (= ἔδοξεν αὐτῷ) τὸ μὲν μεθ' ἑαυτοῦ στρατοπέδον ἔχοντι ἐν τῷ Ἴσθμῳ ἐπιτηρεῖν τοὺς Ἀθηναίους.*

2. So also where the dative is used as a remote attributive for some especial reason, and must be disjoined therefore from the noun to which it seems to refer; as, Eur. Iph. A. 491 *ἄλλως τέ μ' ἔλεος τῆς ταλαιπώρου κόρης ἐσῆλθε συγγένειαν ἐννοουμένῃ, pity came over me, as I thought on, &c.*—See §. 599: Thuc. IV. 10 *ὑποχωρήσασι δὲ—εὐπορον ἔσται.* The Dative is *incommodi*.

*Obs.* 1. For the Homeric passages: Il. κ, 188 *ἀπό τε σφισιν ὕπνος δῶλεν' ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροιν' ὀλώλει νύκτα φυλασσομένοισι κακῇν*: Il. ξ, 141 *Ἀτρεΐδῃ, νῦν δὴ πον Ἀχιλλῆος ὀλοὸν κῆρ γῆθει ἐνὶ στήθεσσι φόνον καὶ φῦζαν Ἀχαιῶν δερκομένῃ, see above (§. 710. *Obs.*).*

*Obs.* 2. For the use of the participle with *ἄν*, see §. 429. 4.

ADVERBS.

§. 713. 1. The adverbs express the notion of the place, the time, or the mode and manner of a predicate or attribute; as, *ἐγγύθεν ἦλθεν—χθὲς ἀπέβη—καλῶς ἀπέθανεν*, and are analogous to the cases of substantives which also express these notions; as, *πεδίῳ θέειν, βαίνειν ὁδοῦ, ταῦτα ἐγένετο τῆς ἡμέρας, βαίνειν ὁδόν, πᾶσαν τὴν ἡμέραν, τούτῳ τῷ τόπῳ, ταύτῃ τῇ ἡμέρᾳ.* Hence it arises, that most adverbs are relics of inflexions which are become obsolete; as, *οὔ, where, ἄνω, κάτω, οἶ, οἴκοι, πῆ, ὅπη &c.*

2. In its widest sense, the term "adverbs," or "adverbial expressions," includes all the forms (whether single words or phrases) whereby these notions are expressed; such as, *γελῶν εἶπε—διὰ τάχους—σπούδῃ—τρίτῃ ἡμέρᾳ &c.*

*Remarks on the use of Adjectives for Adverbs.*

§. 714. 1. The poets especially are fond of signifying the adverbial notions of place, still more frequently those of time, sometimes those of mode or manner, and causality, by adjectives; a greater energy is hereby given to the expression, the attribute of the action (adverb) being represented as the attribute of the agent.

a. Adjectives used instead of adverbs of place, or cases used as such: Il. ρ, 361 τοὶ δ' ἀγχιστίνοι ἐπιπτον for ἀγχι ἀλλήλων: Od. φ, 146 ἔζε μυχόιτατος αἰεὶ for ἐν μυχοιτάτῳ. So the adjectives κρηναῖος, ὄρειος, οὐράνιος, ὑλαῖος, ἀγοραῖος &c., are joined in a predicative force to the subject or object, when the adverb might have been joined to the verb; as, Ar. Vesp. 1430 ῥίπτε σκέλος οὐράνιον. So also πρῶτος, ὕστατος, μέσος, πλάγιος, μετώρος, ἄκρος, ἀψορρος, ἐπιπόλαιος, πρυμνός, παράθυρος, θυραῖος, θαλάσσιος, ὑπερπόντιος &c.: Soph. OE. T. 1411 θαλάσσιον ἐκρίψατε for εἰς θάλασσαν: Ibid. 32 ἐφέστιοι ἐξόμεθα for ἐπὶ τῇ ἐστίᾳ: Id. Antig. 785 φοιτᾷς ὑπερπόντιος for ὑπὲρ τὸν πόντον. So G. T., as Matt. x. 2 πρῶτος Σίμων κ. τ. λ.

Obs. 1. Πρῶτος, ὕστατος, and many others of those here mentioned, are also applied to time.

Obs. 2. Here also belongs the use of the demonstratives οἶδε, οὗτος, ἐκεῖνος, for *here, there*, mentioned above (§. 655. 1.). Other adjectival pronouns are also used as adverbs.—a. ἄλλος, *on the other side, separate, apart*: Il. φ, 22 ὥς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι φεύγοντες πιμπλάσι μυχούς λιμένος εὐόρμου: Od. α, 132 πᾶρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων μνηστήρων, *apart from the suitors on the other side*. So with the article in Attic, *in alterâ parte*, and without it, *in aliâ parte*, then *præterea, pariter*, also: Thuc. VII. 61 ἄνδρες στρατιῶται Ἀθηναίων τε καὶ τῶν ἄλλων ξυμμάχων, καὶ ἄλλων ξυμμάχων would be *and their allies elsewhere (and their allies on the other hand)*. b. Πᾶς, as οἱ στρατιῶται πάντες, or οἱ πάντες στρατιῶται ἐφυγον, for τὸ πᾶν, τὰ πάντα, *fled altogether*. c. Ἐκαστος or ὥς ἕκ., *each one, singly, every time*; and in this case it is placed either before the article, or after the subst.

b. Adjectives for adverbs of time; as, σημερινός, σήμερις, ἑωθινός, ἡμέριος, ὑπηρίος, ὄψιος, νύχιος, μεσονύκτιος, θερινός, χθιζός, ἑαρινός, χειμερινός &c.; especially those in αἰός, as δευτεραίος, τριταῖος &c. (defining the notion of *When?*)—ἡμερήσιος, σκοτιαῖος, δεχήμερος, ὠριαῖος, μηνιαῖος, διμηνος, ἐνιαύσιος, πανημέριος, ἡμάτιος &c.—Also χρόνιος, μακρός, δηρὸς, *too long*, &c.; Il. α, 497 ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν for ἡρι, *early*: Ib. 423 Ζεὺς, χθιζός ἔβη κατὰ δαῖτα for χθές: Il. θ, 530 ὑπηρίοι θωρηχθέντες for ὑπὸ τὴν ἡῶ: Xen. Anab. IV. 1, 5 σκοτιαίους διελθεῖν τὸ πεδίον, *in the twilight*.—τεταρταῖος, πεμπταῖος ἀφίκετο, *on the 4th, 5th day*.—εὐδον παννύχιοι Il. β, 2.—χρόνιος ἦλθεν, *after a long time*.

c. Adjectives for adverbs of mode, and other causal relations: ὀξύς, ταχύς, αἰφνίδιος, βραδύς, ὑπόσπονδος, ἀσπονδος, ὄρκιος, —ἐκῶν, ἄκων, ἄσμενος, ἄοκνος, ἐβελοντής—ἥσυχος—συχνός, μέγας, πολὺς, ἀθρόος, πυκνός, σπάνιος, μόνος, &c.; as, ὑπόσπονδοι ἀπήεσαν=ὑπὸ σπονδαῖς: Hdt. VI. 103 κατῆλθε ἐπὶ τα εἰωτοῦ ὑπόσπονδος: Soph. Phil. 808 ἦδε (νόσος) μοι ὀξεία φοιτᾷ καὶ ταχεῖ ἀπερχεται for ὀξέως, ταχέως: Id. OE. C. 1637 κατῆνεσεν τὰδ' ὄρκιος δράσειν for ὄρκῳ: Thuc. II. 5 ποταμὸς ἐρρῆ μέγας: ἀφθονος ρέουσα Xen.: Eur. Hipp. 443 Κύπρις οὐ φορητὸς ἦν πολλὴ ῥυῇ.

Obs. 3. The difference between πρῶτος and πρῶτον, μόνος and μόνον τὴν ἐπιστολὴν ἔγραψα is clear; πρῶτος, μόνος, *I am the first, the only one, who ever did so*; primus scripsi; πρῶτον, μόνον, *it is the first, the only thing which I did*; or, *I wrote it first, before I did something else*; or, *I wrote it by myself*.

2. Adverbs for adjectives.—The adverb with ἔχω is frequently used instead of the adjective with εἶμι; κακῶς ἔχω is the same as κακός εἶμι, except that in the former the notion of *state* is rather brought forward—in the latter, that of *quality*.



*Local Adverbs.*

§. 715. 1. The adverbial notion of place is expressed, as we have seen, by (a) the cases: gen. (§. 522.), dat. (§. 605.), accus. (§. 577.): (b) the prepositions with their cases; and (c) by local adverbs. The prepositions with their cases and the local adverbs differ only that, in the former, the position is determined by its reference to something else; as, *ἐσθι προ τῆς πόλεως*: in the latter, it is arbitrarily determined by the speaker's mind without reference to any thing but his own position; as, *ἐσθι ταύτῃ, ἐκεῖ*: except where two adverbs are opposed; as, *ἐνταῦθα, οὐ, there, where*.

2. Local adverbs are derived either from pronouns, or from essential words (§. 351. 3.). The former only signify motion or rest, *whence, whither, where*; as, *ἐνταῦθα, τόθεν, ἐνταυθοῖ*: the latter express, besides these notions, that of position; as, *ὀπισθεν, ἐγγύθεν* &c.

*Adverbs of Time.*

§. 716. The adverbial notion of time is expressed (a) by the cases: gen. (§. 523.), dat. (§. 606.), accus. (§. 577.); (b) prepos. with cases; (c) participle as gerund (§. 696.), and (d) the adverbs of time. The prepositions express it relatively, as in notions of place; the adverbs positively.

*Obs. 1.* As the prepositions express notions of time by a metaphorical application of the notions of place, considering time as a space, it follows naturally that many local adverbs express notions of time.

*Obs. 2.* Those adverbs which express frequency (repetition in time), as *ἀπαξ, δὲς, τρίς, πολλάκις*, or intensity (quantity in time), as *πολύ, σχεδόν*, belong to the class of temporal adverbs.

*Adverbs of Mode and Manner.*

§. 717. The notion of mode and manner is generally expressed by adverbs, though frequently by the participle as a gerund, and sometimes by substantives, with or without a preposition. These adverbs are mostly derived from essential words, and so closely connected with the verb that they often form but one notion; as, *κακῶς λέγειν (κακολογεῖν), εὖ λέγειν (εὐλογεῖν)* &c.

*Modal Adverbs.*

§. 718. 1. There are also other adverbs which do not (as these given above) belong immediately to the predicate, but to the whole

## Νῦν.—ἤδη.

thought of the sentence which they define. These are called Modal Adverbs.

2. They signify an affirmation (ναί) or negation (οὐ, μή), the certainty, credibility (ἦ, μὴν, πάντως &c.), the uncertainty, doubt (ἄν, πού, ἴσως &c.), of the thought.

*Obs.* Only those adverbs will be treated of here which are of grammatical importance; for the others, see the Lexicons.

*The Temporal Adverbs νῦν, νύν—ἤδη.*

## a. Νῦν, νύν.

§. 719. 1. Νῦν (formed from νέον, Lat. *num, etiamnum*, formed from *novum, num* scil. *tempus*; English *now* formed from *núwa*), expresses the present and continued existence of something, but can be joined with the imperfect when the speaker uses the imperfect for the present (see §. 398. 4.): Eur. Hec. 1144 κακὸν Τρώων, ἐν ᾧπερ νῦν—ἐκἀμνομεν: Demosth. 847, 9 νῦν—αὐτὸ καθ' αὐτὸ διδάξειν ἐμέλλομεν; but the form, lengthened by the demonstr. *ι*, νυνί (*numce*), is not so applied, as the demonstr. *ι* points to what is really in act or intention, present, and hence is joined only with present, perfect, and future; as, νυνί γράφω, γέγραφα, γράψω or μέλλω γράφειν. It is used also to mark a succession of one event after another: Æsch. Choeph. 117 τοῖς αἰτίοις νῦν, *now=after you have done so and so*.

2. The notion of time is applied secondly to the logical notion of causality, and then νῦν (or, at the beginning of a sentence, νῦν δέ), signifies a present conclusion from what has preceded, *now=therefore*, as the Latin, *nunc, nunc vero, nunc autem, quæ quum ita sint*: Eur. El. 975 μητροκτόνος νῦν (*under these circumstances*) φεύξομαι, τόθ' ἄγνός ᾤν. So often with imperative: Æsch. P. V. 82 ἐνταῦθα νῦν ὕβριζε, or with μή: Il. ο, 115 μὴ νῦν μοι νεμεσήσεται—τίσασθαι φόνον υἱός—, εἴπερ μοι καὶ μοῖρα, Διὸς πληγέντι κεραυνῷ, κείσθαι.

3. Νῦν, when used in this sense of *therefore*, became enclitic (νύν); this is only used in poetry (from Homer downwards): but the compound form μέννυν is used in Ionic prose to denote a transition from one sentence to another, or in a string of sentences; and τοῖνυν (see τοί) is used generally. This νύν is sometimes used as an adverb of time; as, Il. κ, 105 οὐ θην Ἑκτορι πάντα ρόηματα—Ζεὺς ἐκτελέει, ὅσα πού νυν ἐλέπεται, but more usually as a weak illative conjunction.

## δ. ἤδη.

4. ἤδη, at this moment, already, answers both in etymology and its whole use, to the Latin *Jam*, Sanskrit *adja*.

a. Time. 1. The existence of something in a definite point of time, without the notion of duration, which νῦν has. Thus in νῦν λέγω, the νῦν applies to the whole period of speaking; in ἤδη λέγω, the ἤδη merely denotes that it has commenced. It has reference and is in contrast to

## \*ἤδη.

some other point of time. Thus with the present it signifies, in reference to time past—*just at this moment*; in reference to time future—*already*: ἤδη λέγω, *I have just begun to speak, or I am speaking already*. (Thus νῦν ἤδη or ἤδη νῦν combines the two notions “*just now*.”) With the perfect or a past tense it may be translated by “*just*,” in contrast to some more remote time past. With the future by “*immediately*,” in contrast to some more remote time future, as ἤδη ἀπῆλθεν, or ἀπελήλυθεν—ἤδη ἀπελεύσεται. So in commands, exhortations, impatient questions, (*quid jam?*) as Pind. Ol. VI. 22 ὦ Φῶντις, ἀλλὰ ζεύξον ἤδη μοι σθένος ἡμιόνων, ᾧ τάχος: it denotes impatience of delay: Arist. Av. 326 κἄστον ἤδη ποῦ; *where are ye now?* When applied to space it denotes the point where a new country or territory immediately begins, and may be translated by *immediately after*, or *from this point*: Hdt. III. 5 ἀπὸ ταύτης ἤδη Αἰγυπτos: so Thuc. III. 95 Φωκεῦσιν ἤδη ὁμορος ἡ Βοιωτία ἐστίν. So of a definite division of time: Thuc. I. 30 χειμῶνος ἤδη, *it being already winter—winter having begun*.—2. If the action is so spoken of that time past is contrasted with time present, ἤδη with a past tense signifies *hitherto, already*, or with a negative, *as yet*; if time future with time present, ἤδη with a future tense signifies *henceforth*, or with a negative, *no longer*; so ἤδη οὐκ, *not as yet, or no longer, no further*; as, πυθίσθαι ἤδη (*as yet*) τὰ ὀνόματα αὐτῶν οὐκ εἴχομεν—ἤδη οὐχ (*no longer*), ἐξομεν πυθίσθαι.—3. Of unexpected, or long expected things: the time spoken of being contrasted with that in which the expectation lasted, *at last, not till now*; as, ἀναπαύσωμεν ἤδη ποτέ, *jam tandem aliquando—ἤδη ποτ’ ἐν μακρῷ χρόνῳ*.—4. Sometimes it is used indefinitely, *before this*, time past being contrasted with time present; ἤδη ποτέ: Il. γ. 184 ἤδη καὶ Φρυγίην εἰσῆλυθον, *many times before this*.—5. With a participle and past verb it signifies that the action of the verb began the moment the action of the participle ended.

b. The secondary senses of ἤδη arise immediately from this temporal force. It denotes reality, certainty, definiteness of any thing, implied in the notion of its being immediately and already present to us, *now then—at this very moment, already, immediately, without difficulty, without ceremony*: Eq. 210 τὸν οὖν δράκοντά φησι—ἤδη κρατήσιν: Eur. Troad. 234 δοῦλοι γὰρ δὴ Δωριδὸς ἐσμέν χθονὸς ἤδη *at this very moment*: Xen. Hell. VII. 1, 12 ἤδη γὰρ ἡγήσεσθε κατὰ θάλατταν, *now then ye shall*. In this sense it refers to the preceding sentence, and denotes an immediate consequence therefrom, wherefore it is sometimes employed merely to connect the sentence with a preceding one, on which it depends; as, Xen. Cyr. VII. 5, 58 ποιήσας δὲ τοῦτο, τὰ ἄλλα ἤδη ἤρχετο διοικεῖν.—It frequently expresses the completion of a climax, *but now, at last, jam, jam vero*; as, ἤδη δ’ ἀκούσατε; hence it is frequently joined to demonstrative pronouns, (though as an adverb, it should be joined to the verb,) as οὗτος ἤδη, τότ’ ἤδη, ἐνταῦθ’ ἤδη, οὕτως ἤδη, &c. So also καὶ ἤδη, *and even*: Plat. Symp. 204 B δηλον δὲ, ἔφη, τοῦτό γε ἤδη καὶ παιδί.

Obs. Ἥδη, with the article is also joined, as an attribute, to a subst.; as, ἡ ἤδη χάρις, *the present favour*.

## Δή.

Δή, δῆτα, θήν, δῆθεν, δῆπουθεν, δαί.

## a. Δή.

§. 720. 1. Δή supposed by some to be a shortened form of ᾗδη, by others a lengthened form of δέ, can never stand at the beginning of a sentence, (except in Epic, δὴ τότε, *tum vero*, δὴ γάρ, *jam enim* Il. o, 488,) but generally immediately after the word to which it belongs. It is used to express the *exactness, reality, certainty*, of the notion of the word or sentence to which it belongs: in many of its significations, it answers to our word *just*, or *sooth*, in *sooth*, *forsooth*.

2. It is applied in its sense of *exactness* to words of time; and by thus laying emphasis on the time implied by the word, repeats the notion of that time, as it were, in an adverbial form, and thus has a great number of significations, most of which may be expressed by *now, just now, but now, lately, immediately, then*: Arist. Ran. 604 ἀκούω τῆς θύρας καὶ δὴ ψόφον, *even now*. a. So with present time: Plato Phæd. 60 C ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει πρότερον τὸ ἀλγεινόν, ἤκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ—then follows: so νῦν δὴ, *just now*. b. Past time—but *now, just now*: περὶ τούτων ὧν δὴ σὺ ἔλεγες, *which you just now were saying*; so also *hitherto*, οὐδὲν δὴ κακὸν προπεπονηώς, *nilhil dum*. c. Future time—*immediately*; τοῦτο δὴ δηλώσω, νῦν δὴ δηλώσεις: so with imperatives, and conjunctives used as imper., as ἴωμεν δὴ, *let us go now*: so μὴ δὴ, after verbs of fear; Il. ξ, 44 δεῖδω μὴ δὴ (lest now) μοι τελέσῃ ἔπος ὄβριμος Ἑκτωρ: so οὐδὲν δὴ κακὸν πείσεται. d. *At length—now at least—then*; of something unexpected (expressing surprise), (then;) or of something long expected (sometimes expressing impatience), (at length;) these senses arise from the emphatic nature of the “*now*,” or “*then*,” expressed by δὴ, as in English; ὦ πάτερ σὺ δ' ἐν Αἰδᾷ δὴ κείσαι: Arist. Pax 942 ὁ γὰρ βωμὸς θυράσι καὶ δὴ. e. With expressions of number: Il. ω, 107 ἐννῆμαρ δὴ νείκος ἐν ἀθανάτοισιν ὄρωρεν, *for now nine days*; so πολλάκι δὴ, *jam sæpe*; νῦν δὴ, τέλος δὴ, ὧς δὴ, νωστὶ δὴ, ὕστερον δὴ, ἐς ὃ δὴ, ὅτε δὴ, ὅποτε δὴ, ἐξ οὗ δὴ; like *donec jam*.

## Secondary sense of δὴ.

§. 721. 1. From these notions of “*now*” and “*then*” is derived the use of δὴ,—laying emphasis on the word to which it is joined and signifying, as a conjunction, *at once, without hesitation, straightway, now then*, &c.: so in Homer we find μὲν (=μὴν) δὴ: Il. ι, 309 χρη μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποσιπεῖν, *now then*: hence, with the imper., *now then*: Il. ω, 650 ἐκτὸς μὲν δὴ λέξο: so τότε δὴ, οὕτως δὴ, ἐνταῦθα δὴ—οἱ δ' ὅτε δὴ—*when they then*; hence ἐνθα δὴ Hdt., *here then=thereupon*: ἐπειδὴ, *since then=whereas*, (*quoniam=quum jam*.) so ὡς δὴ, *as then*; εἰ δὴ, *if then*; and even for ᾗδη: καὶ δὴ, *and now*, in the middle of a sentence; sometimes too it is attached to the last of a string of subst. to express *lastly*: Plat. Meno 87 Ε ἰγίειαι, φαμέν, καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δὴ. Hence it is used generally in a rapid string of sentences—*immediately—shortly*; often with a notion of a climax, as μὴ τι γε δὴ, or μῆτι δὴ—μῆτοι γε δὴ, *nedum*—or to resume a sentence after an interruption, especially after a parenthesis, and very frequently to express a logical conclusion;

## Δή.

or a simple result from what has gone before : Xen. An. IV. 4, 18 *ἔλεγον* *ὅτι κατέβαιον στάτευμα*—*ἐδόκει δὴ* (*therefore*) *τοῖς στρατηγοῖς κ. τ. λ.* : Plat. Rep. 494 A *ἐκ δὴ τούτων τίνα ὁρᾷς σωτηρίαν φιλοσόφῳ φύσει* : so also in Aristotle, when he sums up an argument, cf. Eth. Nic. III. 5 : he uses it also to mark a new point in an argument, like in English, *now*. Here belongs also the use of *μὲν δὴ*, with a reference to what has gone before, followed by *δέ*, which marks a new thought ; as, Hdt. I. 32 *Σόλων μὲν δὴ*, *Solon then*, (as I have told,) *Κροῖσος δέ*, and *Cræsus &c.* ; so also *τοιαῦτα μὲν δὴ ταῦτα*, *hæc hæcenus* ; and the combinations *δὲ δὴ*, *ἀλλὰ δὴ*, *εἴτε δὴ*, &c., which are used to connect sentences ; so the questions *πῶς δὴ*, *τί δὴ*, *ποῦ δὴ*, *how now*, &c., as expressions of impatience, astonishment, *τί δὴ πότε*, *πῶς οὖν δὴ*, *τί οὖν δὴ*.

2. Exactness applied to other notions : *a.* often joined with a pronoun or conjunction in explanatory sentences, to intensify their force, when reference is made to something well known ; as, Plat. Rep. 467 B *κίνδυνος οὐ μικρὸς σφαλεῖσιν οἷα δὴ ἐν πολέμῳ φιλεῖ*, *just as*. *b.* With a pronoun, which is used to recall an object in the former part of a sentence, whose immediate connexion with the latter part has been interrupted ; as, Il. ζ. 395 *Ἀνδρομάχη θυγάτηρ μεγαλήτορος Ἡετίωνος, Ἡετίων δὲ ἔβαιεν ὑπὸ Πλάκῳ ὕλησσι, τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ* : comp. Il. η. 155 : Hdt. IV. 76 *καταδύς ἐς τὴν καλεομένην Ὑλαίην ἣ δ' ἔστι κ. τ. λ.—ἐς ταύτην δὴ καταδύς*. *c.* Sometimes with the collateral notion of excluding every thing else—*exactly this, and nothing else* : and in this sense we often find *μὴ δὴ*, with imper. : Il. κ. 447 *μὴ δὴ μοι φύξιν γε Δῶλων ἐμβάλλεο θυμῷ*, *just do not think of flight* ; so *σκόπει δὴ*, *only just look* : *ἄγε δὴ*, *φέρε δὴ*, *ἴδι δὴ*.

3. With particles, *just* : *ὥς δὴ*, *ὥα δὴ*, *just that* : with explanatory particles, *γὰρ δὴ*, *ὥς δὴ*, (mostly ironical) *οἷα δὴ*, *ἄρε δὴ*, *ἀλλὰ δὴ*, *for just*, &c. : *γὰρ δὴ* very common in Herodotus.

§. 722. 1. The certainty, reality of that to which it is joined, in which sense it may often be translated by *in sooth, forsooth* : Plat. Apol. 27 C *οὐχ οὕτως ἔχει* ; *is it not so ? ἔχει δὴ*, *in sooth is it* : and it is sometimes used with a collateral notion of *at least* : Soph. Phil. 877 *ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ λήθη τις εἶναι ἀνάπαυλα δὴ* ; *if not λήθη, at least certainly ἀνάπαυλα*.

2. This notion of certainty or reality is frequently used ironically, *forsooth as they pretend* : Thuc. VI. 80 *τοὺς Ἀθηναίους φίλους δὴ ὄντας μὴ εἶσαι ἀμαρτεῖν*, *as being friends forsooth* ; hence it is frequently used to denote that something pretends or appears to be that which it really is not ; as, Xen. Hell. V. 4, 6 *εἰσάγαγε τὰς ἑταιρίδας δὴ*, and so very often in Hdt. and Thuc. (as *δῆθεν*), to express the pretence on which something is done : that the account or reason, which is given, is either not in itself true, or that it is absurd, or not the one on which the party really acted : Hdt. I. 1 *ἐς δὴ τὸ Ἄργος* marks that the story depends on doubtful authority.

3. Somewhat analogous to this ironical force is its use in suppositions, *supposing this were really so* : *εἰ δὴ ἔλθοιεν*, *supposing then they were really to come* : Eur. Med. 386 *καὶ δὴ τεθνᾶσι*, *suppose them then to be actually dead*.

## Δῆτα.

§. 723. 1. By the addition of these notions of certainty and reality the notion of the word is as it were repeated and its force is heightened, and δῆ is to be translated so to express this heightened force according to the meaning of the word; *μόνος δῆ, quite alone* ἐν βραχεὶ δῆ; *ἀσθενὴς δῆ, decidedly weak*: Il. σ, 95 *ἀκύμορος δῆ μοι τέκος ἔσσεαι*; πολλοὶ δῆ—*πολλάκις δῆ*: especially with superlatives; *κράτιστοι δῆ, decidedly, by far, the greatest*: so also with pronouns, of which it increases the personal demonstrative force, so as to denote the greatness, or dignity, or importance of the person or thing spoken of, or referred to; *ἐκείνος δῆ, that well known man*. Hence also with indefinite pronouns, it increases the indefiniteness: Hdt. I. 86 *θεῶν ὅτεω δῆ, Deorum nescio cui*: ἄλλοι δῆ, *others, be they who they may*: Il. α, 295 *ἄλλοισιν δῆ ταὐτ' ἐπιτέλλεο, to others I care not whom*: so οἷος δῆ (*οἷα δῆ, such and such things*); *ὅσον δῆ, such and such a one*; *ὅποσον δῆ—ὅστις δῆ, to such and such a quantity*; *ὅπου δῆ, somewhere or other*; *ζῆν ὅποσον δῆ χρόνον, I know not how long*; with τίς or πότε, δῆ comes first; *δῆ τις, quidam nescio quis*: *δῆ ποτε, quondam nescio quando*.

Obs. We find sometimes the pronoun repeated where ὅσον δῆ is more usual; as, Arist. Vesp. 213 *ὅσον ὅσον σπίλην*: so G. T., as Heb. x. 37 *μικρὸν ὅσον, ὅσον, a very little*.

2. With interrogatives, to increase the force of the question, and often denotes that a definite answer is expected to this point: Od. φ, 362 *πῇ δῆ κάμπυλα τόξα φέρεις, where then? answer me this*: Plat. Phæd. 61 E *κατὰ τί δῆ οὖν ποτε οὐ φασι, why in the world then?* Id. Theat. 148 A *τίς δῆ οὖν ὦ παῖ, λείπεται λόγος*; so often with οὖν, and in answers to give emphasis: so when the answer gives more information than the question asks, Soph. Aj. 49 *καὶ δῆ ἐπὶ δισσαῖς ἦν στρατηγίσιν πύλαις*.

3. With numerals, it either heightens or limits their force according to the context.

§. 724. 1. Hence it arises that καὶ δῆ is used to introduce the most important member of a sentence καὶ τὸ δῆ μέγιστον; or when a particular follows an universal—*ἄλλοι δέ—καὶ δῆ καί*: Hdt. I. 30 *ἀπῖκετο παρὰ Ἀμασιν καὶ δῆ καί—παρὰ Κροίσον*: so Hdt. III. 39 *ἐν δὲ δῆ καὶ Λεσβίους, and among them the Lesbians*: so negative οὐδὲ δῆ—*μηδὲ δῆ*.

2. It is also used with various adverbs and particles, to express the certainty of the sentence to which they are attached: *ἦ δῆ—ἦ μάλα δῆ—καὶ δῆ, οὐ δῆ, δήπου, surely*; *οὐ δῆ που, surely not*; both post-Homeric; and sometimes they have a certain irony: Xen. M. S. ii. 3, 1 *οὐ δήπου καὶ σὺ εἰ τῶν τοιούτων ἀνθρώπων*. Dem. 266 *δήπου, I surmise*.

## δ. Δῆτα.

§. 725. 1. Δῆτα, formed from δῆ, as *ἐνθαῦτα* from *ἐνθα*, &c. has the same notion of exactness with δῆ, *now then*, but with a greater force, corresponding to its lengthened form. It is not found in Epic or Doric, nor often in Hdt., but very frequently in Attic.

2. a. Very often after interrogatives; a. to increase their force, *jam, demum*: and to mark a conclusion or consequence: Arist. Acharn. 1011 *τί δῆτ', ἐπειδὴν τὰς κίχλας ὀπτωμένας ἴδῃτε, quid tum demum*

Θήν, δῆθεν, δήπουθεν.

*dicetis, quum*;—β. to qualify them, when a person asks with somewhat of impatience, how something which appears contradictory can happen; as, *Æsch. Theb.* 93 *τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεῶν; Πότερα δῆτ' ἐγὼ ποιπήσω βρέτη δαιμόνων*;—after *οὐκουν, μὲν, εἴτα, ἔπειτα*, and *ἄρα*, *δῆτα* is used to intensify or qualify the question according to the context. *δ.* In questions, generally to give emphasis to the word with which it stands: *Eur. Iph. A.* 867 *οἶσθα δῆτά γ', ὅστις ὦν σοὶ καὶ τέκνοις ἐθνούς ἔφην*; *do you really know?* *e.* Very frequently with answers, to express the exact correspondence of the answer to the question, *just so, exactly so*, like *δῆ*, but stronger: *Plat. Rep.* 333 A *ξυμβόλαια δὲ λέγεις κοινωνήματα, ἢ τι ἄλλο*:—*Κοινωνήματα δῆτα*:—*d. ἢ δῆτα, certainly*; *οὐ δῆτα, minime vero, μὴ δῆτα, only not this*, to give emphasis to the negative entreaty: *μὴ δῆτα δράσης ταῦτα, only do not this*. *e.* With wishes, commands, exhortations, it expresses "*just*," as an expression of impatience, like *δῆ*: *Arist. Nub.* 6 *ἀπόλοιτο δῆτ', ὃ πόλεμε, πολλῶν ἕνεκα*! *may you just perish, and nothing else*:—*σκόπει δῆτα, just but look*. *f.* With *ἀλλά, or γάρ*, it belongs not to these conjunctions, but it adds the notion of exactness to some part of the sentence; this is often ironical: *Eur. El.* 926 *ἦδησθα γὰρ δῆτ' ἀνόσιον γήμας γάμον*. *g.* It is used as a conjunction, to mark the continuance of the narrative &c., and generally with a notion of a climax; as, *ὅτε δῆτα, when at length*: *Hdt. IV.* 69 *ἀπολλύσι δῆτα* (nearly the same as *οὖν*) *αὐτοὺς τρόπῳ τοιῷδε*. Hence with conjunctions and relatives: *καὶ δῆτα, and just, and in sooth*.

*c.* Θήν, δῆθεν, δήπουθεν.

§. 726. 1. Θήν is a collateral form of *δῆ*, which prevailed mostly in the Sicilian dialect, (hence so frequent in Theocr.) but it is also found in Epic, as an enclitic, whence it was introduced in its enclitic form *θεν*, as a mere suffix, into Attic: (*θήν* only *Æsch. P. V.* 928.) This particle is less independent than *δῆ*, and can only affect the sense of the single word with which it is joined, and not of the whole sentence. Its use varies in the different dialects: in the Mimes of Sophron it has the temporal force of *δῆ*, and is accented; in Theocritus it is also accented; it is most frequently joined with a pronoun: *ἐγὼ θήν, I for my part*: *τὸ θήν* in a demonstrative sense, as *Theocr. XV.* 15. *Shortly, denique, ut paucis dicam*: *Ibid.* 63 *ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί, κάλλιστοι παῖδων* *πειρά θήν πάντα τελείται*. In Homer *θήν* is always ironical, as in Attic *δήπου*: it is very frequently joined with *οὐκ* (*οὐ μὲν θην—γέ, but certainly not—at least*: *Od. ε.* 211 *οὐ μὲν θην κείνης γε χερσίων εἶχουμαι εἶναι*), and *ἦ, ἐπεὶ, γάρ*.

2. In Attic it is found in its shortened form: *θεν* (*θε* *Eur. El.* 266.) only in the two compounds, *δῆθεν, δήπουθεν*.

*a.* *Δῆθεν* is used, almost always, in the ironical sense of *δῆ*, *forsooth, scilicet*,) (§. 722. 2.) especially to express that the writer does not believe that the reason or account he is giving is the true one, but only the one given by others—and it but seldom has a more explanatory force: *Hdt. I.* 59 (*Πεισίστρατος*) *τρωματίσας ἑωυτόν τε καὶ ἡμίονους, ἤλασεν ἐς τὴν ἀγορὴν τὸ ζῆγος, ὥς ἐκπεφευγὸς τοὺς ἐχθροὺς, οἳ μιν ἐλαύνοντα ἐς ἀγρὸν ἠθέλησαν ἀπολέσαι* *δῆθεν, as he pretended*.

## Δαί—Μήν.

*b.* Δήπουθεν, *certainly, clearly*: Xen. Cyr. IV. 3, 20 ἐγὼ δέ, ἣν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι, τὰ τοῦ ἱπποκενταύρου δήπουθεν διαπράξομαι.

*Obs.* A still shorter form of θήν appears in εἴθε, where *θε* has the force of *δή* in emphatic questions and addresses (*if only that*).

*d.* Δαί.

§. 727. Δαί is a lengthened form of *δή*, as *ναί*, of *νή*: it is frequent in the language of common life, rare in tragedy. It is found only in the combinations τί δαί, πῶς δαί; and seems to express *a.* astonishment in a question, *what else then? what then?* when the speaker answers to an objection, by asking, "*if not this, what can it be?*" Arist. Av. 64 ἀλλ' οὐκ ἐσμὲν ἀνθρώπων.—Τί δαί; Id. Vesp. 1212 ὥδὲ κελεύεις προσκλιθῆναι;—Μηδαμῶς.—Πῶς δαί;—*b.* A rapid, unexpected transition from one person to another: Plat. Phæd. 71 Α καὶ μὴν ἐξ ἰσχυροτέρου γε τὸ ἀσθενέστερον καὶ ἐκ βραδυτέρου τὸ θάπτον—Πάνυ γε.—Τί δαί; ἂν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνωνος, καὶ, εἰάν δικαιοῖερον, ἐξ ἀδικωτέρου;

*Confirmative Adverbs.**a.* Μήν (Doric and Epic, μάν).

§. 728. 1. Μήν signifies certainty, assurance, *surely*, and answers to the Lat. *vero*. It can never stand first in the sentence, but generally depends on that word which gives the general force to the whole sentence—especially particles; so in addresses it is joined with the imper., as ἄγε μὴν, ἔπου μὴν: in questions it is joined with the interrogative word; as, τί μὴν, *quid vero*, πῶς μὴν, &c.: Plat. Phædr. 229 Α Β ὁρᾷς οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον; Τί μὴν, *quid quæso?*

## 2. The other uses are three.

## 1. A simple assurance of what is said.

2. In an antithesis either to what has gone before, or follows, to express the certainty, *therefore*, when there is not a real, but only apparent opposition between the two sentences; in which case it has a further power of laying emphasis on what is said; as, Plat. Rep. 465 Β πανταχῇ δὴ ἐκ τῶν νόμων εἰρήνην πρὸς ἀλλήλους οἱ ἄνδρες ἄξουσιν; Πολλήν γε. Τούτων μὴν ἐν ἑαυτοῖς μὴ στασιαζόντων οὐδὲν δεινόν, μή ποτε ἡ ἄλλη πόλις πρὸς τούτους ἡ πρὸς ἀλλήλους διχσοστατήσῃ, *these then*.

## 3. In antithesis, where the opposition is real.

## 3. It is combined with the following particles:

*a.* Ἥ μὴν, strong assurance—*truly—surely*. Hence commonly in oaths, and *a.* simply: Xen. Cyr. IV. 2, 8 τὰ πιστὰ δίδωσιν αὐτοῖς, ἡ μὴν—ὡς φίλοις καὶ πιστοῖς χρῆσθαι αὐτοῖς: Plat. Crit. 51 Ε ὁμολογήσας ἡ μὴν πείθεσθαι οὐτε πείθεται οὐτε πείθει ἡμᾶς. *β.* Opposed to what has gone before: Il. 1, 57 ἀτὰρ οὐ τέλος ἵκεο μύθων ἡ μὴν καὶ νέος ἐσσι, ἐμὸς δέ κε καὶ πᾶς εἴης, *you are assuredly*. *γ.* Opposed to what follows: Il. 2, 354 ἡ μάν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἴα πάτερ, ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ᾔδῃ.



## Μέν.

b. Οὐ μὴν, μὴ μὴν, *certainly not*. a. General assurance : Il. μ, 318 οὐ μὰν ἀλλεῖς Δυκίην κἀτα κοιρανέουσιν ἡμετέροι βασιλῆες : cf. Il. ρ, 41, 448. β. Opposed to what has gone before : Il. ο, 16 σὸς δόλος, Ἥρη, Ἐκτορα δῖον ἔπανσε μάχης, ἐφόβησε δὲ λαούς : Οὐ μὰν οἶδ' εἰ αὖτε κακορραφίης ἀλεγεινῆς πρώτη ἔπαύρηαι, *and truly I know not*. So ἀλλ' οὐ μὰν οὐδέ Il. ψ, 441 : Soph. Cē. C. 692 οὐδὲ Μουσᾶν χοροὶ νῦν ἀπεστύγησαν, οὐδέ μὰν (οὐδ' ἅ Dind.) (*neque vero*) χρυσάνιος Ἀφροδίτα.

c. Καὶ μὴν : *and truly*. a. General assurance, where καὶ is merely the copula, (Attic more commonly καὶ μέντοι) : Il. ψ, 410 ὧδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται, or where καὶ refers to something implied in the context, (such as ὥσπερ καὶ λέγεις, ὥσπερ καὶ δοκεῖ,) *yes truly* : Plat. Phæd. 58 E καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. β. Opposed to what has gone before, where καὶ means also *vel*, as καὶ μὴν, *et vero* : καὶ belongs either to the word following μὴν, or to the whole sentence. Καὶ μὴν is often used when some new paragraph is begun : Od. λ, 582 καὶ μὴν Τάνταλον εἰσείδον. In the dramatists it is often used on the entrance of a new character. Also καὶ μὴν καί, *et vero etiam*, *and indeed also* ; καὶ μὴν οὐδέ, *and indeed not*.

d. Ἀλλὰ μὴν : a. General assurance, (these words are sometimes divided by the word to which they convey an emphasis : Il. ρ, 488 ἀλλ' οὐ μὰν ὑμῖν γε καὶ ἄρμασι δαυδαλείουσιν Ἐκὼρ Πριαμίδης ἐποχῆσεται· οὐ γὰρ ἔάσω), when the person wishes to express his willingness to comply with a demand, "*but in truth*:" or where any one hastily takes up what another has said : Eur. Hec. 400 τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι,—Ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών, *and I in truth also*. β. Opposed to what has gone before ; *but surely also*, *sed vero* : Xen. Cyr. V. 3, 31 καὶ ἄμα δίκαια ποιοῖμεν ἂν, χάριν ἀποδιδόντες· ἀλλὰ μὴν καὶ ξυμφορὰ γ' ἂν. Often in logical arguments ; as Lucian, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί· ἀλλὰ μὴν (αἰκίῃ) εἰσὶ βωμοί· εἰσὶν ἄρα θεοί.

Obs. When joined with the imperative it increases the urgency of the request.

b. Μέν (*confirmativum*).

§. 729. 1. Instead of μὴν, the Ionic uses the shortened form μέν, which occurs in Homer also, besides μὴν and μὰν. It is never placed at the beginning of a sentence, but is joined to the leading word in the sentence : Il. η, 89 καὶ ποτέ τις εἶπῃς—ἄνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος, *of a hero in truth* : Il. ο, 203 ἦ τι μεταστρέψεις ; στρεπταὶ μὲν τε φρένες ἐσθλῶν, *are, surely, to be turned*.

2. Μέν is also used, (as μὴν) either to give a general assurance, or when a sentence is opposed to what has gone before, or what follows : Od. ν, 154 ὦ πέπον, ὥς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα, *immo vero sic*. So frequently after a vocative, it marks that the sentence is opposed to something ; Od. φ, 344 μῆτερ ἐμή, τόξον μὲν Ἀχαιῶν οὗτις ἐμείο κρείσσων ᾧ κ' ἐθέλω δόμεναι τε καὶ ἀρνῆσθαι, *immo vero arcum*.

3. It is combined with the following particles, to add emphasis and certainty to the notion :

a. Ἡ μέν, which Homer uses exactly as ἦ μὴν (§. 728. 3. a.) in oaths

## Μέν.

and asseveration. *a.* General assurance: Od. ξ, 160 *ἡ μὲν τοι τάδε πάντα τελείεται, ὡς ἀγορεύω*: Hdt. IV. 154 *εξορκοί, ἡ μὲν οἱ δικονήσειν, ὅ τι ἂν δεθῇ*. *β.* With reference to what has gone before: Od. λ, 447 *λίην γὰρ πιυντή τε καὶ εὖ φρεσὶ μήδεα οἶδεν—Πηνελόπεια· ἡ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς ἐρχόμενοι πόλεμόνδε, and truly she was young*. *γ.* In opposition to what follows: Il. ω, 416 *ἡ μὲν μιν—ἔλκει, οὐδὲ μιν αἰσχύνει*.

*δ.* Οὐ μὲν, μὴ μὲν (= οὐ μὴν, μὴ μὴν §. 728. 3. *b.*). *a.* General assurance: Il. ξ, 472 *οὐ μὲν μοι κακὸς εἶδεται, οὐδὲ κακῶν ἔξ, ἀλλὰ κασίγνητος Ἀντήνορος ἡ παῖς*: Hdt. II. 118 *καὶ ὁμύνοντας καὶ ἀνωμοτί, μὴ μὲν ἔχειν Ἑλένην*: so οὐ μὲν γάρ, ἐπεὶ οὐ μὲν, *since in truth not*; μὴ μὲν δῆ, οὐ μὲν τοι. *β.* With reference to what has gone before: Il. ο, 735 *ἡέ τινὰς φαμεν εἶναι ἀοσσητήρας ὀπίσσω, ἡέ τι τείχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι*; Οὐ μὲν τι σχεδὸν ἐστί πόλις, *but truly there is no city near*. So οὐδὲ μὲν for ἀλλ' οὐ μὴν. Also οὐ μὲν δῆ, οὐ μὲν τοι, οὐ or οὐδέ—οὐ μὲν or οὐδέ μὲν—οὐδέ μὲν οὐδέ=ἀλλ' οὐ μὲν οὐδέ. *γ.* In a sentence referring to what follows—(*rare*): Od. δ, 31 *οὐ μὲν νήπιος ἦσθα—τὸ πρὶν· ἀτὰρ μὲν νῦν γε παῖς ὡς νήπια βάζεις*.

*ε.* Καὶ μὲν (= καὶ μὴν §. 728. 3. *c.*). *a.* General assurance: Il. ω, 488 *καὶ μὲν πον κείνον περιναίεται ἀμφὶς ἐόντες τείρουσ'*, *and surely*. *β.* In a sentence referring to what has gone before, when a new paragraph is introduced; and also when there is an emphatic reference to the former sentence: Il. ι, 495 *the gods are mighty, καὶ μὲν τοὺς θνέεσσι—παρὰ τρωπῶσ' ἄνθρωποι, but even these*.

*δ.* Γὰρ μὲν is used in a sentence which is opposed to another: Hdt. VII. 234 *ἔστι ἐν τῇ Λακεδαιμόνι Σπάρτῃ, πόλις ἀνδρῶν ὀκτακισχυλίων μάλιστα κη' οὔτοι πάντες εἰσὶ ὁμοῖοι τοῖς ἐνθάδε μαχεσαμένοισι· οἳ γε μὲν ἄλλοι, the rest however, Λακεδαιμόνιοι τούτοις μὲν οὐκ ὁμοῖοι, ἀγαθοὶ δέ*.

*ε.* Ἀτὰρ μὲν, ἀλλὰ μὲν, to mark the certainty of the sentence introduced as in opposition to something else. *a.* Simply: Od. μ, 156 *ἀλλ' ἐρῶ μὲν ἐγώ*. *β.* With reference to what has gone before: Od. ο, 405 *νῆ-σους—οὔτι περιπληθὺς λίην τόσον, ἀλλ' ἀγαθὴ μὲν, εὖβοτος κ. τ. λ.*

*φ.* Νῦν μὲν δῆ with fut. at the beginning of a speech, in which any thing is spoken of as being now at last determined for certain: Od. τ, 253 *Νῦν μὲν δῆ μοι, ξείνε, πάρος περ ἔων ἐλκεῖνός, ἐν μεγάροισιν ἐμοῖσι φίλος τ' ἔσθι αἰδοῖός τε*.

*γ.* Εἰ μὲν δῆ at the beginning of a sentence, *if or since there is*; laying emphasis on the *εἰ*. Very often in Homer: Od. α, 82. δ, 831.

*Obs. 1.* Μέν is used with the imper., as μὴν.

*Obs. 2.* Μέν is very often placed after a pronoun, whereby some aforementioned person is repeated, and thus it signifies the identity of the person thus introduced again: Od. λ, 51 *πρώτῃ δὲ ψυχῇ Ἑλπίηορος ἦλθεν—ν. 55 τὸν μὲν ἐγὼ δάκρυσα κ. τ. λ.* Μέν in this repetitive force may be used more than once in a succession of sentences: Od. ι, 319 sq. (*ρόπαλον*) *τὸ μὲν ἔκαμεν, τὸ μὲν ἄμμες εἵσκομεν, τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παρα-υτάς*. It is also used in this force with adverbs; as, *ἐνθα μὲν, there, where*. But μέν is frequently used with pronouns in an adversative sentence: Il. β, 324 *τίπτ' ἀνεω ἐγένεσθε—; ἡμῖν μὲν τὸδ ἔφηνε τέρας μέγα*.

*Obs. 3.* Sometimes μέν is followed by another μέν, the one having an

## Μέντοι—ἦτοι.

adversative force, the other joined to a pronoun to mark the identity of the person: Il. σ, 432 sq. ἐκ μὲν μ' ἀλλάων ἀλιάων ἀνδρὶ δάμασσαν—ὁ μὲν δὴ γήραϊ λυγρῷ κείται ἐνὶ μεγάροις ἀρήμενος· ἄλλα δέ μοι νῦν.

## c. Μέντοι, μενοῦν, μὲν δή.

§. 730. In the other dialects μὲν is found for μὴν only in the compounds, μέντοι, μενοῦν, μὲν δή.

a. Μέντοι strengthens or qualifies the notion (especially in answers), sometimes ironically. So καὶ μέντοι, οὐ μέντοι, ἀλλὰ μέντοι (especially in answers). It is also used in reference to another sentence, and generally signifies, that although from what has gone before it might not be expected, yet such or such a thing is so, *nevertheless, yet*; especially μὲν—μέντοι, *indeed—yet*: but also where there is no such contradiction between the sentences: Plat. Phæd. 87 Ε εἰ γὰρ ῥέοι τὸ σῶμα καὶ ἀπολλύοιτο—, ἀναγκαῖον μὲν τ' ἂν εἴη τὸ τελευταῖον ὕφασμα τυχεῖν αὐτὴν ἔχουσαν, *still at all events*. So καὶ μέντοι, καὶ μέντοι καί, ἀλλὰ μέντοι, ἐπεὶ γε μέντοι.

b. Μενοῦν or μὲν οὖν, which seems to answer to the Latin *immo*, is almost entirely confined to replies, either affirmative, or negative, or corrective (see §. 880. g.) Οὖν gives decision to what is said. So οὐ or μὴ μενοῦν, *immo non*: Plat. Symp. 201 C σοὶ οὐκ ἂν δυναίμην ἀντιλέγειν, ἀλλ' οὕτως ἔχεται, ὥς σὺ λέγεις. Οὐ μενοῦν τῇ ἀληθείᾳ, φάναι, δύνασαι ἀντιλέγειν, i. e. *immo vero contra veritatem non potes disputare*<sup>a</sup>; or rather, *you cannot fight against truth*.

c. Sometimes μενοῦν is used where a person replies to himself, or corrects a reply or an assertion—*nay rather, nevertheless*: Æsch. Choeph. 999 δίκτυον μὲν οὖν, *nay it is rather*: Eur. Hipp. 1012 μάταιος ἄρ' ἦν, οὐδαμοῦ μενοῦν φρενῶν, *I was foolish, or rather out of my mind*: Aristoph. Equit. 911 ἐμοῦ μὲν οὖν, *no, rather on mine*: Æsch. Eum. 38 δέσασα γὰρ γραῦς οὐδὲν, ἀντίπαις μὲν οὖν: so Thucyd. II. 44 χαλεπὸν μὲν οὖν οἶδα, *I know in good truth it is difficult*. So G. T. Luke xi. 28 μενοῦν γε μακάριοι κ. τ. λ., *nay rather*.

d. It is also used without any such adversative meaning where the writer wishes to draw attention to what he said, *verily then, in good sooth*: οὖν connects it with the general train of thought, and μὲν gives emphasis: Od. ν, 122 τὰ μὲν οὖν παρὰ πυθμὲν' εἰλαίης ἀθρόα θήκαν, *they then verily*: Soph. Phil. 350 κείνος μὲν οὖν ἔκειτο, *he in good sooth lay dead*: sometimes in an apologetic clause, Eur. Phœn. 441 παλαὶ μὲν οὖν ὑμνηθὲν ἀλλ' ὁμῶς ἐρῶ. To G. T. as Luke iii. 18 πολλὰ μὲν οὖν καὶ ἕτερα εὐηγγελίετο: cf. John xx. 30: Acts i. 6 οἱ μὲν οὖν συναελθόντες.

c. Μὲν δή, *then in truth*, always in the combinations ἦ μὲν δή, οὐ μὲν δή, ἀλλὰ μὲν δή, καὶ μὲν δή, γέ μὲν—δὴ for ἦ μὴν δὴ &c.: Xen. Cyr. I. 6, 8 τί δέ, ἔφη, οἶσθα, ὅποσα αὐτῷ ἔστι; Μὰ τὸν Δία, ἔφη ὁ Κῦρος, οὐ μὲν δή.

## d. \*H—ἦτοι.

§. 731. 1. a. \*H like μὴν expresses confirmation, assurance (Hesych. ἦ=ἀληθῶς, ὄντως), but it does not refer to any thing out of the clause to which it is joined, as μὴν does (see §. 782. 2. 2.). For ἦ μὴν in strong asseverations, see §. 728. a. §. 729. a. It is also joined frequently with

<sup>a</sup> Stallb. ad loc.

## Η—ἦτοι.

πού, τοί, γέ: ἦ που, *to be sure, I suppose, &c.* It expresses a certain degree of doubt, and is often ironically used to express this shade of doubt in conclusions, of which no doubt can be entertained: Isocr. 164 A ὅπου γὰρ Ἀθηνόδωρος καὶ Καλλίστρατος—οἰκίσαι πόλεις οἷοί τε γεγόνασι, ἦ που βουλευθέντες ἡμεῖς πολλοὺς ἀν τόπους τοιοῦτους δυνηθείημεν κατασχεῖν.

Obs. For ἀλλ' ἦ, *at profecto*, we often find a false reading ἀλλ' ἦ, it being supposed that ἀλλ' ἦ is only used in questions.

2. *ἦτοι*, which is only used in Epic writers, appears to be a combination of the confirmative ἦ and the restricting particle τοί. It expresses certainty, and often accompanies μέν in the same sense. In all these phrases μέν appears to be used only to strengthen ἦτοι: Od. π, 309 ὦ πάτερ, ἦτοι (*in truth*) ἐμὸν θυμὸν καὶ ἐπειτά γ' οἶω γνῶσσαι: Il. ω, 460 ὦ γέρον, ἦτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πόμπῃσιν ὅπασσεν: Il. φ, 446 ἦτοι ἐγὼ Τρώεσσι πόλιν περὶ τείχος ἔδεια. So ἀλλ' ἦτοι, ἀλλ' ἦτοι μέν: Od. ξ, 259 ἔνθ' ἦτοι (*then in truth*) μὲν ἐγὼ κελόμην ἐρίφας ἐταίρους αὐτοῦ παρ νῆεσσι μένειν καὶ νῆας ἔρυσθαι: Il. η, 451 τοῦ δ' ἦτοι κλέος ἔσται, ὅσον τ' ἐπικίδναται ἡώς: Il. η, 191 ὦ φίλοι, ἦτοι κλῆρος ἐμός: Od. μ, 165 ἦτοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφανσκον, *surely*: Od. ζ, 86 ἔνθ' ἦτοι πλῆνοί ἡσαν, *there in truth*.

3. ἦτοι is often used emphatically where two things are contrasted; either in the first sentence to give emphasis, as a preparation for what follows; as, Il. θ, 323 ἦτοι (*then truly*) ὁ μὲν (Teucer) φαρέτρης ἐξείλετο πικρὸν δίστον, θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἑκτώρ—βάλεν λίθῳ ὀκριόντι; or in the second, so that it introduces the contrast, and practically has the force of *quamquam*, though its real meaning is emphatic *in good truth, surely then*: Od. φ, 98 τῷ δ' ἄρα θυμὸς—ἐώλπει νευρὴν ἐντανύσειν διοιστεύσειν τε σιδήρου· ἦτοι δίστου γε πρῶτος γέυσσθαι ἔμελλεν.

4. From this power of expressing certainty it arises that ἦτοι as well as μέν (*μήν*) is used with the first of two assertions, to mark its reality, which from the second assertion might be doubted: Od. ο, 6 εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱόν—· ἦτοι Νεστορίδην μαλακῷ δεδμημένον ἵπνῳ· Τηλέμαχον δ' οὐχ ἵππος ἔχε γλυκύς: Od. ω, 154 ἵκοντο προτὶ ἄστν περικλυτόν· ἦτοι Ὀδυσσεὺς ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ' ἡγεμόνευεν. ἦτοι is more emphatic than μέν (*μήν*): both however can be used also with the second of two assertions to mark its reality, though somewhat contrary to the former sentence (see §. 729. 2.): ἀλλ' ἦτοι, *but which yet*: Od. ο, 486 Εὔμαι', ἦ μάλα δὴ μοι ἐνὶ φρεσὶ θυμὸν ὄρινας, ταῦτα ἕκαστα λέγων, ὅσα δὴ πάθες ἀλγεα θυμῷ· ἀλλ' ἦτοι σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκεν Ζεύς. ἦτοι, as well as μέν, is joined to the imperative, to make the request more urgent: Od. δ, 238 ἦτοι νῦν δαίνυσθε—καὶ μῦθοις τέρεσθε.

5. ἦτοι is joined with a conjunction which introduces a dependent clause to add the notion of certainty thereto; as, Od. ε, 23 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ, ὥς ἦτοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθὼν: so ὅς δ' ἦτοι—ὅφρ' ἦτοι Od. γ, 418.

## ε. Νύ (Epic), Enclitic.

§. 732. Νύ expresses an asseveration, but is seldom used seriously, to

## Νή—πέρ.

increase the force of the sentence, but has somewhat of an ironical bitterness; *surely, forsooth, nemppe, scilicet* : Od. α, 347 *μητερ ἐμή, τί τ' ἄρα φόβος ἐρίηρον ἀοιδὸν τέρπειν, ὅππῃ οἱ νόος ὄρνυται*; οὐ νύ τ' ἀοιδοὶ αἴτιοι, ἀλλὰ ποθὶ Ζεὺς αἴτιος.—So ἐπεὶ νυ, *since surely, as men know too well* : Cf. Il. α, 416 : we also find ἢ βὰ νυ, *μή νυ τοι, οὐ νυ τι, surely not* : and with a past tense indic. καὶ νυ κε : Od. δ, 363 *καὶ νυ κεν ἦτα πάντα κατέφθιτο καὶ μέν' ἀνδρῶν, εἰ μήτις με θεῶν ὀλοφύρατο, et nimirum—periissent nisi—commiseratus fuisset* : but sometimes it is used to express serious emphasis : Il. σ, 392 *Ἥφαιστε, πρόμολ' ὦδε ! Θέτις νύ (Thetis here) τι σείο χαρίζε* : Od. β, 320 *ὥς νυ που ὕμνον ἐείσατο κέρδιον εἶναι, "sic nimirum, opinor (πού), vobis satius videbatur :*" so also in questions ; as, Od. α, 62 *τί νυ οἱ τόσον ὠδύσασα, Ζεῦ ; why then ?* Cf. Il. α, 414.

## f. Νή, ναί, μά.

§. 733. Νή, Lat. *ne*, expresses an asseveration, but only in affirmative sentences—especially in oaths, *νῆ τὸν Δία, truly by Jupiter* : ναί is a lengthened form of νή, (as δαί of δή,) and has the same force, but is often joined with μά, as ναί μά τὸν Δία, μά is only used in negative sentences : Il. α, 86 *οὐ μά γάρ Ἀπόλλωνα, &c.* ; sometimes the negation follows at some distance : Eur. Med. 1061 *μά τοὺς παρ' ἄδην νερέερους ἀλάστορας, οὗτοι ποτ' ἔσται τοῦτο.*

## Intensive particles : πέρ, γέ.

## a. Πέρ.

§. 734. 1. Πέρ, Lat. *per*, (*nuper*, &c.,) is an enclitic form of the adverb *περί, through and through, throughout, thoroughly* : hence *very* (of which a lengthened form is *περίσσως*) ; whence *πέρ* (like *δή*) increases the force of the word to which it is attached, and if the word be that which gives a character to the whole sentence, it modifies the meaning thereof, according to the proper force of the word.

2. With single words, of which it increases the force : (Lat. *per gratus perque jucundus*.) Od. ο, 539 *τά περ ἄλλα (all things else) μάλιστα πείθῃ.*

1. With participles, or more commonly with an adjective and the participle of εἶναι, it either increases the force of the verbal or adjectival notion, as Il. γ, 201 *Ἰθάκης κραναῆς περ ἐούσης, very rough* : Il. α, 132 *ἀγαθὸς περ ἑὼν, very good* ; or of the time of the verb ; Il. ψ, 79 *γαινόμενόν περ, at the very moment of my birth.*

2. With substantives, (or adjectives without ἑὼν), adverbs, ἀμφότεροί περ, *both together*, οὐκ ὀλίγον περ—μινυνθά περ—πρῶτόν περ—ὑστατόν περ, *quite the first, last, πύκα περ, very wisely*. It sometimes expresses a contrast to another notion not expressed, by laying a strong emphasis on the word : Il. κ, 70 *ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα, we our very selves, (not leaving it to others :)* Il. β, 236 *οἰκαδὲ περ σὺν νηυσὶ νεώμεθα, to our proper home, (and not stay here :)* Od. γ, 236 *θάνατον μὲν—οὐδὲ θεοὶ περ, not even the gods, (let alone men ;)* or the notion, the contrast to which

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πέρ denotes, is expressed, in which case it may be translated "*at least*." Il. ι, 301 εἰ δέ τοι Ἀτρεΐδης—ἄλλους περ Παναχαιοῦς; and sometimes in this last case πέρ is joined with both the words: Il. α, 353 μῆτερ ἐπεί μ' ἔτεκες μυνυθαδιὸν περ ἔοντα τιμὴν περ μοι, *very short time, very great glory*.

3. With relative nouns, or adverbs. In Homer it defines exactly the relative notion; in Attic it generally calls out more strongly the relative notion; Lat., *cunque*; English, *soever*. Ὅσπερ, *exactly the same who—just who*; ὅσοσπερ, *exactly as large as, or (Attic) how large soever*; οἷός περ, *exactly such a person*; οἷά περ, *just such as*; ὅπου περ, *just where, wherever*; ὅθεν περ, *just whence, or whence soever*; οἷ περ, ἔνθα περ, ἵνα περ, &c.; ὥσπερ, *just as*; ἡ περ, ὅτε περ, ἡνίκα περ, πρίν περ; so with reference to a demonstrative, Cē. R. 1498 τὴν τεκοῦσαν ἤρσεν, ὅθεν περ αὐτὸς ἐσπάρη.

3. With sentences.—1. When laying emphasis on the word (generally a conjunction) which gives the character of the sentence, it modifies that character according to the sense in which the conjunction is used: Soph. El. 543 ἔάν περ καὶ λέγῃς: *if (emphatic = even if)* — lessens the probability of its happening: Soph. Cēd. Col. 1210 ἔάν περ κάμει τις σῶζῃ θεῶν, *if it pleases the gods to save me: as long as they save me*: so ὅταν περ Soph. Phil. 767 = *dummodo, until*: Elect. 386 = *ut primum*: so εἴπερ, *if in reality, even if*: ἕως περ, *up to the very moment, until*: τῇ περ, Il. ω, 603 Νόβῃ ἐμνήσατο σίτου τῇ περ δώδεκα παῖδες—*δλοντο, although to her*. 2. And even where there is no conjunction, if the participle, or adj. with ἔών, seems to be in contrast to something just spoken of, or about to be spoken of, and thus gives a peculiar character to the action, πέρ, by laying emphasis on the participle, draws out this latent force, and takes the sense of "*although*." Homeric (except Soph. Phil. 1068), as γενναῖος περ ἔών, *though so noble*: so ἱμενός περ, *though desirous*; so Homer, *passim*.

## b. Γέ (Dor. γά) enclitic.

§. 735. The proper force of γέ is (like πέρ) intensive. It lays an emphasis on the word to which it is attached, and thus derives various significations, according to the sense of the word, or its relation to the context: its most general use is when two things, or persons, or notions are contrasted, or supposed to be contrasted, in the sense of *at least—at all events*. The object of the contrast frequently must be supplied by the mind.

1. Where the contrast is disjunctive.—When something is represented as resulting from the character of the one, as contrasted with the character of the other: Il. ο, 48 εἰ μὲν δὴ σύγ' ἔπειτα, βοῶπις πότνια Ἥρη, ἴσον ἔμοι φρονέουσα μετ' ἀθανάτοισι καθίζεις, τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλη, αἶψα μεταστρέψει νόον, *since he is only Neptune*: Xen. Cyr. VIII. 1, 30 ὅταν γὰρ ὁρῶσιν ᾧ μάλιστα ἔξεστιν ὑβρίζειν τοῦτον σωφρονούντα, οὕτω μᾶλλον οἱ γε ἀσθενέστεροι ἐθέλουσιν οὐδὲν ὑβριστικὸν ποιοῦντες φανεροὶ εἶναι—*argument a majori*.

2. Where one alternative is contrasted with the other, γέ is used with the one on which the emphasis is to be laid: Hdt. IV. 120 εἰ δὲ μὴ ἐκόντες γε—, ἀλλ' ἄκοντες, κ. τ. λ., *if you will not do it voluntarily, you shall involuntarily*: one alternative sometimes is to be supplied, ἐγώ γε ταῦτα ποιήσω, *I myself*, (since others will not.) Od. ω, 259 ὄφρ' εὐ εἰδῶ, εἰ ἔτεον γ' (*whē-*

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*ther in truth or not*) Ἰθάκην τήνδ' ἰκόμεθα. So in disjunctive sentences with ἦ—ἦ, ἦτοι—ἦ, εἶτε—εἶτε, where of two persons one must suffer or do something, γέ is joined to the one which is to make the greatest impression : Hdt. I. 11 ἦτοι κείνόν γε, τὸν ταῦτα βουλευσάντα, δεῖ ἀπόλλυσθαι, ἢ σέ, τὸν ἐμέ γυνὴν θησάμενον : so in urgent questions, where the alternative is to be supplied ; as, Aristoph. Vesp. init. ἄρ' οἶσθά γ', οἷον κνώδαλον φυλάττομεν, *do you not, at all events (surely) know, (or not) ?* If the γέ is meant to give emphasis to the whole question, it is joined to the interrogative word : Plat. Criton. 44 Ε ἄρα γε μὴ ἐμοῦ προμηθεῖ ; *do you surely (at all events) take some thought for me, (or not) ?*

3. Where the contrast is connexive.—When in disjunctive sentences a pronoun is to be repeated, γέ is added to it in the second sentence, to mark the identity : Od. γ, 214 εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ ἐχθαίρουσ', *or do the people hate you, I say* : so Soph. Œ. R. 1098 τίς σ' ἔτικτεν—ἦ σέ γε : Hdt. VII. 10, 8 Μαρδόνιον μεγά τι κακὸν ἐξεργασμένον Πέρσας, ὑπὸ κυνῶν τε καὶ ὀρνίθων διαφορεύμενον, ἦ κον ἐν γῇ τῇ τῶν Ἀθηναίων, ἦ σε γε ἐν τῇ Λακεδαιμονίων.—So also when a pronoun is used in the first member of a disjunctive sentence, to repeat a person before mentioned, γέ is used with it : Od. β, 131 πατὴρ δ' ἐμὸς ἄλλοθι γαῖης, ζῶει ὃγ' ἡ τέθνηκεν : Il. κ, 504 αὐτὰρ ὁ μερμήριζε—ἦ ὃγε δίφρον—ἐξερούσι, ἦ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο, *whether he, I say* : Il. χ, 33 ὦμωξεν δ' ὁ γέρον, κεφάλην δ' ὃγε κόψατο χερσίν, *he groaned, and (he I say) beat his head* ;—so also in narratives with pronoun, ἄρα ὃγε, οἶγε, τοίγε, &c., and ὃγε after another pronoun, repeating the foregoing subject ; so Il. μ, 171 κείνός γε, οὗτός γε, *he I say*, with emphasis on the person to whom the demonstrative refers.

4. Γέ is often used to give the reason or character of something spoken of in a preceding sentence : Eur. Iph. A. 1342 οὐ δέι τόνδε διὰ μάχης μολεῖν πᾶσιν Ἀργείοις γυναικὸς οὐνεκ', οὐδὲ καθανεῖν εἰς γ' ἀνὴρ κρείσσω γυναικῶν μυρίων ὀρᾶν φάος, *as quidem* : so γάρ (i. e. γ' ἄρα), γέ τοι, γοῦν (i. e. γε οὖν), μένεγε.

5. It frequently limits the assertion of a sentence, by annexing certain conditions on which it would be true : Od. α, 229 νεμεσσήσαιτό κεν ἀνὴρ, αἷσχα πολλὰ ὀρόων, ὅστις πινυτός γε μετέλθοι, *a man would be angry, that is to say, if any sensible man should come* ; or an expression in a sentence : Od. ι, 529 κλυθί, Ποσειδάων γαῖοιχε—, εἰ ἐτεόν γε σός εἰμι : *hear, O father, that is, if I am indeed your son*.

6. It is used when an assertion is followed by a statement which would imply a contradiction—*nevertheless in truth* : Eur. Med. 83 δεσπότης γάρ ἐστ' ἐμός· ἀτὰρ κακός γ' ὢν ἐς φίλους ἀλίσκεται. It is often accompanied by ἀλλὰ—καὶ μὴν—καίτοι—μέντοι—ἦτοι : Æsch. Prom. 982 ἀλλ' ἐκιδιάσκει πάνθ' ὁ γηράσκων χρόνος. —Καὶ μὴν σύγ' οὐπω σωφρονεῖν ἐπίστασαι, *and yet, nevertheless* : so Od. τ, 86 εἰ δ' ὁ μὲν ὥς ἀπόλωλε καὶ οὐκέτι νόστιμός ἐστιν, ἀλλ' ἦδη παῖς τοῖος Ἀπόλλωνός γε ἔκγῃ Τηλέμαχος, *yet nevertheless he has a son*.

7. Γέ is sometimes ironical : Eur. Iph. Taur. 1213 εὖ γε κηδεύεις πόλιν ! *you forsooth take good care of the city*.

8. Γέ in the tragedians is also used very commonly in answers, to express an assent and an extension of the notion signified by the question—*certainly and moreover*. It also sometimes is used to mark that it is only a

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partial assent to the question : Eur. Iph. Taur. 498 πότερον ἀδελφῶ μητρός ἔστων ἐκ μᾶς ; φιλόδητί γ', ἔσμεν δ' οὐ κασιγνήτω, γύναι. See §. 880. c.

9. Γέ is also joined with relatives and other conjunctions ; it either gives the reason of what has preceded : so δογε, ὅστις γε, οἷός γε, ὅσος γε, &c., *who indeed, qui quidem* : ὥσπερ γε, *as indeed* : ὅπου γε, ἐπεὶ γε, *quando-quidem*, ὥς γε, ὅτε γε—εἴγε, *siquidem* : γάρ, i. e. γ' ἄρα : Xen. M. S. II. 1, 17 τί διαφέρουσιν (οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι) τῶν ἐξ ἀνάγκης κακοπαθούτων, εἴγε πεινήσουσι καὶ διψήσουσι κ. τ. λ. ; *si quidem* ;—or limits the assertion ; so δογε, ὅστις γε, (=οὗτός γε, ὅς γε) *that is to say who, qui quidem* :—εἰ γε, *si quidem* (=τότε γε, εἴ γε—οὕτως γε, εἴ γε)—πρὶν γε, *prius quidem, quam*, οὐ—πρὶν γε, *non prius quidem, quam, that is to say, not before* ; as II. ε, 303 μέγα ἔργον, ὄγ' οὐ δύο ἄνδρε φέροιεν : Eur. Alc. 492 πῶλους ἀπάξω κοιράνῃ Τιτυνθίῳ—, εἰ μὴ γε πῦρ πνέουσι, *nisi quidem, that is to say, unless* : so ἐπεὶ γε, *that is, taking into consideration* : so also καίτοι γε, ἀλλά γε, when the latter of two sentences seems to contradict the former, *quamquam quidem, verum quidem* : Eur. Iph. T. 720 ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διέφθορέν σε πῶ μάντευμα, καίτοι γ' ἑγγὺς ἔσθηκας φόνου, *although at all events, quamquam quidem*.

10. In καί—γέ, (only Attic,) *et quidem*, γέ qualifies, or explains, or adds to the preceding sentence : Plat. Phædon. 58 D ἀλλὰ παρήσάν τιμες, καὶ πολλοὶ γε, *and indeed many* : cf. 65 D δίκαιον—; καὶ καλὸν γε τι καὶ ἀγαθόν : Eur. Med. 607 ἀρὰς τυράννοισ ἀνοσίως ἀρωμένη—Καὶ σοῖς ἀραῖά γ' οὕσα τυγχάνω δόμοις, *yes, and*, &c. Where a number of objects are strung together, γέ is used with the last, or one of the last, to prevent the sentence lagging : Plat. Criton. 47 B ταῦτη ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον, *and to eat surely, (at all events)* : so οὐδέ—γε, μηδέ—γε (in Homer, *at least not* : II. ξ, 221.) Τέ γε, οὔτε γε, are used only where γέ has a purely adversative force ; as, Xen. Cyr. II. 4, 13 μὴ' αὐτός γε ὑποχείριος γενέσθαι.—Δέ γε, like καί γε, is often used in arguments ; εἰ ἡμέρα ἐστὶ, φῶς ἐστίν· ἡμέρα δέ γε ἐστίν, *but at all events it is day* : in γέ μὴν, καὶ μὴν—γε, ἢ μὴν—γε, it qualifies or explains the sentence preceding.

Obs. 1. Of course if the explanatory or limiting sentence is expressed by a participle, γέ is used as with other sentences ; Od. α, 390 Διός γε διδόντος, *that is, God willing*.

Obs. 2. Γέ naturally is placed after the word to which it belongs. It sometimes however stands between a preposition and its case, or an article and its substantive : or when two or more words form a whole notion, as βίος γε ἀνθρώπινος, or βίος ἀνθρώπινός γε. If it refers to the whole sentence, it generally stands next to the governing conjunction, but Homer often allows the pronoun δ, ἡ, τό to come between them, and also other words, as may be seen from examples given above ; and sometimes it is separated from the word without any definite reason ; as, Eur. Med. 818 σὺ δ' ἂν γυνόι γ' ἀθλιωτάτη γυνή.

## Τοί, Enclitic.

§. 736. Τοί lays an emphasis on the word or sentence to which it is attached, to denote that what is said especially applies to that word.

1. Applying to a sentence in the confirmative sense of the Latin *sane—verily—of a truth, indeed* : Eur. Rhes. 570 ὅρα κατ' ὄφρην μὴ φύλα-



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ξιν ἐντύχης.—Φυλάξομαί τοι, *I will verily* : Soph. Phil. 245 ἐξ ἱλίου τοι δῆτα νῦν γε ναυστολῶ, *a Trojā sane navigo*. Sometimes it conveys a notion of wonder, or impatience<sup>a</sup> : Plat. Gorg. 499 B πάλαι τοί σου ἀκροῶμαι, ὦ Σώκρατες, *for a long time; in truth, have I been listening to you*. It is especially used with general propositions, maxims, assertions to confirm them—*sane*<sup>b</sup> : Od. θ, 329 οὐκ ἀρετῇ κακὰ ἔργα· κικάνει τοι βραδὺς ὥκυν : Id. 351 δειλαί τοι δειλῶν γε καὶ ἐγγυαὶ ἐγγνάσθαι : Theogn. 74 παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον : Soph. Phil. 475 τοῖσι γενναίοισι τοι τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλές : Ibid. 673 ἦ τοι καίριος σπουδῇ, πόνου λήξαντος, ὑπνὸν κἀνάπαυαν ἤγαγεν : Xen. Cyr. VIII. 7, 14 καὶ πολῖται τοι ἄνθρωποι ἀλλοδαπῶν οἰκειότεροι καὶ σύσσιτοι ἀποσκήνων : Id. Anab. VI. 3, 24 ἡδὺ τοι ἀνδρείῳν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα, μνήμην—παρέχειν ἑαυτοῦ : Π. ψ, 315 μῆτιν ἐμβάλλεο θυμῷ παντοίην— μῆτι τοι δρυτόμος μέγ' ἀμείνων, ἥ ἐ βίηφι· μῆτι δ' αὐτε κυβερνήτης—νῆα θοὴν ἰθύνει—, μῆτι δ' ἡνίοχος περιγίγνεται ἡνιόχοιο.

2. Applying to a word, with a less definite emphasis, to denote that what is said especially applies to the word to which τοί is attached. Where we use the more emphatic tone, τοί may be used by the Greeks *for his part*<sup>c</sup> : *he (for his part emphatic) will do this*. So ἐγὼ τοι, ἐγώ γε τοι, ἡμεῖς τοι : Xen. M. S. I. 6, 11 ὦ Σώκρατες, ἐγὼ τοι σε δίκαιον μὲν νομίζω : Id. Cyr. V. 2, 23 ἐγὼ τοι, ἔφη, ὦ Περικλῆεις, ἐλπίδα ἔχω : σο σύ τοι, σέ τοι &c. in addresses to a person who seems to pay no heed, that his attention may be awakened by hearing himself particularly addressed : Arist. Plut. 1100 σέ τοι, σέ τοι λέγω, Καρίων, ἀνάμεινον : Id. Av. 406 ἰὼ ἔποψ, σέ τοι καλῶ : Soph. Aj. 1228 σέ τοι σε τὸν τῆς αἰχμαλωτίδος λέγω. So Id. Phil. 1095. And in prayers and entreaties, to signify that the person addressed is the only person to whom one can apply ; as, πρὸς σε τοι ἤλθομεν<sup>d</sup> : hence frequently in addresses to the Deity. So ταυτά τοι, *this verily* ; ὅσπ᾽ αὖ τοι βούλει, *in truth what you will*.

3. Τοί is also used when two sentences are seemingly opposed, and may be translated by “*yet*,” laying emphasis on the one so as to mark its truth, though admitting that it is somewhat contradictory to the other : Æsch. Suppl. 86 Διὸς ἡμερος οὐκ εὐθέρητος ἐτύχθη· πάντα τοι φλεγέθει κἀν σκότῃ : so μέντοι, *tamen* (§. 730. a.)

4. It is subjoined to a number of particles<sup>e</sup>, to most of which it gives an intensive force—*verily*<sup>f</sup> : ἀλλὰ τοι, when something is suddenly introduced, “*but verily*,” Soph. Trach. 1239 : γάρ τοι very common, γέ τοι, αὐτάρ τοι, ἀτάρ τοι, καίτοι, οὐτοί, μήτοι, τοιγάρτοι &c. τοῖνυν &c.

5. It is frequently found in crasis with ἄν and ἄρα, in its simple as well as its compound forms.

*Obs.* It will easily be seen that in English we express many of these notions by an emphasis on the word, while in Greek this emphasis is distinctly embodied in the form of τοί.

<sup>a</sup> Stallb. Plat. Gorg. 449 B.

<sup>b</sup> Ellendt ad voc Stallb. Plat. Symp.

<sup>219</sup> A. Heindorf Plat. Prot. 346 C.

<sup>c</sup> Stallb. Prot. 316 B.

<sup>d</sup> Heindorf Plat. Prot. 316 B.

<sup>e</sup> Ellendt Lex Soph. ad voc.

<sup>f</sup> Pass. Lex. τοί.

<sup>g</sup> Elmsley Œd. Col. 1351, and Acharn.

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## οὖν.

§. 737. 1. Οὖν (Ion. ὦν) (probably a contraction from *ἐόν, quæ quum ita sint*) is used by Homer and Pindar only as a suffix to pronouns and conjunctions: *ὅστις οὖν, ὅσπερ οὖν, ὅσοι οὖν, μενοῦν, γοῦν, οὐκοῦν, μῶν* (μή οὖν), *δ' οὖν, ἀλλ' οὖν, εἰτ' οὖν, γὰρ οὖν*. Its strictly illative force (which will be treated of under the *Illative Particles*) was not fully developed till after Homer, though he uses it in certain combinations, such as *ἐπεὶ οὖν, ὥς οὖν*.

2. The proper adverbial force of οὖν seems to be *really, truly<sup>a</sup>, then*; and like that word in English, it is used for referring to a state of things whence something follows—generally marking an inference from something which has gone before, or is supposed to be known: *εἰ δ' ἐστίν, ὥσπερ οὖν ἐστὶ, θεός, as there is then truly*: Æsch. Choeph. 96 *ὥσπερ οὖν ἀπόλετο πατήρ, as then (as is well known) my father died*. So Soph. Aj. 991. Æsch. Ag. 604 *γυναικα πιστήν—οἴανπερ οὖν ἔλειπε, as in truth he left her*. Soph. Phil. 1306. So it is used to confirm a statement of which there is some doubt: Hdt. III. 80 *καὶ ἐλέχθησαν λόγοι ἄπιστοι μὲν ἐνίοισι—ἐλέχθησαν δ' ὦν<sup>b</sup>*. So when a statement is repeated and confirmed in spite of contradiction: Eur. Alc. 72 *πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλέον λάβοις, ἢ δ' οὖν γυνὴ κάτεισεν εἰς Ἄδου δόμους, the lady I say*. So in the commencement of a new sentence, it expresses something of wonder or feeling as if the person doubted it: *σὺ δ' οὖν τέθνηκας, you are dead then!*

3. It is used also as a conjunction to mark the continuation of a sentence—*then—thus then*: Soph. Elect. 305 *ἐν οὖν τοιοῦτοις οὔτε σωφροενείν κ. τ. λ.*: Id. Aj. 28. Æsch. Ag. 224 *ἔτλα δ' οὖν θυτὴρ γενέσθαι, thus he endured then*: Plat. Prot. 316 A *ἡμεῖς μὲν οὖν εἰσῆλθομεν* (see §. 730. b.): Arist. Thesm. 755. In the continued narrations of Hdt. it is found in its Ionic form ὦν, in the sense of “*straightway<sup>c</sup>*,” and between a preposition and the verb with which it is compounded: *ἀπ' ὦν ἔδοντο, they sell it then = straightway*. So Hdt. IV. 60 *καὶ ἔπειτα βρόχῳ περὶ ὦν ἔβαλε τὸν αὐχένα*. It sometimes expresses an impatient permission to a person to do what he will: Soph. CE. R. 662 *δδ' οὖν ἴτω, let him go then*.

*Obs.* It is very commonly used as a conjunction in the Evangelists, especially St. John; in the sixth chapter it is used twenty-one times to continue the sentence.

4. In interrogative forms it very often expresses deduction from what has gone before, with a notion of objection thereto<sup>d</sup>: Soph. Phil. 100 *τί οὖν μ' ἀνωγας ἄλλο πλὴν ψευδῇ λέγειν, why then do you (as you thus do) require of me nothing else, but &c.*: cf. Id. 102. Æsch. Theb. 704 *τί οὖν ἔρ' ἂν σαινόμεν ὀλέθριον μόρον*.

5. It is also used after an interruption in a sentence<sup>e</sup>, to take up the thread, *I say, as I said, (inquam<sup>f</sup>.)* Thuc. VI. 64.

6. It is often used in a dialogue to express a wish for, or in a question which is meant to elicit, further information: Æsch. Choeph. 171 *πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω*: Soph. Phil. 568: so Æsch. Theb. 810

<sup>a</sup> Liddell and Scott ad voc.

<sup>b</sup> Matth. Gr. Gr. 625.

<sup>c</sup> Ellendt Lex. Soph. ad voc. 3.

<sup>d</sup> Ellendt Lex. Soph. ad voc. 2.

<sup>e</sup> Matth. Gr. Gr. 611.

<sup>f</sup> Lidd. and Scott.

<sup>g</sup> Well. Lex. Æsch. ad voc.

<sup>h</sup> Ellendt Lex. Soph. ad voc. 3.

## Γοῦν.

βαρέα δ' οὖν ὁμως φράσον: or merely to connect the question with what has gone before.

7. It is also used as a suffix to pronouns and pronominal adverbs, laying emphasis on the indefinite notion, in the sense of the Latin *cunque*: ὅτισοῦν, ὅπωςοῦν, &c.

8. Γοῦν (= γέ οὖν), Ion, γῶν, has various shades of meaning, as the γέ or the οὖν prevails in its compound sense. When it most nearly approaches to the simple γε, it differs from it in that the οὖν gives it more emphasis by making it seem as if the notion limited by γοῦν were a consequence of something preceding, and thus marking more clearly the connexion or contrast between the two clauses or notions; as, Hdt. I. 31 δοκέων πάχῃ δευτερεῖα γοῦν οἴσεσθαι (εἰ μὴ ἀριστεῖα, which had been already assigned), the second place then.

a. With a single word it throws an emphasis on it, by marking that some assertion holds good with respect to it, though it does not hold good with respect to something preceding: Hdt. I. 31.

b. With the second of two clauses it confirms the first by limiting it emphatically.

c. It confirms an assertion by giving the grounds for it: Thuc. I. 74 ἐπειδὴ εἰδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλεόν ἐβοηθήσατε: ὅτε γοῦν ἤμεν ἔτι σώοι οὐ παρεγένεσθε: Xen. Cyr. V. 1, 11 τὸ δ' ἔρᾶν ἐθελούσιόν ἐστιν; ἕκαστος γοῦν τῶν καθ' αὐτὸν ἐρᾷ. So often in joke: Arist. Vesp. 391 φῆκτας γοῦν ἐπίτηδες ἰὼν ἵνα ταῦτ' ἀκροφῶ: cf. 262.

d. It is used with relatives or conjunctions to give emphatically the reason of some former expression or assertion, by stating the limitations which made it necessary: Soph. Electr. 770 τίθνηκε δῖς σοι ταῦτ', ἃ γοῦν βούλει, λέγω—thus it gives an emphasis to the preceding word: Il. ε, 258 τούτῳ δ' οὐ πάλιν αὖτις ἀποίσειτον ὥκεις ἵπποι ἄμφω ἀφ' ἡμείων εἰ γοῦν ἕτερός γε φύγησιν.

e. It is used in answers as the simple γέ (§. 735. 8.) to mark that the question is only partially answered: the οὖν here is used to keep up the dialogue (§. 737. 3.): Soph. Œ. C. 23 ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν. Τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.

f. It is used ironically, then, with special reference to some former expression: Eur. Phœn. 627 μῆτερ, ἀλλὰ σύ μοι χαίρει—χαρτὰ γοῦν πάσχω τέκνον.

Obs. It will be evident that as the foregoing particles express not thoughts but rather shades of thought, it is impossible to give an equivalent English translation which will suit every passage. Indeed many of these notions, which in Greek are denoted by the particles, are in English expressed by an emphasis on the word; and the difficulty is increased by the fact, that almost all of them derive a special force from laying an emphasis on the particular word or sentence to which they are joined. The student who wishes to master these words, (which, seemingly unimportant as they are, give great force and exactness to the language,) must first master their general meaning, and trace this through the leading usage of

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each; he will however often find that the context will require him to use a fresh word to express their exact force in particular passages, and hence will arise a variety and richness of colouring in the language, which can be given exhaustively neither by Lexicons nor Grammars.

## Negative Particles, οὐ and μή.

§. 738. 1. There are two sorts of negation: *a.* Negative proper, where the sentence is negative, the agreement of the subject and predicate being denied, as, *he is-not learned.* *b.* Privative, where the predicate is negative, expressing the absence of some quality, and the presence of the contrary, as, *he is not-learned=unlearned;* with which predicate the subject is said to agree: so Thuc. I. 100 οὐχ οἱ ἀδυνατώτατοι.

2. The former is properly expressed by οὐ, (οὐκ before an unspirated, οὐχ before an aspirated vowel, Attic also οὐχί, like ναίχί) and its compounds, such as οὐδέ, οὔτε, &c., and by μή and its compounds, as μηδέ, μήτε, &c.; the latter, by οὐ, μή, and the inseparable privatives, α, ἀν-, νη-.

*Obs. 1.* Sometimes οὐ seems to have the force of the privative ἀν-, as it so affects the predicate, as to convey exactly the contradictory thereof to the mind; as, τὰ οὐ καλά, *inhonesta*, οὐ καλῶς, *turpiter*, οὐχ εἷς, οὐκ ὀλίγοι = πολλοί; οὐχ ἥκιστα = μάλιστα; οὐκ ἀφανής = ἐνδοξος: Xen. Hell. VI. 4. 18 οἱ οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει: so especially with verbs of *saying* and *thinking*: as, οὐ φημι, *nego*; οὐχ ὑπισχνούμαι, *I refuse*; οὐκ ἔω, *prohibeo*; οὐ κελεύω, *veto*: so οὐ στέργω, *I hate*; οὐ πάνυ, *not at all*; οὐ μαλά, *by no means*; οὐχ ἥσσον, *rather*; οὐχ ἥκιστα, *most*. If the nature of the sentence requires it, μή can be used in the same way; as, Soph. Phil. 444 ὅπου μηδεὶς ἐώη: so ἔφη ἐκείνον ταῦτα μή καλῶς πράξαι. This idiom must be classed among the instances of the much used figure of Greek speech, called *λιτότης*, whereby more is meant than is actually said. These negative forms imply, though they do not express, the contradictory to the predicate which is denied of the subject; as, οὐ στέργω, *not only I love not*, but (by implication) *I hate*.

*Obs. 2.* It is necessary to distinguish between the negative and privative uses of οὐ and μή, as there are apparent violations of the general rules for the use of these negatives, which are resolved by viewing them as privative. The privative force is clearly seen in such passages as Eur. Rhes. 928 ἐς οὐ-βρότειαν ἐσχάραν (*ἐς χέρα* Dind.), where οὐ-βρότειαν is clearly one word.

*Obs. 3.* Sometimes, though rarely, the elements of the compounds of οὐ or μή change places, (but always for the sake of particular emphasis,) so that a negative compound is exchanged for a privative phrase, "*none*" becomes "*not one*:" Eur. Alc. 198 οὐ ποτ' οὐ: Hdt. VIII. 119 ἐν μυρίῃσι γνώμῃσι μίαν οὐκ ἔχω = οὐδεμίαν, as in English *I have not one, = none*; and οὐ privative is also sometimes separated from its adjective; as, Hdt. V. 64 οὐ μετὰ πολύ.

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*Difference between οὐ and μή.*

§. 739. There are various ways of expressing the difference between οὐ and μή :

Thus οὐ is an absolute expression of negative facts, that is, of external nonexistence—it denies the existence of a thing in the external world, independently of any impression or conception in the mind as to its existence or nonexistence : μή is an expression of negative impressions, a negative view without any reference to the actual existence or nonexistence of the thing denied—it expresses that in the belief, wish, intention, view, &c. of the subject, the thing spoken of has not existed, does not, or will not exist. Thus οὐκ ἔστι τοῦτο, (*this is not*,) refers to the actual state of things in the external world—δοκεῖ τοῦτο μὴ εἶναι, refers to the negative impression, I THINK *it is not*—οὐ again is a physical, μὴ a mental negation—οὐ denies a thing objectively μὴ subjectively.—Again οὐ conveys an independent and immediate negation ; “ he is *not* good : ” μὴ, a negation depending on a supposition ; “ I think that he is *not* good.” The force of οὐ is complete, in the sentence in which it stands—μή always points out of the sentence to a preceding supposition, either actually expressed in some other sentence, or implied in the context.

*Οὐκ in independent sentences.*

§. 740. 1. Οὐ therefore may be defined to be a positive negation, whether actually of a fact in the indicative, or of a possibility in the optative ; as, οὐ γίγνεται, οὐκ ἔγενετο, οὐ γενήσεται τοῦτο—οὐκ ἂν γίγνοιτο ταῦτα. So also Homer uses it with the conjunctive for the future indicative ; as, οὐ γάρ πω τοιούς ἴδον ἀνέρας, οὐδὲ ἴδωμαι (§. 415.) : Il. ζ, 201 οὐκ ἔστ’—ἀνὴρ-, οὐδὲ γένηται.

2. It is used also in questions, *is it not ? non, nonne*, when an affirmative answer is expected or required : οὐ δράσεις τοῦτο ; *nonne facies ? οὐ περιμενεῖς ; will you not wait* = wait : and where the questions are suggested by strong feeling, τίς οὐ, πῶς οὐ, signify *every one, every way* ; as, τίς ἂν οὐκ ἐτόλμησεν ; *who would not dare ?*

*Obs.* Οὐ may be attached privatively to single notions, to deny their existence, and to convey the contrary notion also in questions ; as, οὐ δράσεις τοῦτο ; *omittes hoc ? οὐ τοῦτο δράσεις ; non hoc facies ? = aliud facies ?* ἄρ’ οὐ φεύξεται ; *itane ? manebit ? οὐ τέθνηκεν ; estne inter vivos ?* ἄρ’ οὐχ ὑπὸ σοῦ τέθνηκεν ; *itane ? ab alio occisus est ?*

*Μή in independent sentences.*

§. 741. a. Μή is used in sentences which express a command, either in the imperative or conjunctive, as this negation depends on the fancy or desire of another person ; μὴ γράφε—μὴ γράψῃς.

*Obs.* 1. If the command is expressed in a civil way by opt. with ἂν, (either as a question or not,) οὐ is used, not μὴ, as the negation is still actual, conditionally on the circumstances referred to by ἂν taking place : Il. β, 250 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ’ ἔχων ἀγορεύεις, *do not be always having the king’s name on your lips, properly, if you were sane you would not*

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have the king's name, &c. : so in a question ; Od. ζ, 57 πάππα φίλ', οὐκ ἂν δῆ μοι ἐφοπλίσσεις ἀπήνῃ ; so also οὐ is used with fut. ind., to forbid any thing ; as, οὐ δράσεις τοῦτο ; you will not do it ? = do it not ; or in a question to command, οὐ δράσεις τοῦτο ; will you not do it ? = do it.

b. In sentences which express a wish, whether in opt. or ind. μή is used, as the negation depends entirely on the fancy or desire of another person : Od. η, 316 μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο ! Il. ι, 698 μὴ δόφες λίσσεσθαι ! Soph. Antig. 686 οὐτ' ἂν δυνάμην μῆτ' ἐπισταίμην λέγειν : Dem. 387, 13 ὑμῖν δὲ τοιοῦτο μὲν οὐδὲν οὐτ' ἦν (absolute negative), μήτε γένοιτο τοῦ λοιποῦ. Soph. Phil. 969 μὴ ποτ' ὄφελον λιπεῖν.

c. With a conjunctive, expressing deliberation or exhortation ; as, μὴ γράφωμεν ! ne scribamus ! Xen. M. S. I. 2, 45 πότερον βίαν φῶμεν εἶναι ἢ μὴ φῶμεν ; utrumne dicamus, an non dicamus ? So in a sentence to which an affirmative answer is expected : Plat. Rep. 355 B ἀνθρώπους δέ, ὦ ἐταῖρε, μὴ οὕτω φῶμεν βλαπτομένους εἰς τὴν ἀνθρωπείαν ἀρετὴν χείρους γίνεσθαι ; πάνν μὲν οὖν : Ibid. 337 B πῶς λέγεις ; μὴ ἀποκρίνωμαι ; must I not answer you ? = I will answer you.

Obs. 2. Οὐ can only be used in this construction, when it belongs privatively to a single word, with which it forms one notion ; as, οὐ φῶμεν, negemus, see §. 738. Obs. 1.

d. In questions to which a negative answer is expected or wished for, μή is used with the indicative—whether ; as, μὴ δράσεις τοῦτο ; whether will you do this ? anne hoc facies ? μὴ τέθνηκεν ὁ πατήρ ;—μὴ δειλοὶ ἐσόμεθα ; we will not be cowards ? Od. ζ, 200 ἢ μὴ που τινὰ δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν ; Plat. Prot. 310 E μὴ τι νεώτερον ἀγγέλλεις ; In such questions the negation depends on a certain assumed confidence in the person's mind that the thing is not, (whence the indicative is used,) joined to a certain apprehension that it is, (whence μή is used.) The conjunctive also may be used in such questions, when the person does not pretend to express any confidence that it is not so, but only curiosity or anxiety as to whether it is or not : Od. ι, 405 τίποτε τόσον, Πολύφημ', ἀρημένος δδ' ἐβόησας—; ἢ μήτις σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει ; ἢ μήτις σ' αὐτὸν κτεῖνῃ δόλω ἢ ἐ βίῃφιν ; surely no one is driving away your flocks ? you are not afraid lest some one should kill you ?

e. In oaths μή is sometimes used with indicative instead of the positive negation οὐ, as the negation is conceived to depend on the oath, and the determination arising therefrom in the mind ;—as surely as there is a God, I am determined not : or it may be referred to the knowledge of the God who is invoked as a witness ; as, Il. κ, 330 ἴστω νῦν Ζεὺς αὐτός—μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχῆσεται ἄλλος Τρώων, ἀλλὰ σέ φημι διαμπερές ἀγλαΐεσθαι. Cf. Il. ο, 41. Aristoph. Eccl. 991 μὰ τὴν Ἀφροδίτην—μὴ γὰρ σ' ἀφήσω : Id. Av. 194 μὰ γῆν—μὴ γὰρ νόημα κομψότερον ἤκουσά πω.

f. Μή is not used with the ind. except in these formulæ and in the dependent sentences specified below.

g. As a general rule, οὐ is not used with an independent conjunctive, nor μή with the independent optative. The exceptions are

οὐ with conjunctive when it is used privatively ; and in Homer. See §. 740.

μή with optative when it expresses a negative wish.

## Οὐ and μή.

## Οὐκ and μή in dependent Sentences

§. 742. 1. In dependent clauses introduced by *ὅτι* and *ὥς*, "*that*," *οὐ* is used, as these clauses assume an independent force, representing that which is said or known as a (negative) fact not depending on the knowledge &c., but simply the object of it; as, *ἔλεγεν, ὅτι (ὥς) οὐχ ἤμαρτεν—οἶδα, ὅτι τοῦτο οὐχ οὕτως ἔχει*. So *ὅπως*: Arist. Eq. 473 *οὐκ ἀναπίσεις ὅπως οὐ φράσω*.

2. For the same reason *οὐ* is almost always used in causal or temporal dependent clauses; as it belongs to some one notion in the clause as a fact, rather than to the whole clause as a reason; as, *ὅτε οὐκ ἦλθεν*: Il. φ. 95 *μή με κτεῖν, ἐπεὶ οὐκ ὁμογαστριος Ἑκτορός εἰμι*. But when it is viewed as part of the reason &c., then *μή* is used; as, in John iii. 18 *ὁ μὴ πιστεύων ἤδη κέριται, ὅτι μὴ πεπίστευκεν*, the negative forms part of the supposed reason, and does not simply express a negative fact. *Μή* is rarely found after *ὅτε* when the time is represented as the reason: Demosth. 464, 13 *ὅτε δὲ τοῦτο μὴ ποιούσιν, since they do it not*.

§. 743. In relative clauses both are used, though *μή* is the more usual.

1. *Οὐ* is used when a mere negative epithet or definition by a negative fact, as if in answer to *qui* or *quid*, is given.

(a.) Hence when a notion standing in the principal clause is simply defined, or explained, or pointed out by a negative clause without any reference to the whole clause; as, *ἀνὴρ, ὃν οὐκ εἶδες—ἀνὴρ, ὃν οὐκ ἂν θαυμάζοις*: Isocr. 71 B *λαβόντες ἑξακισχιλίου τῶν Ἑλλήνων—οἱ ἐν ταῖς αὐτῶν οὐχ οἰοί τ' ἦσαν ζῆν, who were not able* (simple definition); *μή οἰοί τε ἦσαν*, would be, *as being unable* (reason). Hence in such combinations as *οὐδεὶς ὅστις οὐ, οὐδενὸς ὅτου οὐ*. So also *οὐκ ἔσθ' ὅπως οὐ*: these expressions form as it were but one word; as, *nullus non*. (b.) In sentences in which *μή* would be naturally used (see below, 2.), where an antithesis makes the negation to rest on some single notion instead of the whole relative clause; so in such formulæ as *Οὐδὲν—ἀλλὰ—Οὐδὲν—πλήν*: Soph. Phil. 1010 *ὅς οὐδὲν ἤδη πλήν τὸ προσταχθὲν ποιεῖν*: Thuc. I. 39 *ἦν γε οὐ τὸν προὔχοντα—, ἀλλὰ κ. τ. λ.* This antithesis may be supplied by the mind.

2. *Μή* on the other hand is used when the relative clause would be an answer to *ποῖον*, or *ποῖόν τι*, *quale* or *quale quid, quare*—that is, when it is not a mere epithet or definition, but refers to the reason, or the result, or the aim of the principal clause, and, (whether it expresses a fact or a supposition,) depends immediately thereon, so that it is introduced by and completes it; especially therefore where the relative clause expresses the condition, or aim, or result of the principal action: Soph. Phil. 407 *ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς μηδὲν δίκαιον ἐς τέλος μέλλει ποιεῖν*: Id. El. 379 *μέλλουσι γάρ σε—ἐνταῦθα πέμψαι, ἐνθα μή ποτ' ἡλίου φέγγος προσόψει*: or when the nature or characteristics of the subject of the relative clause are brought forward as connected with the general notion of the principal. The relative may be resolved into *οἷος, εἴ τις* &c., or in Latin into *qualis* or *is qui* (= *ita comparatus ut*): Hdt. I. 32 *ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἔστι ἰδέειν, τὰ (=οἷα) μή τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν*: Plat. Phæd. 65 A *δοκεῖ*,

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ὃ μὴδὲν ἡδὺ τῶν τοιούτων, μὴδὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν (= εἴ τι μὴδὲν &c.): Thuc. I. 40 ἀλλ' ὅστις (=εἴ τις) μὴ πῶλεμον ἀντ' εἰρήνης ποιήσει. Thence ὅτι μὴ, *except, besides* (properly οὐδὲν ὅτι μὴ; ὅτι μὴ is not a simple negation, but qualifies the expressed οὐδὲν, then stands generally for εἰ μὴ): Plat. Phæd. 67 A εἰν τῷ σώματι μὴ κοινωνῶμεν, ὅτι μὴ πᾶσα ἀνάγκη: Hdt. I. 18 τοῖσι δὲ Μιλησίοισι οὐδαμοὶ Ἰώνων τὸν πόλεμον τοῦτον συνεπελάφρυνον, ὅτι μὴ Χίοι μῶνοι.

*Obs.* The difference may be thus illustrated: ἀγαθὸς ἐστὶν ἀνὴρ ὃς οὐ ποιεῖ, the relative sentence belongs to ἀνὴρ, *the man who does it not is good*; ἀγαθὸς ἐστὶν ἀνὴρ ὃς μὴ ποιεῖ (the relative refers to the whole clause), *the man is good in that he does it not*.

§. 744. I. In all final and conditional clauses, introduced by ἵνα, ὥς, ὅπως, ὅφρα. or εἰ, ἐάν, ἥν, ὅταν, ὑπόταν, ἐπειδάν, ἕως ἄν &c. μὴ is always used, as these clauses depend entirely on the principal; as, εἰ μὴ λέγεις, εἰ μὴ λέγῃς, ὅταν (ὀπόταν) ταῦτα μὴ γένηται.

*Obs.* It is no violation of this rule when οὐ is used where the negation rests privatively on some particular notion in the conditional clause, either actually or where an antithesis in a preceding or following clause produces the same effect: Xen. Cyr. VI. 2, 30 μὴ δείσῃτε, ὥς οὐχ-ἡδέως καθευδήσετε: Il. ω, 296 εἰ δέ τοι οὐ-δώσει (*recusabit*): Soph. Aj. 1131 εἰ τοὺς θανόντας οὐκ-ἔās (*prohibes*) θάπτειν. But *ibid.* 1183 ἀλλ' ἀρήγετ', ἔστ' ἐγὼ μολῶ τάφου μεληθείς τῷδε, κἂν μὴδεὶς ἐᾷ (*even if no one allows it*): Lys. 137, 2 εἰ μὲν οὖν φάσκη—εἰ μὲν οὐ-φάσκη. So G. T., as James iii. 2 εἴ τις οὐ-πταίει: 1 Cor. xv. 13 εἰ ἀνάστασις νεκρῶν οὐκ-ἔστι, is a nonentity: John x. 37 εἰ οὐ-ποιῶ—εἰ δὲ ποιῶ. Οὐ is used with εἰ or ἐπει after θαυμάζω &c., since εἰ here is used for ὅτι to express an actual fact—*since it is so*; as, θαυμάζω, εἰ ταῦτα οὐ ποιεῖς: so wherever εἰ=*since*, as Eur. Med. 88 εἰ τοῦσδε γ' εὐνῆς οὐνεκ' οὐ στέργει πατῆρ.

2. In clauses expressing consequence (see §. 863.), οὐ is used when ὥστε is joined with the indicative, that is, when the consequence does not follow necessarily and immediately from the principal clause, but is rather represented as an independent fact: μὴ when ὥστε is joined with infin., that is, when the consequence does so follow, as in this latter case the negation depends on the former clause: Xen. Cyr. I. 4, 5 ταχὺ τὰ θηρία ἀνηλώκει, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία: Plat. Phæd. 66 D ἐκπλήττει (τὸ σῶμα), ὥστε μὴ δύνασθαι ὑπ' αὐτοῦ καθορᾶν τὰληθές.

3. In indirect questions μὴ (*whether*) is used, as these depend on the principal clause; οὐ is only used as in §. 743. 1. b. c. So also μὴ, *lest*.

*Obs.* We may observe, that in a string of dependent sentences μὴ is carried on from the first clause to the others by καί or τέ, sometimes by δέ (Il. i, 515.)—it is stopped by ἤ, so that the clause with καί is negative, that with ἤ is affirmative: thus Soph. OE. R. 889 εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως καὶ (μὴ) τῶν ἀσέπτων ἔρξεται, ἤ τῶν ἀδίκτων ἔξεται ματάζων.

## Οὐκ and μή with the Infinitive, and with single words.

§. 745. With infinitives or infinitival clauses, whether with or without the article, μὴ is generally used, as these depend on some verb, or verbal thought, expressed or understood: Xen. M. S. II. 1, 3 τί δέ; τὸ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἐβελοντὴν ὑπομένειν, ποτέρῳ ἂν προσθίημεν; Eur.



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Troad. 631 τὸ μὴ γενέσθαι τῷ θανεῖν ἴσον λέγω : Plat. Phæd. 93 D προωμολόγηται, μηδὲν μᾶλλον μὴδ' ἦττον ἑτέραν ἑτέρας ψυχὴν ψυχῆς εἶναι : Id. Apol. 18 D ἀνάγκη—ἐλέγχειν μηδεὶς ἀποκρινομένου (but *ibid.* C εἰσὶ πολλοὶ κατηγοροῦντες ἀπολογουμένου οὐδενός). So especially after verbs of believing, physical or mental perception, willing, determining, ordering, shewing, making known, proving, swearing, assenting, denying; and expressions of necessity and the like; as, ἀνάγκη, χρή, εἰκός, ἀδύνατον, δίκαιόν ἐστιν.

Obs. 1. After verbs of saying and narrating, οὐ is very often used, when the infinitival clause assumes the character of the *oratio recta* : the fact expressed therein being conceived of as independent of the speaker's mind, it may be resolved into *ὅτι* with indic. ; as, Plat. Phæd. 63 D φησὶ δεῖν οὐδὲν τοιοῦτον προσφέρειν τῷ φαρμάκῳ (= *ὅτι οὐδὲν δεῖ*), *he says, that "one must not ;"* μηδὲν—προσφέρειν would denote that the notion expressed resulted from the view taken of it by the speaker, depending on *φησὶ*, *he says one must not* : Soph. Ant. 278 τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην, *that this is not Antigone*.—See also §. 742.

Obs. 2. So where the infinitive is the result of an attraction (see §. 824. 1. 3.), as Thuc. III. 39 τίνα οἴεσθε ὄντινα οὐ βραχεία προφάσει ἀποστήσεσθαι for *ὅς οὐκ ἀποστήσεται*.

Obs. 3. Οὐ stands seemingly with the infin. when it really belongs privatively to some particular notion ; as, Eur. Rhes. 805. μηδὲν δύσοις' οὐπολεμίους δρᾶσαι τὰδε, *those who are not—enemies* : Dem. 136, 3 — οὐ γράψαι κελεύειν, *bid them not propose* : see 740 Obs., or where a negative notion stands in antithesis to a positive one of equivalent meaning ; (the positive notion may be supplied by the mind :) Arist. Eccles. 581 ἀλλ' οὐ μέλλειν, ἀλλ' ἀπτεσθαι καὶ δὴ χρή τῆς διανοίας : Eur. Andr. 586 δρᾶν εὖ, κακῶς δ οὐ. But if both the notions are negative, μή must be used ; as, Xen. Hell. III. 2, 19 ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι.

Obs. 4. So also where the negative with the infinitive is only a repetition of a preceding negative οὐ.—See §. 747. 2.

Obs. 5. With abstract substantives (or adjectives used as substantives), either οὐ or μή is used, according to the dependent clause into which the subst. or adj. may be resolved : Thuc. I. 137 γράψας τὴν τῶν γεφυρῶν οὐ διάλυσιν = *ὅτι* or *ὡς* (*that*) αἱ γεφυραὶ οὐ διελύθησαν : Id. V. 50 κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως = *ὅτι* (*because*) ἡ ἀγωνίσις οὐκ ἐξῆν. On the other hand : Id. I. 22 καὶ ἐς μεν ἀκρόσιν ἴσως τὸ μὴ μυθῶδες αὐτῶν ἀερεπέστερον φανεῖται, *scripta mea fortasse, quia nullæ in iis exstant fabulæ, lectoribus minus iucunda videbuntur (ex mente lectorum)* ; but τὸ οὐ μυθ., *quia nullæ in iis exstant fabulæ (really, actually, without reference to any supposition)* : Arist. Eccles. 115 δεινὸν δ' ἐστὶν ἢ μὴ ἐμπειρία (= *εἰ μὴ τις ἐστὶν ἐμπειρος ;* but ἢ οὐκ ἐμπ. = *ὅτι τις οὐκ ἐμπειρός ἐστιν*). Οὐ must also be used when it is privatively joined with the subst., so as to form an equivalent positive notion : Eur. Hipp. 196 δι' ἀπειροσύναν ἄλλου βίотου κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας : Id. Bacch. 1286 ἐπ' οὐ—καιρῷ πάρει. So G. T., as Rqm. x. 19 ἐν οὐκ—ἔθνει.

Obs. 6. To these abstracts belong τὸ μηδὲν εἶναι (= *τὸ τοιοῦτον εἶναι, οἷον μηδὲν εἶναι*), *a nonentity*, not actual but supposed : Hdt. I. 32 ἡ δὲ ἡμετέρη εὐδαιμονία οὕτω τοι ἀπέρριπται ἐς τὸ μηδέν, κ. τ. λ.

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2. Οὐ and μή are transferred from the infinitive to which they belong to the verb on which the infinitive depends, as οὐκ ἔφη λέγειν : Π. η, 343 οὐ φησι δώσειν : Thuc. IV. 28 οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν : Plat. Euthyph. 8 D οἱ μὲν φασιν ἀλλήλους ἀδικεῖν, οἱ δὲ οὐ φασιν : Thuc. I. 77 παρὰ τὸ μὴ οἶσθαι χρῆναι—μή belongs to χρῆναι : Æschin. 82, 3 ἐὰν μὴ προσποιῇται ὑμῶν ἀκούειν, προσποιῇται μὴ ἀκούειν : Thuc. III. 47 εἰ ἡδίκησαν, μὴ προσποιεῖσθαι, sc. ἀδικεῖν.

Obs. 7. Sometimes when οὐ is joined to an Infinitive in the second of two clauses, the principal verb of a former clause must be carried on. Dem. 304, 20 ἄρα σοι φαίνεται—ἡ δὲ ἄνατελεῖν ταῦτα καὶ οὐχ ὅπως τὸν ἅπαντα χρίνον μημονευθήσεται σκέψασθαι : alter οὐκ supply φαίνεται δεῖν.

## Οὐκ and μή with Participles and Adjectives.

§. 746. 1. Οὐ is used when a negation is applied directly or absolutely to a simple fact, or definite person; as, ὁ οὐ πιστεύων, *he who believes not*; μή on the other hand, when the negative phrase represents a supposed case or person, or is intended to bring forward something beyond the fact, some mental conception, as of the cause, condition, aim, reason, result, mere opinion or aspect in which the person is to be viewed (see below, 3.): ὁ μὴ πιστεύων, *if he does not believe, or since he does not believe*; or, the character of the person *who is of a sort not to believe, he who may possibly not believe*; or, the nature of the person *who is of a nature not to believe*: Soph. C. C. 1154 διδάσκῃ με ὥς μὴ εἰδὸτ' αὐτὸν μηδὲν ὧν σὺ πυνθάνει, *as if I knew nothing*: Id. Trach. 725 οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν οὐδ' ἐλπίς, *if they are not good*: Eur. Heracl. 282 μάτην γὰρ ἦβην ὠδέ γ' ἂν κεκτώμεθα πολλὴν ἐν Ἀργεῖ, μὴ σε τιμωροῦμενοι, *frustra tantam Argivorum pubem coëgissemus, nisi te puniremus*: Xen. Anab. IV. 4, 15 οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὥς ὄντα, καὶ τὰ μὴ ὄντα ὥς οὐκ ὄντα (*if anything was not, he represented it as not being*). So G. T., as Matt. xxii. 25 μὴ ἔχων σπέρμα, *as not having seed*: John vi. 64 οἱ μὴ πιστεύοντες, *those who were such as would not believe*: so when the negation is attached to a conditional form, as ἐάν τις ἐλθῇ μὴ ἔχων. Æsch. 79, 26 εἰ γὰρ ὁ στέφανος ἐδίδοδο μὴ τῷ κρατίστῳ. Demosth. 246, 20. So of course where a participle stands for the conditional protasis: Thuc. I. 74. So Hdt. IV. 64 ἀπενείκας μὲν γὰρ κεφαλὴν, τῆς ληΐης μεταλαμβάνει, τὴν ἂν λάβωσι· μὴ ἐνείκας δὲ, οὐ, *if he does not, &c.*; or, where the verbal notion is brought prominently forward, as the cause &c., and thereby not as a fact. Dem. 309, 15 ὁ μὴ λαβὼν—νενίκηκε τὸν ὀνουμενον, *if a man does not receive*. So also where the participle forms part of a wish or command: Eur. Med. 1122 φεῦγε, μῆτε ναῖαν λιποῦς ἀπήνην μῆτ' ὄχον πεδοσιβῇ.

2. Οὐ however is sometimes found where we should expect μή. a. When the participle can be resolved into a relative, or causal, or temporal dependent clause, wherein the verbal notion is to be viewed as a simple fact, rather than in its further relation of cause, &c.: ἡδίκει ἂν ὁ οὐ πιστεύων, *he who does not believe—in that he does not believe*; ὁ μὴ πιστεύων, *supposing one were not to believe, or since he does not believe, &c.*; bringing the cause or reason forward: so Plat. Phæd. 63 B εἰ μὲν μὴ ᾤμην ἦξειν παρὰ Θεοῦ—ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ, *I who am not troubled at death*; here μή and οὐ are used in the same sentence, because Plato loses sight of the

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supposed case in the first clause, and states the actual fact in the second clause. So G. T., as 1 John v. 10 ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποιήκεν αὐτόν, ὅτι οὐ πεπίστευκεν, the fact is brought forward as a fact, and the supposition on which it depends lost sight of. Cf. 2 Cor. x. 14.

b. When the participle or adjective with οὐ privative is in antithesis ; the effect of the antithesis being to give it a privative or independent character : Eur. Andr. 711 ἡ στείρος οὔσα μόσχος οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα : Arist. Eccles. 187 ὁ μὲν λαβὼν—ὁ δ' οὐ λαβὼν : Thuc. I. 124 ξυνελθόντες μὲν, ἀμύνεσθαι δ' οὐ τολμώντες : Xen. Cyr. II. 4, 27 οὐχ ἡγεμόνας ἔχων ἀνθρώπους πλανᾷ ἀνὰ τὰ ὄρη, ἀλλ' ὅπη ἂν τὰ θηρίῳ ὑφηρεῖται.

3. After verbs of mental action or the expression thereof, either οὐ or μή may be used ; the former marks that the thought is independent of any supposition, the latter represents it as in some way or other depending on the mind of the subject of the governing verb ; as, οἰδᾷ σε ταῦτα οὐ ποιήσοντα—ἡγγείλε τὴν πόλιν οὐ πολιορκηθεῖσαν : Xen. Cyr. I. 2, 7 καὶ ὃν ἂν γνώωι δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι τοῦτον ἰσχυρῶς : Plat. Rep. 486 A καὶ τότε δεῖ σκοπεῖν, ὅταν κρίνειν μέλλῃς φύσιν φιλόσοφον τε καὶ μὴ (sc. φιλόσοφον οὐσαν) : Ibid. B ψυχὴν σκοπῶν φιλόσοφον καὶ μή : Thuc. I. 76 εἰ ἴσμεν μὴ ἂν ὑμᾶς γενησομένους ἤσσαν λυπηρούς, refers entirely to the impression on their minds : so Ibid. 124 ψηφίσασθε τὸν πόλεμον μὴ φοβηθέντες κ. τ. λ.

4. So also when οὐ or μή stands privatively with adjectives or substantives ; μὴ is used when they represent a conditional sentence ; as, ἀνὴρ οὐκ εὐδαίμων, *the unhappy man* ; ἀνὴρ μὴ εὐδαίμων, *the man if he were unhappy*. So with adverbs : Thuc. VIII. 80 μὴ ἀσφαλῶς, *were it with danger*. So G. T., as 1 John v. 16 ἀμαρτίαν μὴ πρὸς θάνατον, *if it is not unto death* : ἔστιν ἀμαρτία οὐ πρὸς θάνατον, *actually, not unto death*.

Obs. It will be seen from the foregoing that the use of οὐ and μὴ depend upon great nicety of idiom, an acquaintance with which can have been gained only by great familiarity with the language. It is worthy of remark that the G. T. writers are accurate in their use of these adverbs, though μὴ is the more prevailing idiom, regard being had to the aspect in which the person is viewed in the mind of the speaker or hearer, rather than to the actual fact<sup>a</sup>. Many somewhat peculiar usages of μὴ in G. T. may be explained by reference to what has been said above : 1 Pet. i. 8 οὐκ εἰδότες (actual fact), μὴ ὁρῶντες, *though you saw not* : Rom. i. 28 τὰ μὴ καθήκοντα, refers to the abstract character of the thing spoken of : Ephes. v. 3 τὰ οὐκ ἀνήκοντα, *actually and practically so* : Rom. iv. 19 μὴ ἀσθένησας, *since he was not* : Luke i. 20 μὴ δυνάμενος λαλῆσαι : the participle represents not the actual fact, which has been already given in *σιωπῶν*, but explains the cause of the silence, viz. the physical inability to speak ; but in Acts ix. 9 ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν, μὴ seems to be improperly used, though Winer adopts Hermann's notion (Soph. Ant. 691) that μὴ is thus joined with a verb to signify that the thing denied might have been expected to exist ; but in the passage in the Antigone ἦτις μὴ is used because the act of Antigone is brought forward to illustrate her character.

<sup>a</sup> Ellicott ad 1 Thess. ii. 15.



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of the imperative, in the latter of the future—οὐ μή ποιήσεις, *do not do this*; οὐ μή ποιήσῃς, *you shall not do this*. These constructions are common in G. T., though of course the readings in many of the passages vary between the aor. conj. and fut. indic.

## 2. There are two ways of explaining this construction—

a. By supposing, after οὐ, an ellipse of some expression of anxiety or fear, on which the clause introduced by μή depends, so that οὐ μή ποιήσῃς = οὐ δεινὸν μή ποιήσῃς, *haud vereor ne faciat*, and we sometimes find the usually omitted notion expressed by δεινόν, δέος, φόβος, &c. : Arist. Eccl. 646 οὐχὶ δέος, μή σε φιλήσῃ : Xen. M. S. II. 1, 25 οὐ φόβος, μή σε ἀγάγω ἐπὶ τὰ ταῦτα πορίζεσθαι : Plat. Rep. 465 B οὐδὲν δεινὸν μήποτε ἢ ἄλλη πύλις—διχοστατήσῃ<sup>a</sup> : Id. Apol. 28 B οὐδὲν δεινὸν μή φοβηθῇ.

b. <sup>b</sup>The true way of explaining it is by viewing it as a question, which, in the future, is equivalent to the imperative; as, οὐ μενείς; *will you not stay?* = μενε : (cf. Soph. CE. R. 430) οὐ μή μενείς; *will you not not-stay?* = *do not stay* : or with the conjunctive is equivalent to a future; μή μενῆς; *must you not stay?* = *you must stay, you shall stay* : οὐ μή μενῆς; *must you not not-stay?* = *you shall not stay*. The following are examples of both constructions : Eur. Hipp. 606 οὐ μή προσοίσεις χεῖρα, μήδ' ἄψει πέπλων : Id. Hec. 1039 ἀλλ' οὐ τι μή φύγητε λαιψηρῶ ποδί<sup>c</sup> : Plat. Rep. 341 C ἀλλ' οὐ μή οἴδς τ' ᾗς : Id. Criton. 44 B τοιούτου ἐπιτηδείου, οἷον ἐγὼ οὐδένα μή ποτε εὐρήσω : Ibid. 486 D ἀλλ' οὐ μή φῶμεν : Id. Rep. 492 E οὔτε γὰρ γίγνεται, οὔτε γέγονεν οὐδὲ οὖν μή γένηται ἄλλοιον ἦθος, πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν πεπαιδευμένον : Ibid. 597 C οὔτε ἐφντεύθησαν ὑπὸ τοῦ θεοῦ οὔτε μή φυῶσιν : Ibid. 473 D οὐδὲ αὕτη ἢ πολιτεία μήποτε πρότερον φυῇ τε καὶ φῶς ἡλίου ἴδῃ : Id. Phædr. 260 E οὔτε ἔστιν οὔτε μήποτε ὑστέρας γένηται : Id. Legg. 492 C οὐτ' ἔστιν, οὔτε ποτὲ γένηται κρείττον : Id. Phileb. 21 E οὐδέτερος ὁ βίος—ἔμοιγε τούτων αἰρετός, οὐδ' ἄλλῃ μήποτε—φανῇ : Ibid. 15 E ἀλλ' οὔτε μή παύηται ποτε οὔτε ἤρξατο νῦν.

c. In this construction we sometimes find several futures following one another, some with a negative, others with an affirmative sense, for which the following rules may be laid down : οὐ runs through the whole sentence, and applies to each clause ; μή is continued by a conjunctive particle, but dropped by a disjunctive ; and if, after an affirmative future, one of the later futures requires to be negative, μή must be again used with it ; as, Eur. Bacch. 343 οὐ μή προσοίσεις χεῖρα (*do not!*) βακχεύσεις δ' ἰών (“*do,*” the μή being dropped) μήδ' ἐξομόρξει, (*do not!*) μωρίαν τὴν σὴν ἐμοί. Thus a negative clause is followed by an affirmative, μή being dropped by an adversative conjunction : as, Arist. Nub. 505 οὐ μή λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί. Sometimes οὐ stands in one clause with the future, and μή follows with another future, so that the first sentence is affirmative, the other negative : Eur. Hipp. 498 οὐχὶ συγκλείσεις στόμα (*shut your mouth*), καὶ μή μεθήσεις αὐτὸς αἰσχίστους λόγους. See also Soph. CE. R. 638.

Obs. 1. Sometimes the construction is changed from οὐ μή, with the conjunct., to a simple future : Soph. El. 42 οὐ γὰρ σε μή γήρα τε καὶ χρόνῳ μακρῷ γνῶσ' οὐδ' ὑποπτεύσουσιν : Id. CEd. C. 450 ἀλλ' οὐ τι μή λάχῃσι τοῦδε συμμάχου, οὔτε σφιν—ὄνησις ἔξει.

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Elm. et Herm. Med. 1120.<sup>c</sup> Pflugk ad loc.

## Οὐ μή—μή after negative notions.

*Obs. 2.* In the *oratio obliqua*, where the future would be used in the *oratio recta*, οὐ μή is (though but rarely) joined with the opt., in the same way as with the first and third persons of the future ind.; as, Soph. Phil. 610 sq. εθέσπισε, τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μή ποτε πέροισιν.

*Obs. 3.* Dawes has restricted this use of οὐ μή, with the conjunctive, to the second aorist only, but without reason, as there are many instances to the contrary<sup>a</sup>: Plat. Rep. 29 D οὐ μή παύσωμαι, the best MSS.: Id. Phæd. 66 B οὐ μήποτε κτησώμεθα: Id. Rep. 609 A οὐ γὰρ τόγε ἀγαθὸν μήποτε τι ἀπολέσῃ (fut. would be ἀπολεῖ): Xen. Anab. IV. 8, 13 οὐδεὶς μηκέτι μείνῃ (fut. μενεῖ): Soph. Phil. 381 οὐ μήποτ' ἐς τὴν Σκύρον ἐκπλεύσῃς (fut. ἐκπλευσεῖ).

*Obs. 4.* Οὐ μή with the first person singular of the future, naturally has the force of a simple strong negative, as there is no first person singular imper. for it to represent; So Soph. El. 1052 ἀλλ' εἴσιθ', οὐ σοι μή μεθέσθωμι ποτε: Arist. Ran. 508 μὰ τὸν Ἀπόλλω, οὐ μή σε περιόψωμαι πελθόντα. Sometimes also with the third person: Soph. Œ. C. 176 οὗτοι μήποτε σ' ἐκ τῶνδ' ἐδράνων ὧ γέρον ἄκοντά τις ἄξει<sup>b</sup>: Arist. Pax 1037 οὐ μή παύσει: Hdt. III. 62 οὐ μή ἀναβλαστήσει. So with 3rd plur. opt. in oratio obliqua Soph. Phil. 611 ὥς οὐ μήποτε περοῖεν. So G. T., as Matt. xvi. 22 οὐ μή ἔσται σοι τοῦτο: John viii. 12 οὐ μή περιπατήσῃ—ἀλλ' ἔξει. Sometimes too with the second person: Soph. Œ. C. 848 οὐκουν ποτ' ἐκ τούτων γε μὴ σκήπτρῳ ἐτι ὁδοιπορήσεις: Æschin. 79 οὐ μή ποτε βελτίους ποιήσετε, τοὺς δὲ χρηστοὺς εἰς τὴν ἐσχάτην ἀθυμίαν ἐμβαλεῖτε. With other tenses and moods it has sometimes only the force of a strong negative; as, Soph. Œd. Col. 1024 οὐς οὐ μή ποτε χάρας φυγόντες τῆσδ' ἐπεύξωνται θεοῖς. So G. T., as Matt. xxiv. 21 οἷα οὐ γέγονεν—οὐδέ μὴ γένηται. It seems to have this force in Soph. Phil. 418, which should be read as a question: οὐ μὴ θάνωσι; are they never to die? So with an infinitive for μὴ οὐ: Hdt. VIII. 57 ὥστε οὐ μὴ διασκεδασθῇται.

## b. Μή after negative notions—μᾶλλον ἢ οὐ.

§. 749. 1. With verbs (or adjectives) expressing or implying the semi-negative notions of fear, anxiety, care, delaying, doubt, distrust, denial, forbidding, preventing, preserving, freeing, &c. the infinitive is used with μή, instead of without it as in English: so that the negative notion of the verb is increased thereby; Hdt. I. 158 Ἀριστόδικος—ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους: Id. III. 128 Δαρείος ἀπαγορεύει ὑμῖν μὴ δορυφορεῖν Ὀροίτεα: Thuc. III. 6 καὶ τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοὺς Μιτυληναίους: Id. V. 25 ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρων γῆν στρατεύσαι: Eur. Hec. 866 νόμων γραφαὶ εἰργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις<sup>c</sup>: Id. Androm. 643 τοῦτο δ' οἱ σοφοὶ βρωτῶν ἐξευλαβοῦνται μὴ φίλοις τεύχειν ἔριν: Id. Iph. T. 1380 φόβος δ' ἦν, ὥστε μὴ τέγξαι πόδα: Demosth. 813, 1 ἔφυγε μὴδὲν διαγνῶναι περὶ αὐτῶν<sup>d</sup>—Ἄρνούμαι μὴ εἰδέναι: Hdt. III. 66 δεινῶς—ὁ Πρηξάσσης ἔξαρκος ἦν μὴ μὲν ἀποκτεῖναι Σμέρδιν: Thuc. IV. 40 ἀπιστοῦντες μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεώσιν ὁμοίους: Demosth. 818, 16 μὴ λαβεῖν ἔξαρκούμενος: Ibid. 15 ἡμφισβήτησε μὴ ἔχειν: Eur. Med. 1242 τί μέλλομεν μὴ πρᾶσσειν κακά: Æsch. Choeph. 958 κρατεῖται πῶς τὸ θεῖον παρὰ τὸ μὴ

<sup>a</sup> Elm. Œ. C. 177.<sup>b</sup> Elm. ad loc.<sup>c</sup> Pflugk ad loc.<sup>d</sup> Bremi ad loc.

Μὴ οὐ—μή after negative notions.

ἵπουργεῖν : *Æsch. P. V. 248 θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόρον* : *Thuc. III. 42 τοὺς μεμφομένους μὴ πολλάκις βουλευέσθαι* : and even where the negative verb is expressed by a periphrasis, as *Ibid. 32 καὶ ἐλπίδα οὐδὲ τὴν ἐλαχίστην εἶχον* (= οὐκ ἤλπιζον) *μὴ ποτε Πελοποννησίων ναὺς εἰς Ἴωνίαν παραβαλεῖν*. So also where ὥστε precedes the infinitive : *Xen. An. III. 5, 11 ὥστε μὴ ὀλισθάνειν ἢ ὕλη σχῆσαι* : and with the article τό, as *Demosth. 688, 26 παρὰ τρεῖς ψήφους ἀφείσαν τὸ μὴ θανάτῳ ζημιῶσαι* : *Thuc. I. 76 οὐδεὶς τοῦ μὴ πλέειν ἔχειν ἀπετράπετο* : and with participle used for infinitive : *Hdt. IX. 51 ἣν ὑπερβάλλονται ναυμαχίαν μὴ ποιούμενοι, if they defer to fight*.

*Obs.* Μὴ is rarely omitted—we find however some instances : *Æsch. Ag. 1022 οὐδὲ τὸν ὀρθοδαῖ τῶν φθιμένων ἀνάγειν Ζεὺς ἔπαυσεν* : *Soph. Cē. T. 129 εἶργε τοῦτ' ἐξειδέειν* : *Eur. Med. 813 δρᾶν σ' ἀπεννέπω τάδε* : *Id. Orest. 263 σχῆσῶ σε πηδᾶν δυστυχῇ πηδήματα* : *Thuc. I. 62 ὅπως εἶργωσι τοὺς ἐκέειθεν ἐπισηθεῖν*. See §. 750. *Obs.* 2. 3. So *G. T.*, as *2 Pet. i. 12 οὐκ ἀμελήσω—ὑπομνήσκων*.

2. After verbs of doubt and denial, the negation of the fact doubted is repeated by οὐ, even when the indic. or opt. with ὅτι is used instead of the infin. : *Plat. Menon 89 D ὅτι δ' οὐκ ἔστιν ἐπιστήμη, σκέψαι ἔάν σοι δοκῇ εἰκότως ἀπιστεῖν* : *Id. Prot. 350 D τοὺς δὲ ἀνδρείους ὥς οὐ θαρραλέοι εἰσὶ, τὸ ἐμὸν ὁμολόγημα, οὐδαμοῦ ἀπέδειξας, ὥς οὐκ ὀρθῶς ὁμολόγησα* : *Demosth. 871, 14 ὥς δ' οὐκ ἐκείνος ἐγεώργει τὴν γῆν, οὐκ ἡδύνατ' ἀρνηθῆναι* : *Id. Phil 124, 54 ὦν οὐδ' ἂν ἀρνηθεῖεν ἔτιοι, ὥς οὐκ εἰσὶ τοιοῦτοι* : so also in French, after *empêcher, prendre garde, craindre, avoir peur, appréhender, ne nier pas, ne douter pas, ne disconvenir pas, que* with *ne* is used ; *il craint que sa maladie ne soit mortelle*. So Italian ; as, *guardarsi di non credere alle favole—io temo che Lidia questo non faccia*.

3. So after *ἤ, quam*, after comparatives, or comparative expressions, οὐ is sometimes used, as a repetition of the negative notion of disjunction implied in these expressions : *Hdt. IV. 118 ἤκει γὰρ ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας, ἢ οὐ καὶ ἐπὶ ὑμέας* : *Id. V. 94 ἀποδεικνύντες τε λόγῳ, οὐδὲν μᾶλλον Αἰολεῦσι μετεῶν τῆς Ἰλιάδος χώρας, ἢ οὐ καὶ σφίσι καὶ τοῖσι ἄλλοισι κ.τ.λ.* : *Id. VII. 16 φανῆναι δὲ οὐδέν μᾶλλον μοι ὀφείλει ἔχοντι τὴν σὴν ἐσθῆτα, ἢ οὐ καὶ τὴν ἐμὴν οὐδέ τι μᾶλλον ἐν κοίτῃ τῇ σῇ ἀναπαυομένῳ, ἢ οὐ καὶ ἐν τῇ ἐμῇ* : *Thuc. II. 62 οὐδ' εἰκὸς, χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ οὐ κηπίον καὶ ἐγκαλλώπισμα πλοῦτου πρὸς ταύτην νομίσαντας ὀλιγορῆσαι*. In all these instances the οὐ might be accounted for by the οὐδέ preceding ; but in the following passage there is no negative preceding : *Thuc. III. 36 μετάνοιά τις εὐθύς ἦν αὐτοῖς καὶ ἀναλογισμός, ὧμὸν τὸ βούλευμα καὶ μέγα ἐγνώσθαι, πόλιν ὀλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους* : compare the French, as, *il n'écrit pas mieux cette année-ci qu'il ne faisait l'année passée—il faut plus d'esprit pour apprendre une science qu'il n'en faut pour s'en moquer—on méprise ceux qui parlent autrement qu'ils ne pensent*.

#### c. Μὴ οὐ.

§. 750. 1. Μὴ οὐ is used with the indic. or conjunctive, after notions of fear, anxiety, doubt, &c. to mark that the object of fear, &c. does not, or will not happen. Μὴ performs the functions of a conjunction (see §. 814.), *lest* or *whether*, while οὐ belongs to the clause depending on that conjunc-

## Μὴ οὐ.

tion. Compare *δέδοικα μὴ ἀποθάνῃ*, *I doubt that he will die*; *δέδ. μὴ οὐκ ἔλθῃ*, *I doubt that he will not come*: Plat. Phæd. 76 B φοβοῦμαι, μὴ αὐριον τηνικάδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀξίως οἶός τε ποιεῖν: Id. Menon 89 D πρὸς τί βλέπων δυσχεραίνεις καὶ ἀπιστεῖς. μὴ οὐκ ἐπιστήμη ἢ ἡ ἀρετή; *that virtue is not a science*. Very often the expression of fear, &c. is supplied by the mind or context; as, Plat. Crit. 48 C ἡμῖν δ', ἐπειδὴ ὁ λόγος οὕτως αἰρεῖ μὴ οὐδὲν ἄλλο σκεπτόον ἢ, ἡ ὅπερ νῦν δὴ ἐλέγομεν, *vide, ne non aliud quid spectandum sit*. In II. a, 28—μὴ νυ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο—μὴ is simply the final conjunction (see §. 805.).

Obs. 1. Instead of *μὴ οὐ* we find *μὴ μή*; as, Xen. M. S. I. 2, 7 ἐθαύμαζε—εἴ τις—φοβοίτο, μὴ ὁ γενόμενος καλὸς ἀγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι, *were to doubt lest he would not feel the greatest gratitude*.—(For the Fut. Opt. see §. 406. 6.) So that the former *μὴ* is a conjunction, the latter a repetition of the negative notion in φόβοιτο.

2. *Μὴ οὐ* is also used in the sense of *quominus*, or when it stands in a question so as to imply a negative, *quin*, with the infinitive.

a. After verbs of failing, preventing, denying, distrusting, &c. when a negative is joined with them: οὐδὲν κωλύει μὴ οὐκ ἀληθὲς εἶναι τοῦτο: or as a question, τί ἐμποδὼν μὴ οὐκ ἀποθανεῖν; *nihil impedit, quominus id verum sit—quid impedit, quominus moriar?* Hdt. VI. 88 Ἀθηναῖοι—οὐκ-έτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι: Plat. Rep. 354 D οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἔλθεῖν ἀπ' ἐκείνου, *mihi non temperabam, quin illo relicto ad hoc accederem*: Id. Menon 89 D τὸ μὲν γὰρ διδασκὼν αὐτὸ εἶναι, εἴπερ ἐπιστήμη ἐστίν, οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι, *non repugno, quin hoc recte dicatur*: Xen. Symp. III. 3 οὐδεὶς σοι, ἔφη, ἀντιλέγει τὸ μὴ οὐ λέξαι: Soph. Trach. 90 οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν, *nihil prætermittam, quin—cognoscam*: Lucian D. M. 94 νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρκος γένοιο, μὴ οὐκ ἐμὸς υἱὸς εἶναι, *non negabis, quin filius meus sis*: Id. Lapith. 440 οὐκ ἂν ἔξαρκος γένοιο, μὴ οὐχὶ φάρμακον ἀποδεδόσθαι Κρίτωνι ἐπὶ τὸν πατέρα, *non negabis, quin venenum vendideris*.

b. After *δεινόν*, *αἰσχροὺς εἶναι*, *αἰσχύνειν*, *αἰσχύνεσθαι*, which imply a negative notion: Hdt. I. 187 Δαρεῖω δὲ δεινὸν ἐδόκεε εἶναι μὴ οὐ λαβεῖν τὰ χρήματα: Xen. Cyr. VIII. 4, 5 τὸν δὲ πρωτεύοντα ἐν ἔδρᾳ ἡσυχύνετο μὴ οὐ πλείονα καὶ ἀγαθὰ ἔχοντα παρ' αὐτοῦ φαίνεσθαι: Plat. Prot. 352 D αἰσχροὺς ἐσσι καὶ ἐμοὶ σοφίαν καὶ ἐπιστήμην μὴ οὐχὶ πάντων κράτιστον φάναι εἶναι<sup>a</sup>.

c. After all negative notions where in Latin, *quin* with conjunctive would be used: Hdt. VII. 5 οὐκ οἰκός ἐστι, Ἀθηναῖος μὴ οὐ δοῦναι δίκας τῶν ἐποίησαν.—Οὐ δύναμαι, ἀδύνατός εἰμι, οὐχ οἶός τ' εἰμι μὴ οὐ λέγειν, *non possum non dicere, non possum quin dicam*: Hdt. III. 82 δήμου—ἄρχοντος ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι: Plat. Phæd. 72 D τίς μηχανή (=ἀδύνατον), μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνᾶναι; Id. Gorg. 462 B ἡσυχύνθη σοι μὴ ὁμολογήσαι (=ἀρνηθῆναι), τὸν ῥητορικὸν ἄνδρα μὴ οὐχὶ καὶ τὰ δίκαια εἰδέναι: Soph. Ant. 96 πείσομαι γὰρ οὐ τοσούτον οὐδὲν, ὥστε μὴ οὐ καλῶς θανεῖν: Arist. Aves 37 οὐ μισοῦντ' ἐκείνην τὴν πόλιν τὸ μὴ οὐ μεγάλην εἶναι.

3. *Μὴ οὐ* is also used with participles after negative expressions: Hdt. VI. 106 εἰνάτῃ δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλέρεος ἔντος τοῦ κύκλου:

<sup>a</sup> Heindorf ad loc.



## Μὴ οὐ.

Soph. CE. R. 12 δυσάληγτος γὰρ ἂν εἴην, τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν, *nisi vestra me supplicatio tangat*; Ibid. 221, Id. CE. C. 360.

Obs. 2. There are very few instances of the infin. being used without these negatives in the constructions given above, *a. b. c.* : Plat. Lysis 209 B οὐ διακωλύουσί σε οὔτε ὁ πατήρ οὔτε ἡ μήτηρ ἐπιτείνειν τε καὶ ἀνεῖναι ἢ ἂν βούλῃ τῶν χορδῶν, καὶ ψῆλαι καὶ κρούειν τῷ πλήκτρῳ. And not many of μὴ being used alone with such verbs. Soph. Aj. 96 κόμπος πάρεστι κοῦκ ἀπαρνοῦμαι τὸ μὴ : Plat. Parm. §. 41 οὐ πάντα ἂν ἤδη ἐκφύγοι τὸ μὴ ἕτερα εἶναι ἀλλήλων : Xen. M. S. IV. 8, 9 ἐμοὶ δὲ τί αἰσχρόν (=οὐκ αἰσχρ.), τὸ ἐτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γνῶναι, μήτε ποιῆσαι.

4. Μὴ however may be used instead of μὴ οὐ after οὐ δύναμαι, ἀδύνατος, οὐχ οἶός τ' εἰμι, οὐ φημι, οὐ λέγω &c. It may be that these verbs may be considered as taking the οὐ in a privative and not a negative force, and thus conveying positive notions of inability or refusal; or perhaps this idiom is to be attributed rather to the arbitrary anomalies of common speech, as these expressions, when used positively, are practically negative : οὐ δύναμαι μὴ ποιεῖν, *non possum non facere* : Æsch. Prom. 106 ἀλλ' οὔτε σιγᾶν, οὔτε μὴ σιγᾶν τύχας οἶόν τε μοι τάσδ' ἐστί, *nec tacere, nec non tacere possum*.—Οὐ φημι τοῦτο μὴ οὕτως ἔχειν, *non dico id sic se non habere*. Μὴ and μὴ οὐ are found together : Xen. Apol. extr. οὔτε μὴ μεμνήσθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν.

Obs. 3. Hermann<sup>a</sup> holds that μὴ οὐ denies somewhat doubtfully, while μὴ is an emphatic negative; but whence the doubt can arise in μὴ οὐ is not clear. The use of μὴ οὐ seems to arise from the Greek practice of applying the negative to all the members of the negative sentence. Thus in ἀπαρνοῦμαι μὴ δρᾶν ταῦτα, the μὴ is the repetition of the negative notion of denial applying to the dependent clause; in ἀπαρνοῦμαι μὴ οὐ δρᾶν ταῦτα, the negative οὐ is applied to the member of the negative clause δρᾶν, so that μὴ οὐ is a more, instead of a less, emphatic negation.

5. Οὐδ' is joined with certain adverbs which give it a qualifying sense : μόνον οὐδ', ὅσον οὐδ', *almost, all but*; as, Isocr. οἱ σοφισταὶ—μόνον οὐκ ἀθανάτους ὑπισχνοῦνται ποιήσῃν τοὺς συνόντας : Thuc. VI. 34 οἱ ἄνδρες ἐπέρχονται καὶ ὅσον οὕτω πάρεισιν : Id. I. 36 τὸν μέλλοντα καὶ ὅσον οὐκ παρόντα πόλεμον.

<sup>a</sup> Ad Viger. 797.

## SYNTAX OF THE COMPOUND SENTENCE.

### CHAPTER IV.

#### *Compound Sentences.*

§. 751. 1. It is not improbable that in the simpler ages of language the successive thoughts in the mind were represented by successive sentences, as it were parallel to and unconnected with each other; as, *winter is gone—the spring is come—the fields are green.*

2. But as language was more and more developed by the increasing intercourse of common life, the unity which really exists between successive thoughts in the mind was more and more realised in language, so that in course of time certain words were appropriated to the expression thereof, which were termed *Conjunctions*.

3. Sentences are connected in two ways—either they are properly independent of each other (*coordinate*), but united by a conjunction (*coordinate* or *copulative conjunctions* καί, τέ, δέ &c.); or dependent the one on the other, so that the one is incomplete without the other; as, δένδρα θάλλει, ὅτε τὸ ἔαρ ἦλθε (*subordinate*), and this connection is expressed by the *subordinate conjunctions* ὅτε, ὅτι, ὥς, &c.

4. Each sentence to which these conjunctions are attached should properly be a complete simple sentence; but when the same members belong to two or more sentences, they are generally only expressed once; as, ὁ Σωκράτης ἦν σοφὸς καὶ ὁ Σ. ἦν ἀγαθός=ὁ Σ. ἦν σοφὸς καὶ ἀγαθός—ὁ Σ. ἦν σοφὸς καὶ ὁ Πλάτων ἦν σοφός=ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοί.—Ὁ Σ. σοφὸς ἦν κ. ἀγ. καὶ ὁ Πλ. σοφ. ἦν κ. ἀγ.=ὁ Σ. καὶ ὁ Πλ. ἦσαν σοφοὶ καὶ ἀγαθοί.

5. The grammatical arrangement of sentences does not always represent their actual logical relations to each other. Thus it is possible so to connect two sentences, one of which depends on the other, that, as far as the form of expression goes, they are exactly the same: τὸ ἔαρ ἦλθε καὶ τὰ ῥόδα θάλλει for ὅτε τὸ ἔαρ ἦλθε, τὰ ῥ. θ.

*Subordinate (Dependent) thoughts standing in a coordinate form as if independent.*

§. 752. 1. In Homer we find many instances of this ; as, Π. ζ, 147 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη τηλεθώσα φύει· ἔαρος δ' ἐπιγίγνεται ὥρη (for ὅτε ἔαρος ἐπιγίγνεται ὥρη) : Π. ο, 551 ναῖε δὲ παρ Πριάμφῳ· ὁ δὲ μιν τίεν Ἰσα τέκεσσι (for ὅς μιν ἔτιεν) : Π. ρ, 300 sq. ὁ δ' ἀγχ' αὐτοῖο πέσε πρηνὴς ἐπὶ νεκρῷ, τῇλ' ἀπὸ Λαρίσσης ἐριβώλακος· οὐδὲ τοκεύσιν θρέπτρα φίλοις ἀπέθωκε, μινυνθάδιος δέ οἱ αἰὼν ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι (for ὅτι μινυνθ. οἱ αἰὼν ἔπλετο) : Π. χ, 335 νῦν δ' ἔτι καὶ μάλλον νοέω φρεσὶ τιμήσασθαι, δς ἔτλης ἐμεῦ εἶνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν, τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσι (for ἐπειδὴ ἄλλοι ἔντ. μένουσι) : Od. ψ, 37 sq. ἄγε δὴ μοι, μαῖα φίλη, νημερτές ἔνισπε, ὅπως δὴ μνηστήρσιν ἀναιδέσι χεῖρας ἐφήκεν, μούνος ἑών, οἱ δ' αἰὲν ἀολλέες ἔνδον ἔμιμνον (for ὅτε οἱ ἄλλοι αἰὲν—ἔνδον ἔμιμνον) : Π. κ, 185 πολλὸς δ' ὀρυμαγδὸς ἐπ' αὐτῷ ἀνδρῶν ἡδὲ κυνῶν· ἀπὸ τέ σφισιν ὕπνος ὄλωλεν (for οἷς ὕπνος ἀπόλωλεν).

2. So in Herodotus, to whose loose and careless style this form of expression was particularly agreeable : Hdt. I. 36 νεόγαμός τε γὰρ ἔστι, καὶ τοῦτό οἱ νῦν μέλει. Many of these combinations come into common use even in Attic Greek ; as, τέ—καί, or καί alone, for ὅτε, of things that happened at the same time ; ἅμα—καί, so soon as : Id. III. 76 (οἱ ἐπὶ τῶν Περσῶν) ἦσαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πηρξάσπεια εἰδότες οὐδέν· ἔν τε δὴ τῇ ὁδῷ μέση στείχοντες ἐγίνοντο, καὶ τὰ περὶ Πηρξάσπεια γεγονότα ἐπυνθάνοντο (= ὅτε—ἐπυνθάνοντο) : Id. VII. 217 ἥως τε δὴ διέφαινε καὶ ἐγένοντο ἐπὶ τῷ ἀκρωτηρίῳ τοῦ οὐρεος : Id. IV. 199 συγκεκόμεσται τε οὗτος ὁ μέσος καρπὸς, καὶ ὁ ἐν τῇ κατυπερτάτῃ τῆς γῆς πεπαίνεται τε καὶ ὀργᾷ, ὥστε ἐκπέτοται τε καὶ καταβέβρωται ὁ πρῶτος καρπὸς, καὶ ὁ τελευταῖος συμπαραγίνεται. Soph. Œ. R. 718 καί= ὅτε : Thuc. I. 50 ἥδη δὲ ἦν ὄψε· καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο : Id. III. 39 χρεὼν δὲ Μυτιληναῖους κ. τ. λ. καὶ οὐκ ἂν ἐς τότε ἐξέβρυσαν : Plat. Symp. 220 C ἥδη ἦν μεσημβρία καὶ ἄνθρωποι ἡσθάνοντο : Hdt. I. 112 ἅμα δὲ ταῦτα ἔλεγε καὶ ἀπεδείκνυε : Isocr. Paneg. 73 C ἅμα διαλλάττονται καὶ τῆς ἔχθρας ἐπιλανθάνονται. So in comparative sentences for ὥσπερ after ὁ· αὐτός, ὁμοῖος &c. : Thuc. I. 120 ἐνθυμεῖται γὰρ οὐδεὶς ὁμοίᾳ τῇ πίστει καὶ (= ὥσπερ) ἔργῳ ἐπεξέρχεται : Ibid. 141 οὐ τῇ αὐτῇ ὀργῇ ἀναπειβομένους πολεμείν καὶ ἐν ἔργῳ πράσσοντας : Soph. Œ. R. 1187 ἴσα καὶ τὸ μηδὲν ζώσας. See §. 594. Obs. 4.

Obs. So in G. T., as Mark xv. 25 ἦν ὥρα τρίτη καὶ (for ὅτε) ἐσταύρωσαν αὐτόν : Matt. xxvi. 53 δύναμαι—παρακαλέσαι τὸν πατέρα μου καὶ (for ὅς) παραστήσει μοι κ. τ. λ.

3. It is also a peculiarity of Herodotus, that when he wishes to express a negative motive, he prefixes it coordinately with οὐκων (οὐκουν) to the sentence expressing the consequences which result from it, which is not connected by any conjunction, being referred back as a result to the οὖν in οὐκουν : Hdt. I. 11 οὐκων δὴ (ὁ Γύγης) ἔπειθε, ἀλλ' ὥρα ἀναγκαίην ἀληθῶς προκειμένην ἢ τὸν δεσπότητα ἀπολλύναι, ἢ αὐτὸν ὑπ' ἄλλων ἀπολλυθῆαι, αἰρέεται αὐτὸς περιεῖναι for οὐ πείθων δέ, ἀλλ' ὁρῶν—αἰρέεται : or οὐκ ἔπειθε—αἰρέεται οὖν &c. : Id. IV. 118 οὐκων ποιήσετε ταῦτα, ἡμεῖς μὲν πιεζόμενοι ἢ ἐκλείψομεν τὴν χώραν κ. τ. λ., for ὑμῶν μὴ ποιούντων (or εἰ μὴ ποιείτε) ταῦτα, ἡμεῖς οὖν ἢ ἐκλείψομεν κ. τ. λ. : so γάρ is placed before the sentence on which it depends.

4. Sometimes the subordinate clause is placed coordinately in order to give it emphasis, by making it seem as important as the principal clause : so Pind. Pyth. X. 45 *θρασεῖα δὲ πνέων καρδίᾳ μόλεν Δαρύας ποτὲ παῖς, ἀγείτο δ' Ἀθάνα* (for *ὅτε ἠγείτο Ἀθηνᾶ*, or *ἠγούμενης Ἀθηνᾶς*). See also §. 860. 8. for the conditional protasis expressed as if it were independent.

### *Different forms of coordinate Sentences.*

*Sentences logically coordinate, expressed in a coordinate form.*

§. 753. 1. A sentence logically coordinate with another is either an extension or a limitation of the thought ; in the former case the connection is *copulative*, in the other *adversative*.

#### *Copulative.*

2. This consists in the joining into one thought two or more sentences, which are, as it were, parallel and independent of each other ; whereby the second coordinate clause merely gives a wider application to the thought of the preceding one. This is either by simply stringing them together (*connexive*), or when the statement applies more strongly to the latter than to the former clause (*incessive*).

#### *Connexive.*

3. This is expressed by the conjunctions *τέ, τέ—τέ, καί, τέ—καί, καί—καί*.

#### *Τέ.*

§. 754. 1. The proper mode of uniting two clauses into one thought is, by attaching the connecting particle to both ; so that in the first it points forward to the following, and in the last backward to the preceding.

2. The original and most general copula is *τέ*, and from its general use it may supply the force of many other conjunctions. It seems to be connected with *τίς*, as its corresponding Latin copula *que* with *quis*.

*Obs.* If we suppose that *τίς* had originally a relative force, we can see how *τέ* as its derivative got its connexive force ; as the relative is in itself connexive inasmuch as it throws the mind back to the sentence or notion to which it refers.

#### *Τέ—τέ.*

3. *Τέ—τέ* signifies that the two sentences or notions are parallel to each other, *as—so* ; thus frequently in antithesis : *ἔργον τε ἔπος τε*, *as the deed, so the word* : *πατὴρ ἀνδρῶν τε θεῶν τε*. So used frequently in a succession of notions : Il. α, 177 *αἰεὶ γὰρ ἔρις τε φίλη πόλεμοι τε μάχαι τε*. So when two qualities combine to make up one ; as, Il. γ, 167 *ἦς τε μέγας τε*. So of two actions coincident in time : Hdt. VIII. 108 *ἐδόκειόν τε ναυμαχῆσειν σφέας, παρατρέοντό τε ὡς ἀλεξισόμενοι*. Hence *οὔτε—οὔτε, εἴτε—εἴτε, ἐάντε—ἐάντε*. In prose we find *τέ—τέ* far more rarely, and generally only when whole sentences, or at the least, complete portions of sentences, are to be connected : Thuc. II. 64 *φέρειν χρή τά τε δαίμονια ἀναγκαίως τά τε ἀπὸ τῶν*

πολεμίων ἀνδρείως : Xen. Cyr. VIII. I. 5 παρῶμέν τε οὖν—ἐπὶ τὸδε τὸ ἀρχεῖον, ἀσκήσμεν τε, δι' ὧν μάλιστα δυνησόμεθα κατέχειν ἃ δεῖ, παρέχωμέν τε ἡμᾶς αὐτοὺς χρῆσθαι Κύρῳ ὅτι ἂν δέῃ. In antithetical words or sentences, τέ approaches in sense to ἤ followed by ἤ, *vel—vel*; whence sometimes they are interchanged, either τέ—ἤ, or ἤ—τέ : Plat. Ion 535 D ὁς ἂν—κλήτ' ἔν' οὐσίας καὶ ἐορταῖς—ἤ φοβῆται : Il. β, 289 ἢ παῖδες νεαροὶ χηραὶ τε γυναῖκες.

4. Τέ—τέ are frequently used for μέν—δέ, so that when in the first clause something is allowed or stated, the first τέ prepares the mind for something following thereon, while the second τέ refers the mind back to the former statement : so in a number of clauses which make up a simile (see Il. γ, 32.). Μέν—δέ separate the whole into its two parts or clauses (*on the one hand—on the other.*) while τέ—τέ, by virtue of their primary force, unite them as parts of one whole ; so Hdt. I. 22 καὶ δύο τε ἀντὶ ἐνὸς νηοὺς τῇ Ἀθηναίῃ φκοδόμῃσε ὁ Ἀλυσάτης, αὐτὸς τε ἐκ τῆς νούσου ἀνέστη.

5. Hence (a) τέ—δέ are often found in two successive clauses, especially where one of the clauses, generally the first, is negative ; or where the second clause is to be opposed to the former, as the more important : Eur. Or. 201 σύ τε γὰρ ἐν νεκροῖς, τὸ δ' ἐμὸν οἴχεται βίου τὸ πλέον μέρος ἐν στοναχαῖσι : so τέ followed by ἔπειτα δέ καὶ or ἄμα δέ καὶ or ὡσαύτως δέ καί, &c. : or when some notions in the two clauses are opposed ; or when the second clause conveys not merely a notion equivalent to the former, but something more : Hymn. Hom. Ven. 110 οὗτις τοι θεὸς εἰμ' τί μ' ἀθανάτησιν εἰσκαίς ; ἀλλὰ καταθηγή τε, γυνή δέ με γείνατο μήτηρ ;—(b) and also μέν—τέ, which will be treated of under μέν—δέ.

#### Τέ alone.

6. In all the cases where τέ—τέ may be used, τέ may be used in the second clause alone. The two clauses are naturally less closely connected ; the second clause is not represented as necessarily following on the first, which is represented as existing independent of it : so *senatus populusque Romanus ita censuit*, the senate is the principal notion : πατήρ ἀνδρῶν θεῶν τε, *father of men, and moreover of gods* : Il. α, 5 αὐτοὺς δέ ἐλώρια τεύχε κίνεσσιν οἰωνοῖσι τε πᾶσι : Hdt. VI. 107 ἐς τὸν Μαραθῶνα τὰς νέας ὥρμιζε οὗτος, ἐκβάντας τε ἐς γῆν τοὺς βαρβάρους διέτασσε.

7. In prose, especially Thucydides, sentences separated by a stop are connected by τέ, where δέ would generally be used ; this τέ generally signifies *itaque, and so*, or it may be translated *for example* : Thuc. I. 9 Ἀγαμέμνων τέ μοι δοκεῖ—τὸν στόλον ἀγεῖραι, *Agamemnon for example*. Ibid. 22 κτήμά τε ἐς αἶι μάλλον ἢ ἀγωνισμα ἐς τὸ παραχρήμα ἀκούειν ξύγκειται, *and so κτήμα ἐς αἶι, &c.*

8. When an expression, common to two clauses, is used only once, either in the first or second clause, τέ is used to carry it on from one to the other ; and is placed either in both, or only in one of the two clauses : Soph. Œ. R. 253 ὑπὲρ τ' ἐμαντοῦ (sc. ὑπὲρ) τοῦ θεοῦ τε : Hdt. VII. 106 οἱ τε ἐκ Θράκης καὶ (sc. οἱ ἐξ) Ἑλλησπόντου : Eur. Phœn. 96 ἃ τ' εἶδον (sc. ἃ) εἰσήκουσά τε : Xen. M. S. III. 5, 3 προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι καὶ (sc. προτρέπονται) ἀλκιμοὶ γίγνεσθαι : Arist. Vesp. 1277 ἅπασι φίλον ἄνδρα τε σοφώτατον (for φίλον ἄνδρα σοφώτατόν τε ἄνδρα.)

*Remarks on the Epic use of τέ.*

§. 755. 1. In Epic poets frequently, (and in Lyric, though but rarely, and in Attic only in some few fragments,) τέ is joined to conjunctions and relatives, to denote more distinctly the opposition and connection of the clauses of a sentence; *so as—so*. This idiom seems to arise from the old practice of expressing subordinate clauses as coordinate, and it remained after the more logical form of expression had been developed by the conjunction.

2. Thus when in Epic poetry we find τέ occurring with other conjunctions, where it seemingly is otiose, it is used to join the two sentences more closely together, and is placed either in both clauses, pointing forward to the one and backward to the other, or only in the first and not in the second, or only in the second and not in the first; or one of the clauses in which it should stand is supplied by the mind, as, *Od. α, 188* ξείνοι δὴ ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι ἐξ ἀρχῆς εἶπερ τε γέροντ' εἶρηαι (sc. *as you will hear*) *if you just ask &c.* It occurs less frequently in clauses which are connected by a demonstrative pronoun in one, and a relative in the other, and only if the demonstr. and relative are not in juxtaposition: as, *Il. α, 218* ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ; but more frequently in other clauses; so frequently εἶπερ τε—τέ, *Il. δ, 160* εἶπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσαν, ἔκ τε καὶ ὅψ' ἐτελεί. Or Εἶπερ—τέ, also εἶπερ τε with the apodosis suppressed, ἦ τε, *so certainly*, *Od. β, 62* ἦ τ' ἂν ἀμυνάμην, εἴ μοι δυνάμεις γε παρέη: *so* Μέν τε—δέ τε, or ἀλλά τε, *as on one side, so on the other*: but in either of the clauses τέ may be omitted; Τέ—δέ τέ, or ἀλλά τε (*Il. α, 82*): Μέν τε—δέ or ἀλλά; or even the former clause may be supplied from the context; thus, δέ τέ, or ἀλλά τε without μέν: thus, Δέ—τέ, Τέ—δέ, Τέ—αὐτάρ frequently answer to each other; καί τε, (*atque=ad que, yet to that*), where the former clause is implied in the context, *so as, so also*: *Il. ι, 509* τὸν δὲ μέγ' ὤνησαν, καὶ τ' ἔκλυον εὐξαμένοιο:—γάρ τε, *for too, then, so as, so*: *Il. ω, 602* νῦν δὲ μνησώμεθα δόρπον· καὶ γάρ τ' ἥτομος Νιόβη ἐμνήσατο σίτον, τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ἔλοντο:—*so also* sometimes ἦ τέ, or even Ἥ τε—ἦ τέ. See *Disjunctive Sentences*.

3. From this idiom another has arisen, whereby τέ is added to conjunctions and relatives in dependent clauses, to attach to the relative (or conjunction) a demonstrative notion, arising from its relation to some other sentence expressed or implied, to which the τέ refers and thus gives the emphasis; *so, ὅς, who; ὅστε, he who, just who* (not only in Homer, but in lyric poets, and the chorus of tragedy, and even here and there in Hdt.): ὅστις τέ, οἷός τε, ὅσος τε (=τοῖος, οἷος; τόσος, ὅσος; *just of such a nature, such a size, such a quantity, as*); ὥστε, *so as, so that*; ὥσεί τε, ἅτε, ἥτε, ὅπως τε, *thus as, ὅτε τε, then when, ἵνα τε, there where*. Thus *Od. ξ, 81* ἔσθι νῦν ὃ ξεῖνε τά τε δμῶεσσι πάρεστι, *those which, just what*, (without τέ, *what*): *Id. ο, 318* Ἑρμείας—ὅς ῥα τε κ. τ. λ., *he who*: *Od. ξ, 254* ἐπλέομεν—ῥηιδίως τε ὥσεί κατὰ ῥόον, *just as if, ὥσεί, as if*.

4. In Attic prose the following formulas occur: οἷός τε εἰμί, *I am able* (=queo), properly τοιοῦτός εἰμι οἷος, the τέ supplying the suppressed τοιοῦτος: also ὥστε, ὥσείτε, and ἔστε (i. e. ἐς, ὃ, τε), *quoad*, and also, ἐπεὶ τε *postquam*.

*Position of τέ.*

§. 756. *Τέ* being an enclitic, cannot stand at the beginning of a sentence or a clause, but must always depend on some word—generally that to which its force applies, but from this there are the following exceptions.

a. When the word to which *τέ* properly belongs is very closely connected with another word, so that they form as it were one notion, (as the article and substantive, dependent genitives, preposition and its case,) *τέ* is placed between them : Il. γ, 54 οὐκ ἄν τοι χραίσμη κίθαρις, τά τε δῶρ' Ἀφροδίτης, ἣ τε κόμη, τό τε εἶδος : Eur. Phœn. 332 εἰς αὐτόχειρά τε σφαγάν.

b. When *τέ* belongs to the whole sentence, or clause, it is placed after the first word thereof without affecting its sense ; thus in Hdt. VI. 123 οἵτινες ἔφευγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον οἱ Πεισιστρατίδαι τὴν τυραννίδα ; *τέ* belongs not to *μηχανῆς*, but to the predicate *ἐξέλιπον*, connecting it with the former clause.

Obs. 1. This naturally happens when the preposition after which *τέ* stands applies also to another noun following ; as, Plat. Legg. 796 D εἷς τε πολιτείαν καὶ ἰδίου οἴκου : so G. T. as Acts xxv. 23 σὺν τε χιλιάρχοις καὶ ἄνδρασιν.

Obs. 2. It sometimes happens, from a change in the latter part of the sentence, that *τέ* stands with some particular word, when it should stand after the first word : Thuc. I. 133 αἰτιωμένον τοῦ ἀνθρώπου τά τε περὶ αὐτὸν γραφέντα καὶ τὰλλ' ἀποφαίνοντος : the *τέ* should stand after *αἰτιωμένον*, but the clause *καὶ τὰλλ' ἀποφαίνοντος* seems to be an addition which Thucydides did not mean to use when he began the sentence.

Obs. 3. In the combinations given above, §. 755. 3. the *τε* is sometimes separated from its end by *ρά*, *πέρ*, *μέν* &c.

*Καί.*

§. 757. 1. The force of *καί* is repetition, union, and emphasis ; it occurs not only as a conjunction, but also in its original force as an adverb ; in which it has its full meaning of *too*, while as a conjunction it has a weaker force, like *et* formed from *ἐτι* *yet*.

*Καί as a copulative Conjunction.**Καί—καί.*

2. *Καί—καί*, (properly *Too—too* ; *And—and* ; *As well—as also* ; *Not only—but also* ; ) gives the clauses to which it is joined a more forcible and independent meaning than *τέ—τέ* ; wherefore it is used when notions of a different nature, or more or less opposed to or contrasted with each other, are to be connected, and each notion is dwelt upon, so that emphasis is laid on each ; as, *ἄνθρωποι καὶ ἀγαθοὶ καὶ κακοί—καὶ πένητες καὶ πλούσιοι—καὶ ταχὺς καὶ ἄγριος* (but not *καὶ κακοὶ καὶ πονηροί*)—*καὶ χρήματα καὶ ἄνδρες—καὶ νῦν καὶ αἰεί—καὶ πρῶτα καὶ ὕστατα* : Xen. Cyr. I. 1, 2 ἄρχοντες μὲν εἰσι καὶ οἱ βούκοιοι τῶν βοῶν καὶ οἱ ἵπποφορβοὶ τῶν ἵππων καὶ πάντες δὲ οἱ καλούμενοι νομεῖς ὧν ἂν ἐπιστατῶσι ζῶων : Eur. Hec. 751 *τολμᾶν ἀνάγκη, κἄν τύχῳ κἄν μὴ τύχῳ*. G. T. as Rom i. 13 *ἵνα καρπὸν τινα σχῶ καὶ ἐν*

ὡμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν : John vi. 36 καὶ ἐωράκατέ με, καὶ οὐ πιστεύετε. The two words are placed in contrast, so as to lay emphasis on each, Matt. x. 28 καὶ ψυχὴν καὶ σῶμα ἀπολέσαι. Hence also with participles it means *sive—sive* : (see Τέ—τέ §. 754. 3. and Τέ—καί;) and sometimes ἡ in the second clause answers to καὶ in the first : Plat. Lach. 191 E καὶ μένοντες ἡ ἀναστρέφοντες.

3. Καὶ is sometimes repeated after a parenthetical clause : Thuc. IV. 117 καὶ ἄμα, εἰ σφισιν καλῶς ἔχοι, καὶ ξυμβῆναι τὰ πλείω; so G. T., as Matt. ix. 10 καὶ ἐγένετο, αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ κ. τ. λ.

Obs. 1. This use of Καί—καὶ must be distinguished from the passages where the second καὶ is used adverbially; as, Soph. Phil. 274 ῥάκη βαῖα καὶ τι καὶ βορᾶς ἐπωφέλημα : so G. T., as Matt. ii. 26 καὶ ἔδωκε καὶ τοῖς κ. τ. λ.

Obs. 2. Though καὶ may be used in passages where ἡ might have stood, and *vice versa*, yet we may not say that καὶ is used in the sense of ἡ, or *vice versa*. Two notions may be joined by καὶ or ἡ; if by the former, they are represented as component though opposed parts of a whole in which they unite; if by the latter, as distinct divided parts; κακοὶ καὶ ἀγαθοὶ is a logical division of man : κακοὶ ἡ ἀγαθοὶ is not necessarily so, but merely two opposed classes.

#### Τέ—καί.

§. 758. 1. Τέ—καί, *que—et*; so *as—so also*; marks that the two clauses are in close or necessary connection : Il. a, 17 Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί.—καλὸς τε κἀγαθός; even numbers as, τρεῖς τε καὶ δέκα. It differs from Καί—καί, as it does not make the mind dwell on each notion separately. In most points the use of Τέ—καί corresponds with that of Τέ—τέ, except that it expresses a more intimate connection and that καὶ implies the greater emphasis of its clause. Thus Τέ—καί are used like Καί—καί in opposed sentences which are coordinate and are conceived of as one whole : ἀγαθὰ τε καὶ κακά—χρηστοὶ τε καὶ πονηροὶ—τά τε ἔργα ὁμοίως καὶ οἱ λόγοι—νῦν τε καὶ τότε Soph., as *now, so also then*; νῦν τε καὶ πάλαι Id. Ant. 181 : Xen. Hier. I. 2 πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ιδιωτικός βίος. Hence where two opposed notions are used exhaustively, to express a whole class or sort, in the sense of *sive—sive*, ἡ—ἡ; *vel—vel* (§. 757. 2.); ἃ τε δεῖ φίλια καὶ πολέμια νομίζειν : Plat. Legg. 831 D πᾶσαν τέχνην καὶ μηχανὴν καλλίω τε καὶ ἀσχημονεστέρα, *sive honestam, sive turpem*; thence when two notions are simply placed in juxtaposition for Μέν—δέ : Eur. Rhes. 339 σὺ τ' εὖ παραινείς καὶ σὺ καίριως σκοπεῖς.

2. Two actions which are coincident in point of time, or stand as antecedent and consequent to each other (*as one takes place—so the other*), are connected by Τέ—καί.

3. The inclusive force of καὶ is seen clearly in the combinations, πολλὰ τε καὶ καλὰ ἔργα ἀπεδείξατο : Hdt. VI. 114 ἄλλοι Ἀθηναίων πολλοὶ τε καὶ οὐνομαστοί : and yet more so when it connects the universal and particular (*quum—tum*); as, ἄλλοι τε καὶ ὁ Σωκράτης : so ἄλλως τε καὶ, *quum aliter, tum, especially* : Ibid. 136 Μιλτιάδεα—ἔσχον ἐν στόματι οἱ τε ἄλλοι καὶ μάλιστα Ξάνθιππος : Plat. Symp. 176 D ἔγωγέ σοι εἴωθα πείθεσθαι ἄλλως τε καὶ ἀτ' ἂν περὶ λατρικῆς λέγης. So τὰ τε ἄλλα καί—, *especially* : Thuc. I. 3 ἔθνη τὰ τε ἄλλα καὶ τὸ Πελαγονικόν. So Æsch. Prom. 637 ἄλλως τε πάντως καὶ κασιγνήταις πατρός. Ἄλλως τε without καὶ expresses a mere addition, *prætereaque, adde quod* : Plat. Phæd. 87 D ἀλλὰ γὰρ ἂν φαίη ἐκάστην τῶν



ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε εἰ καὶ πολλὰ ἔτι βιβῆ. Instead of καὶ alone a strong emphasis is given to the second clause by καὶ δὴ καί, *tum vero etiam*: Hdt. VI. 137 ἄλλα τε σχεῖν χωρία καὶ δὴ καὶ Λημον: *and, particularly*, Plat. Rep. 357 A ὁ γὰρ Γλαύκων αἰεὶ τε ἀνδρειότατος ὢν τυγχάνει, πρὸς ἅπαντα, καὶ δὴ καὶ τότε τοῦ Θρασυμάχου τὴν ἀπόρρησιν οὐκ ἀπεδέξατο<sup>a</sup>.

Obs. 1. Καί may be used several times after τέ, each particular preceded by καί being as it were dwelt upon, as Il. γ, 431 σὺν τε βίῃ καὶ χερσὶ, καὶ ἔγχει: or in the first clause the conjunction may be omitted, and the following clauses united by the repetition of καί, as Xen. Cyr. I. 4, 7 ἄρτοι τε πολλοὺς ἤδη πλησιάσαντας διέφθειραν καὶ λέοντες καὶ κάπροι καὶ παρδάλεις: αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι δῖες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσὶν: or in Epic τέ is used with several clauses, καί only with the last, as Od. γ, 413 Ἐχέφρων τε Στρατίος τε Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης. And between καί—καί, there may be placed two distinct notions united by τε καί: Hdt. VII. 1 (ἐπέταξε ἐκάστοισι) καὶ νέας τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα.

Obs. 2. Καί—τέ are not thus combined, because the first clause may not be more emphatic than the second: nor do we find the combination καί—τε as connecting two coordinate notions.

Obs. 3. We find καί followed by τέ—τέ. The καί connects the sentence with the preceding one; the τέ—τέ connect two notions in the sentence itself: Soph. Aj. 53 καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε κ. τ. λ.: so we find καὶ τέ—καί; Hdt. V. 1 καὶ πολλόν τε ἐκράτησαν καὶ ἔλιπον σφέων ὀλίγους.

Obs. 4. On the force of καὶ and τέ to carry on a negative μή through several clauses, see §. 744. Obs. For καί used for ὅτε &c. see §. 752.

Obs. 5. We do not find in classical Greek τε καί used simply to connect a sentence with a preceding one, but in G. T. we find, Acts xix. 27. μέλλειν τε καί αἱ. μέλλειν δὲ καί: Ib. xxi. 28 ἔτι τε καί.

#### Kaí alone.

§. 759. 1. Καί (like τε) may be used alone, without another καί preceding, when the emphasis is to be more decided. It marks the intimate connection of the two clauses or terms, the two are as one (τέ *adjungit*, καί *conjungit*): Xen. Cyr. I. 4, 7 αἱ δὲ ἔλαφοι καὶ δορκάδες καὶ οἱ ἄγριοι δῖες καὶ οἱ ὄνοι οἱ ἄγριοι ἀσινεῖς εἰσὶν: Ibid. VII. 5, 39 ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέρρει. So it has often the sense of *atque*, or *ac*, *et quidem*, the latter clause being either emphatic, or limiting, or defining, or explaining, or confirming the former as the context requires: Plat. Apol. 23 A ἡ ἀνθρωπίνη σοφία ὀλίγον τι νὸς ἀξία ἐστὶ καὶ οὐδενός<sup>b</sup>, (*parvo digna ac nullo*.) So πολλὰ καὶ ἐσθλά Hom.: Dem. c. Aph. II. princ. πολλὰ καὶ μεγάλ' ἐψευσμένον: Cic. Legg. III. 14, 32 *rauci atque admodum rauci*. So καὶ ταῦτα, *idque, that too*, with a participle or adjective. So G. T., as 1 Cor. iii. 5 καὶ ἐκάστω, *even as to each*. 1 John i. 2 καὶ introduces an emphatic assertion of part of verse 1.

2. Καί has this force at the beginning of a question wherein the speaker takes up something which has been said, and applies it in an argumentative tone, frequently as a sort of *argumentum ad absurdum*: Plat. Theæt. 188 D καὶ τίς ἀνθρώπων τὸ μὴ ὂν δοξάσει; Xen. Cyr. IV. 3, 11 ἀλλ' εἴποι τις ἂν, ὅτι παῖδες ὄντες ἐμάνθανον. Καὶ πότερα παῖδες εἰσι φρονιμώτεροι, ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα ἢ ἄνδρες;=*ac multo minus prudentes sent.* So especially καὶ πῶς: Plat. Alc. 134 C δύναται δ'

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Ibid.

ἂν τις μεταδιδόναι δ μὴ ἔχει;—Καὶ πῶς; = *ac minime quidem*: so G. T. as Mark x. 26 καὶ τίς δύναται σωθῆναι;

3. In this way καὶ gets an adversative force, and sometimes seems to stand for καίτοι: Eur. Herc. F. 508 ὁράτ' ἐμ' ὅσπερ ἦν περίβλεπτος βροτοῖς, ὀνομαστὰ πράσσων. Καὶ μ' ἀφείλεθ' ἡ τύχη—ἡμέρα μῆ: so in G. T. for ἀλλὰ or δέ, as Mark xii. 12 ἐξήτουν αὐτὸν κρατῆσαι καὶ ἐφοβήθησαν τὸν ὄχλον: 1 Thess. ii. 18 ἠβελήσαμεν ἐλθεῖν πρὸς ὑμᾶς καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

4. Lastly, its incessive power is used in imperative clauses, which it connects with the preceding, as well as generally in expressions of some action following suddenly and forcibly on what goes before; as, καὶ μοι δὸς τὴν χεῖρα!—καὶ μοι λαβὲ τὸ ψήφισμα: Il. α, 584 ὥς ἄρ' ἔφη, καὶ ἀναίξας δέπας—μητρὶ φίλῃ ἐν χερσὶ τίθει.

Obs. 1. Καὶ is used often to connect two clauses instead of τέ—καί.

Obs. 2. In English we say *many great men*, but in Greek generally, πολλοί is considered as a substantival word and is joined to the other adjective, either by καὶ or τέ alone (rare and only poetic), Eur. Hec. 620 ὁ πλείστ' ἔχων κάλλιστά τε: or by τέ καί, or (Homeric) by τέ—τέ, in which case πολλοί stands after the adjective: Il. β, 213 ἄκοσμά τε πολλὰ τε ᾗδη. So in Latin, *multæ et præclaræ res*.

Obs. 3. When Homer after a temporal conjunction such as ὅτε, ἤμος &c. joins the sentence depending thereon by καὶ, this arises from the old fashion of coordinating clauses (see §. 752. 1., and δέ in *Dependent Sentences*): it marks the immediate consequence of the one verbal notion upon the other; Il. α, 478 ἤμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν: Hdt. VIII. 64 ὥς δέ σφι ἔδοξε καὶ ἐποίησεν ταῦτα. G. T. as Luke ii. 21 ὅτε ἐπλήσθησαν ἡμέραι—καὶ ἐκλήθη κ. τ. λ.: cf. vii. 12. See §. 761. 3.

Obs. 4. Coordinate sentences ought to be alike as to the mood and tense of their verbs, but sometimes in poetry, and even in prose, they differ; and especially we find a participle in one sentence and the finite verb in another: Il. θ, 347 ἐρητύοντο μένοντες ἀλλήλοισι τε κεκλόμενοι καὶ πᾶσι θεοῖσιν χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος: Demosth. 236, 15 ἀλλ' ἂμ' ἀκούοιτε ταῦτα ἀπαγγελλόντων τούτων, κακείνος ἐντὸς εἴη πυλῶν καὶ μηδὲν ἐχούθ' ὑμεῖς ποιῆσαι.

*Kaί, etiam, as an adverb.*

§. 760. 1. Καὶ like ἔτι is properly an adverb, *even, also, etiam*. But this emphatic force of καὶ implies a connection with another clause, and hence καὶ derives its power as a conjunction. When καὶ is used in this adverbial sense, it often refers back to a principal sentence introduced by οὐ μόνον, οὐ μᾶλλον, or ὥσπερ καί &c., or this clause is supplied by the mind; as, καὶ ὁ Σωκράτης ταῦτα ἔλεξεν (sc. οὐ μόνον οἱ ἄλλοι, or ὥσπερ καὶ οἱ ἄλλοι.)

2. According to the nature of this former clause, whether expressed or implied, καὶ has either a strengthening or a weakening power. In the first case, καὶ with verbs, subst., and numerals, means *also, even, quite, yet*; with adject. and adverbs of quantity and intensity—*entirely, certainly, very*; with temporal and conditional expressions—*already, even already, yet, even yet*; as, καὶ καταγελᾷς μου—καὶ σὺ ταῦτα ἔλεξας: Il. λ, 654 τάχα κεν καὶ ἀνάτινον αἰτιώσθω. Also with comparatives: Il. κ, 556 θεὸς καὶ ἀμεί-

νονας ἵππους δωρήσαιο : so καὶ τρίς—καὶ λίην, καὶ κάρτα, καὶ πάνυ, καὶ πολὺς, καὶ πᾶς—καὶ πρὶν, καὶ πάλαι, καὶ χθές, καὶ αὐτίκα, καὶ δὴ ὁρ ἤδη, καὶ ὀψέ, καὶ πάλιν, καὶ νῦν ὁρ ἔτι καὶ νῦν—καὶ ὧς, καὶ οὕτως, *vel sic*. *b*. In the last case, *even but, but even* : Od. *a*, 58 ἰέμενος καὶ καπνὸν ἀποθρόσκοντα νοῆσαι. So with *μόνος*, *εἰς*, the indefinite and demonstrative pronouns, after relatives, interrogatives, and *μή*, as, Plat. Rep. 335 B ἔστιν ἄρα δικαίου ἀνθρώπου βλέπειν καὶ ὄντιν οὖν ἄνθρωπον : Ibid. 445 C δεῦρο νῦν—ἴνα καὶ ἴδῃς, ὅσα καὶ εἶδη ἔχει ἡ κακία : Demosth. 46 τί χρὴ καὶ προσδοκᾶν ; *What shall one but expect ?* (= *nilhil plane expectandum est* :) Eur. Hec. 515 πῶς καὶ νιν ἐξεπράξατε <sup>a</sup> : Ibid. 1064 ποῖ καὶ με φυγᾶ πτόσσουσι μυχῶν : Id. Hippol. 1171 πῶς καὶ διώλετ', εἰπέ ; " *Qui τί χρὴ λέγειν interrogat, is, quid dici, non, an aliquid dici debeat, querit ; sed qui τί χρὴ καὶ λέγειν, is non solum quid, sed etiam an aliquid dicendum sit, dubitat (plene : quid dicendum est, si omnino aliquid dicendum est <sup>b</sup> ?)*"

3. After adverbs of comparison, *ὥς*, *ὥσπερ* &c., we find *καί*, *even*, to give emphasis to the comparison ; Plat. Rep. 466 D ἐν ἀνθρώποις—ὥσπερ καὶ ἐν ἄλλοις ζώοις : so G. T. as Matt. vi. 10 ὥς ἐν οὐρανῷ καὶ ἐπὶ γῆς : James ii. 26 ὥσπερ τὸ σῶμα κ. τ. λ. : ὥσπερ καὶ ἡ πίστις κ. τ. λ.

*Remarks on καί which belongs to another καί in a dependent clause, such as ὥσπερ καὶ &c.*

§. 761. 1. If *καί*, *etiam*, belongs to another *καί* in a dependent clause ; as, καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι : it frequently is omitted in the former or latter clause : in the former, when the speaker is not at the moment thinking of the latter, or does not mean to point forward to the latter ; as, ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ καὶ οἱ ἄλλοι :—in the latter, when the former is to be more emphatic ; as, καὶ ὁ Σωκράτης ταῦτ' ἔλεξεν, ὥσπερ οἱ ἄλλοι.

2. The relative or demonstrative sentence to which *καί* refers is frequently omitted, and must then be supplied from the context ; as, καὶ ὁ Σωκράτης ἔλεξεν (scil. ὥσπερ ὁ ἄπερ καὶ οἱ ἄλλοι) : Xen. M. S. III. 10, 11 πῶς οὖν, ἔφη, τῷ ἀρρῦθμῳ σώματι ἀρμόττοντα τὸν θώρακα εὐρυθμον ποιεῖς ; ὥσπερ καὶ ἀρμόττοντα, ἔφη, scil. οὕτω καὶ εὐρυθμον.

3. It is a curious feature in this use of *καί* that it is transferred from the clause to which it more properly belongs, to the other clause where it is not so much wanted, so that the unity of the two is more strongly marked ; as, ὁ Σωκράτης εἶπερ τις καὶ ἄλλος, for καὶ ὁ Σ., εἶπερ τις ἄλλος : Hdt. I. 2 διαπραξαμένους καὶ τᾶλλα, τῶν εἵνεκεν ἀπίκατο, ἀρπάσαι τοῦ βασιλῆος τὴν θυγατέρα Μηδείην, for καὶ ἀρπάσαι. So in temporal and conditional dependent clauses it is transferred to the principal clause, to mark that one action follows immediately on the other : Thuc. II. 93 ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς for ὥς καὶ ἔδοξεν : and ὥς καὶ may be translated by *simulacque* ; *simulac decretum est ab iis, continuo discesserunt*. So often in Homer : Ὅτε—καὶ τότε : Εἰ καί : ἐπεὶ καί. See §. 759. Obs. 3.

### *Incessive or Emphatic Adverbs.*

§. 762. Emphasis is expressed by *καί*, *et*, or the adverb *καί*, *etiam*, but more forcibly by οὐ μόνον—ἀλλὰ καί, or οὐχ ὅτι—ἀλλὰ καί &c.

<sup>a</sup> Pflugk ad loc.

<sup>b</sup> Herm. ad Viger. 837.

Οὐ μόνον—ἀλλὰ καί: οὐχ ὅτι &c.

1. Ὁ Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός. Καί is sometimes dropped in the second clause, whereby that clause is more emphatically contrasted with the former, so as to throw it into the shade; Xen. M. S. I. 6, 2 καὶ ἰμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος: while Οὐ μόνον—ἀλλὰ καί denotes rather that the two clauses coexist and are of equal weight in the thought.

2. Here belong the following elliptic phrases: Οὐχ ὅτι (or Μὴ ὅτι *nedum*)—ἀλλὰ καί (or ἀλλὰ alone); Οὐχ ὅπως (or Μὴ ὅπως)—ἀλλὰ καί (or ἀλλὰ alone); Οὐ μόνον, ὅτι—ἀλλὰ καί: Οὐχ οἶον—ἀλλὰ: Οὐχ ὅτι, (or Οὐχ ὅπως,) that is οὐκ ἐρῶ, ὅτι (ὅπως), as in Latin *non dico*; οὐχ οἶον, i. e. οὐ τοῖον οἶον: μὴ ὅτι, (μὴ ὅπως,) i. e. μὴ λέγε, μὴ λέγω (*let me not say*) or μὴ λέγῃς, ὅτι, (ὅπως,) *not to say*, as in Latin, *ne dicam*.

3. According to the nature of the two opposed clauses, these forms, οὐχ ὅτι &c., (*I do not say that, nedum*) mean *not only*, or *not only not*, or *not to mention*.

a. If they be directly and equally opposed to one another, οὐχ ὅτι=*not only not*; as, οὐχ ὅτι ἔφυγεν, ἀλλ' ἐνίκησε, *not only did he not fly, but he conquered*, properly οὐκ ἐρῶ, ὅτι ἔφ., ἀλλ' ἐν., *non dicam eum fugisse, sed vicif.*

b. If the latter is stronger than the former, οὐχ ὅτι=*not only*; as, οὐχ ὅτι ἔτρεσεν, ἀλλ' ἔφυγεν, *not only was he afraid, but he fled*.

c. If the former is the more important, and is followed by οὐχ ὅτι, οὐχ ὅπως, these mean *not to say merely*; as, ἔφυγεν, οὐχ ὅπως ἔτρεσεν, *he fled, not to say was merely afraid*: Thuc. I. 35 οὐχ ὅπως κωλυταί, “*not to say*.” Sometimes the clause which really should stand first is put after the other and is introduced by οὐδέ, or ἀλλὰ, or ἀλλὰ καί: Xen. Cyr. I. 3, 10 ἐπεὶ ἀνασταίητε ὀρχησόμενοι, μὴ ὅπως ὀρχεῖσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε, *non solum non saltate, sed ne rectis quidem pedibus stare poteratis*: instead of οὐδ' ὀρθοῦσθαι ἐδύνασθε μὴ ὅπως, (*not to say merely*) ὀρχεῖσθαι: Plat. Apol. 40 D μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα, *ne dicam privatum aliquem*: instead of τὸν μέγαν βασιλέα μὴ ὅτι ἰδιώτην, *not merely*: Id. Symp. 179 B καὶ μὴν ὑπεραποθνήσκειν γε μόνον ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες: Demosth. 67 extr. (τοὺς Θηβαίους ἡγήτο) οὐχ ὅπως ἀντιπράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύσειν, ἂν αὐτοὺς κελεύῃ (scil. συστρατεύειν), *non solum non, sed etiam*.

Obs. 1. So also μὴ τι, μὴ τοι are used, generally accompanied by γέ and δῆ: Demosth. 24, 23 οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τι γε δὴ τοῖς θεοῖς, *ne dicam (nedum)*.

Obs. 2. We must distinguish this emphatic οὐχ ὅτι from the simple οὐχ ὅτι, *not that*: see Hartung, Part ii. 154.

### Two opposed clauses standing coordinately to each other.

§. 763. I. Two opposed clauses may be coordinate when the latter

a In the curious phrase, Thuc. VI. 18 οὐ μόνον ἐπιόντα τις ἀμύνεται ἀλλὰ καὶ μὴ ὅπως ἔπεισι προκαταλαμβάνει, it seems as if the best way of taking it would be to consider μὴ ὅπως ἔπεισι as parenthetically introduced between καὶ and προκαταλαμ-

βάνει, “not only does he defend himself against an invader, but even (*not to say attacks him*) anticipates him;” denoting that Thucydides prefers the term προκαταλαμβάνει where ἔπεισι might have suggested itself to the hearer's mind.

## Μέν—δέ.

*limits* or *denies* some notion or thought in the former, as, *he is poor, but brave—he is not bold, but cowardly*; the former clause, as it allows or concedes something, is called the *concessive*, the clause coordinate to it, the *adversative* clause.

## Limitation.

## Δέ

2. Δέ is the most general expression of opposition, and expresses every sort thereof. As uniting the force of the copulative conjunctions (τί, καί), and the adversative (ἀλλά), it is used in both ways.

## Μέν—δέ.

§. 764. 1. As the adversative clause is marked by δέ, so is the concessive by μέν, which gives to the former clause the notion of allowing something, and thus points forward to the disallowing something else, that is to the limitation in the second clause, and the force both of δέ and μέν is weaker or stronger as the case may be.

2. The derivation and original force of μέν and δέ is of course somewhat doubtful: μέν is by some derived from μῆν, *vero*, and δέ from δέω, *to bind*: it seems far better to consider μέν as the neuter of εἰς, *one*, as if it were μέις, μία, μέν, and δέ as connected with δίς, δύο<sup>a</sup>; so that they would mean *in the first place,—in the second place*, and these meanings may perhaps be traced in all the uses of these particles; we may translate them very often *indeed—but, or on the one hand—on the other*.

3. *a.* Μέν and δέ are used in distinctions or divisions of *place, time, number, order, person*; the single members being placed in contrast to each other by μέν—δέ, so that the one is separated from the other; as, Ἐνταῦθα μέν—ἐκεῖ δέ: Ἐνθα μέν—ἐνθα δέ: Ὅτε μέν—ὅτε δέ: Τότε μέν—τότε δέ (στε and τότε in this sense are accented like Ποτέ) ποτέ μέν—ποτέ δέ: Ἄλλοτε μέν—ἄλλοτε δέ: Ἄμα μέν—ἄμα δέ: Πρῶτον μέν—Ἐπειτα δέ: Τῇ μέν—τῇ δέ: Πῇ μέν—πῇ δέ: Τὸ μέν—τὸ δέ: Τὰ μέν—τὰ δέ: and Τοῦτο μέν—τοῦτο δέ (especially in Hdt.): and from the original distinction of place is derived the distinction of person; Ὁ μέν—ὁ δέ, *hic—ille*, properly *he here—he there*.

*b.* Hence frequently the whole is followed by two parts distinguished by μέν—δέ, in the same case with the whole, especially nomin. and accus.: Hdt. I. 175 νόμοισι—τὰ μέν Κρητικοῖσι τὰ δέ Καρικοῖσι χρώνται: Plat. Legg. 838 Α τέχνην—τὴν μέν ῥαδίαν ἔχω, τὴν δ' αὖ—χαλεπωτάτην: Id. Phædr. 248 Α αἱ δὲ ἄλλαι ψυχαὶ ἡ μέν—ἡ δέ: so in Homer, but only when the whole is in the dual or plural; as, Il. η, 306 τῷ—ὁ μέν—ὁ δέ.

*Obs. 1.* In G. T. instead of ὁ μέν—ὁ δέ, we find εἰς καὶ εἰς, as Matt. xx. 21 εἰς ἐκ δεξιῶν καὶ εἰς ἐξ ἐναντίων.

*Obs. 2.* Sometimes the two clauses do not correspond in their forms; as, Ὁ μέν—ἄλλος δέ: Οἱ μέν—ἄνιοι δέ ὅς ἐστι δ' οἱ: Οἱ μέν—ἄλλος δέ: Οἱ μέν—ἕτεροι δέ: Οἱ μέν—καὶ οἱ: Ὅτε μέν—ἐνιότῃ δέ &c.: Thuc. VII. 73 καὶ οἱ μέν εἰπόντες ἀπῆλθον, καὶ οἱ ἀκούσαντες διήγγειλαν τοῖς στρατηγοῖς: Plat. Phæd.

<sup>a</sup> R. P. Tracts, 303. Sewell Hor. Philol. 128.

## Μέν—δέ.

59 A ὅτε μὲν γελῶντες, ἐνιόττε δὲ δακρύοντες : Id. Protag. 934 A ἔγωγε πολλὰ οἶδ' ἂν ἀνθρώποις μὲν ἀνωφελῇ ἐστὶ—τὰ δέ γε ὠφέλιμα (for πολλὰ οἶδα, ἂν ἀνθρώποις τὰ μὲν ἀνωφ. ἐστὶ—τὰ δέ γε ὠφ.) : Demosth. 117, 24 τοῦτο μὲν ὑμῖν—καὶ πάλιν Λακεδαιμονίοις : Ibid. 123, 48 πρῶτον μὲν—οὕτω δ' ἀρχαίως εἶχον : Ibid. 125, 58 τότε μὲν—πάλιν δέ.

Obs. 3. In the second clause the proper contrary subst. is sometimes used instead of the article : Plat. Rep. 366 E ὡς τὸ μὲν (ἡ ἀδικία) μέγιστον κακῶν, ὅσα ἴσχει ψυχὴ ἐν αὐτῇ, δικαιοσύνη δὲ μέγιστον ἀγαθόν : Id. Theæt. 157 E ἀδικεῖν δ' ἐστὶν ἐν τῷ τοιούτῳ, ὅταν τις μὴ χωρὶς μὲν ὡς ἀγωνιζόμενος τὰς διατριβὰς ποιῆται, χωρὶς δὲ διαλεγόμενος, καὶ ἐν μὲν τῷ παίξει—ἐν δὲ τῷ διαλέγεσθαι σπουδάζῃ. Sometimes, for the sake of emphasis or clearness, the substantive is expressed, as well as the articles, with μὲν or δέ : Thuc. VII. 86 ξυνέβαινε δέ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημόσθενην, διὰ τὰ ἐν τῇ νήσῳ, καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδεύτατον.

c. When the same word is repeated, or an equivalent word used in two sentences, the sameness of the common notion is somewhat lessened, and its importance increased by the use of μὲν—δέ, which by separating them makes it seem as if they were different notions placed in contrast to each other : Hesiod Th. 655 περὶ μὲν πραπίδας, περὶ δ' ἐσσι νόημα : Hdt. III. 52 καὶ εἶλε μὲν τὴν Ἐπίδανρον, εἶλε δὲ αὐτὸν Προκλέα καὶ ἐζώγρησε : Id. VI. 112 πρῶτοι μὲν γὰρ Ἑλλήνων—δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθιῆτά τε Μηδικὴν ὀρέωντες, καὶ τοὺς ἄνδρας ταύτην ἐσθιμένους : Id. VII. 9, 1 τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν, cf. 18. Xen. M. S. II. 1, 32 ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.

d. When different predicates belong to the same subject, or different actions to the same person, μὲν and δέ are used to mark that each action is distinct : Soph. Phil. 239 ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου Σκύρου, πλέω δ' ἐς οἶκον, αὐδῶμαι δὲ παῖς Ἀχιλῆως Νεοπτόλεμος : so in a principal and dependent clause ; Hdt. I. 103 οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τοῦτοι δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο. It is a peculiar idiom of Homer and Herodotus, when an emphasis has been laid by μὲν on the action of some subject, to use οἱ δέ with the second predicate, as it were to repeat the subject : Hdt. I. 66 οἱ Λακεδαιμόνιοι Ἀρκάδων μὲν τῶν ἄλλων ἀπείχοντο, οἱ δέ (sc. Λακεδ.)—ἐπὶ Τεγεῆτας ἐστρατεύοντο : Id. VI. 9 εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντας διὰ μάχης ἐλεύσονται, τὰδε σφί λέγετε : Id. VII. 13 ἀνείρου μὲν τούτου λόγον οὐδένα ἐποίητο, ὁ δὲ—ἔλεγε.

e. We sometimes find in a succession of notions to be distinguished from each other, μὲν with the first, and then δέ with each succeeding one : Hdt. IV. 83 ἐπιτάξοντας τοῖσι μὲν πεζὸν στρατὸν, τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ ζεύγνυσθαι τὸν Θρηκίον Βόσπορον : cf. VI. 122. III. 108. Xen. Mem. 2, 5, 2 τῶν οἰκετῶν ὁ μὲν πού δύο μναῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμμναῖον ὁ δὲ πέντε μῶν ὁ δὲ καὶ δέκα. So Arist. Rhet. I. 2, 18.

f. So actions connected in place, time, or causation are joined by μὲν—δέ as by Τέ—καί ; only that by this latter a more intimate connection, while by the former a more external connexion, is intimated : Soph. C. C. 1623 ἦν μὲν σιωπῇ, φθέγμα δ' ἐξαίφνης τινὸς θάουζεν αὐτόν.

g. So two clauses of the same construction are opposed to each other by μὲν—δέ (or αὐτάρ), in order to connect the former, (which ought to

## Μέν—δέ.

have been expressed by a dependent clause.) with the context, by putting it in contrast to the latter. This occurs in Homer, though probably not with this rhetorical intent, but from the old practice of placing subordinate thoughts in a coordinate form; it may be often translated by "*whilst*:" Il. α, 165 οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὐ-  
 ναιόμενον πολυῖεθρον· ἀλλὰ τὸ μὲν πλείον πολυάϊκος πολέμοιο χεῖρες ἐμαὶ διέπουσ'·  
 ἀτὰρ ἦν ποτε δασμὸς ἵκηται, σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ νῆας=οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας—, ἀλλὰ, χειρῶν ἐμῶν  
 πλείον πολέμοιο διεπουσῶν, σοὶ τὸ γέρας πολὺ μείζον γίγνεται: Ibid. 182 ὥς ἔμ'  
 ἀφαιρείται Χρυσήϊδα Φοῖβος Ἀπόλλων, τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτά-  
 ροισιν πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα—κλισίηνδε (*while I send away, &c.*):  
 so Il. θ, 270 αὐτὰρ ὄγ' ἦρως παπτήνας, ἐπεὶ ἄρ' τιν' οἴστεύσας ἐν ὁμίλῳ βεβλήκειν,  
 δὲ μὲν (sc. βληθείς) αὐθι πεσὼν ἀπὸ θυμὸν ὄλεσεν, αὐτὰρ ὁ αὐτὸς ἰὼν, πᾶσις ὡς  
 ὑπὸ μητέρα, δύσκειν εἰς Αἴανθ' (=since the man had lost his life, he &c.):  
 Eur. Iph. T. 116 μακρὸν μὲν ἦλθομεν κόπη πόρον (*since we have made so long  
 a voyage*) ἐκ τερμάτων δὲ νόστον ἀρούμεν πόλιν: Demosth. 281 αἰσχρόν ἐστιν,  
 εἰ ἐγὼ μὲν τοὺς πόνους, ὑμεῖς δὲ μὴδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε, *that whilst I,  
 &c.; but the blame also implied in the latter clause is here brought out  
 more strongly by its contrast with the former clause.*

## Remarks on μέν and δέ.

## Position.

§. 765. 1. Μέν and δέ never stand at the beginning of a clause. When they refer to the whole of their respective clauses they usually stand second; but when they are intended to lay emphasis on some particular word they are placed after it.

2. Hence sometimes μέν—δέ belong to the predicate of the whole clause, and not to the word to which they are joined: Il. α, 183 τὴν μὲν ἐγὼ—πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα. So especially δέ is used with personal or demonstrative pronouns at the beginning of a clause, though the opposition resides in some other word, generally the predicate: Il. θ, 119 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, δ' ὁ ἠνίοχον θεράποντα—βάλε. If the substantive or adjective is joined with the article or a preposition, the μέν or δέ generally come between these: Demosth. 815, 6 τὰ μὲν ἅλλα πάντα ἀπεστερήκασι, τὴν οἰκίαν δὲ καὶ ἀνδράποδα—παρὰδεδώκασιν<sup>a</sup>: Isocr. Paneg. c. 41 πρὸς μὲν τοὺς φίλους—πρὸς δ' ἐχθρούς.

Obs. In poetry, δέ is frequently placed third in the sentence, not only after a preposition or the article, as sometimes in prose, but also after two or even three words which are closely connected; as, Æsch. Pers. 719 πεζὸς ἢ ναύτης δὲ πείραν τήνδ' ἐμώρηνεν τάλας: Id. Ag. 745 παρακλίνουσ' ἐπέ-  
 κριανεν δέ κ.τ.λ. So in prose: Thuc. i. 6 ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι.

## Μέν and δέ with disjoined or dissimilar Clauses.

3. Sometimes a periphrasis intervenes between the μέν and δέ; Il. β, 494 Βοιωτῶν μὲν Πηλεΐδης καὶ Λήϊτος ἦρχον—511 οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχο-  
 μενὸν Μινύειον, τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος.

4. One of the opposed clauses may be expressed by the *verbum finitum*,

<sup>a</sup> Brems ad loc.

Μέν—δέ.

while the other either takes the form of a participle or a periphrasis ; as, ταῦτα καλῶς μὲν πρᾶξι δόξας, σφόδρα δὲ ἀμαρτάνεις.

Μέν—, μέν—.

5. If μέν is used in adjectival (relative) or adverbial sentences, it is often repeated in a following demonstrative sentence, for the sake of emphasis : Hdt. II. 121 καὶ τὸν (i. e. ὃν) μέν καλέουσιν θέρος, τοῦτον μὲν προσκυνέουσιν τε καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα κ. τ. λ.

**Μέν—μέν—; δέ—δέ.**

6. Thus Μέν—μεν are often followed by corresponding Δέ—δέ, which gives force to the expression: Plat. Apol. 28 E ἐγὼ οὖν δεινὰ ἂν εἰργασμένος, ὧ ἄνδρες Ἀθηναῖοι, εἰ, ὅτε μέν με οἱ ἄρχοντες ἔταττον, οὗς ὑμεῖς εἰλεσθε ἄρχειν μου, καὶ ἐν Ποσιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ, τότε μέν οὐ ἔκεινοι ἔταττον ἔμμενον—καὶ ἐκινδύνουν ἀποθανεῖν, τοῦ δε θεοῦ τάττοντος, ὡς ἐγὼ φήθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεῖς ἦ θάνατον ἢ ἄλλο οἷον πρᾶγμα λίποιμι τὴν τάξιν ᾧ: Iso-crat. Areopag. 18 παρ' οἷς μέν γάρ μήτε φυλακὴ μήτε ζημία τῶν τοιούτων καθέστηκε, μήθ' αἱ κρίσεις ἀκριβεῖς εἰσι, παρὰ τούτοις μὲν διαφθείρεσθαι καὶ τὰς ἐπικεῖς τῶν φύσεων ὅπου δὲ μήτε λαθεῖν τοῖς ἀδικοῦσι ῥᾶδιόν ἐστι, μήτε φανεροῖς γενομένοις συγγνώμης τυχεῖν, ἐνταῦθα δ' ἐξιτήλους γίγνεσθαι τὰς κακοηθείας. But this form of parallelism is seldom found so perfectly drawn out; either the second μέν is omitted, as Xen. Cyr. VI. 2, 14, or both; or the second δέ is dropped, or the two latter clauses are joined into one, so that there is only one δέ: Hdt. III. 108 ὅσα μὲν ψυχὴν τε δειλὰ καὶ ἐδῶδιμα, ταῦτα μὲν πάντα πολύγωνα πεποίηκεν—ὅσα δὲ σχέτλια καὶ ἀνυπερ, ὀλιγόγωνα κ. τ. λ.

*Obs.* In Homer we do not find Μέν—μέν—, δέ—: but where μέν is twice used, the second is not a repetition of the first, but is opposed to the following δέ, while the first μέν belongs to the protasis of which the two clauses (μέν—δέ) are the apodosis: Il. v, 41—47 εἰως μέν ῥ' ἀπάνευθε θεοὶ θητηῶν ἔσαν ἀνδρῶν, τέως Ἀχαιοὶ μέν μέγα κῦδανον—, Τρῶας δὲ τρόμος αἰνὸς ἱππλήθευ γυνία ἔκαστον—. Αὐτὰρ ἐπεὶ κ. τ. λ. To the first μέν (εἰως μέν), αὐτὰρ corresponds; to the second, δέ (Τρῶας δέ).

Μέν—ἀλλά, &c.—Μέν τέ, *or* καί, *or* ἢ, *or* εἴτε.

7. Of course instead of δέ any other adversative copula may be used ; as, ἀλλὰ, αὐτάρ, ἀτάρ, μέντοι, ὅμως, μήν, &c. But instead of such a copula we sometimes find *a.* τε or καί, and in Homer, ἡδέ; or *b.* the construction is entirely changed, no regard being had to μέν.

a. In this construction, though the sentence begins as if the clauses were to be distinguished from and opposed to each other, they are afterwards represented as parts of a whole: Od. χ, 475 τοῦ δ' ἀπὸ μὲν ῥίνας τε καὶ οὐατα νηλεῖ χαλκῷ τάμνον· μῆδεα τ' ἐξέρυσαν (for ἀπὸ μὲν ῥίνας τάμνον, ἐκ δὲ μῆδεα ἔρυσαν:) Od. ι, 49 ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, καὶ ὅθι χρῆ πεζὸν ἔοντα: Od. γ, 351 αὐτὰρ ἔμοι πάρα μὲν χλαῖναι καὶ (for πάρα δέ) ῥήγεα καλά: Il. α, 267 καρτίστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο: Od. μ, 168 ἄνεμος μὲν ἐπαύσατο ἡδὲ γαλήνῃ ἔπλετο: Eur. Or. 22, 24 (Ἀγαμέμνονι)

a Stallb. ad loc.



## Μέν—δέ.

παρθένους μὲν τρεῖς ἔφυμεν ἐκ μιᾶς, Χρυσόθεμις, Ἰφιδάμαντα τ', Ἡλέκτρα τ' ἐγὼ, ἄρσεν τ' Ὀρέστης, μητὸς ἀνοσιωτάτης : Ibid. 500 χρῆν αὐτὸν ἐπιθεῖναι μὲν αἵματος δίκην ὅσiam διώκοντ', ἐκβαλεῖν τε δωμάτων μητέρα : Thuc. III. 46 τίνα οἴεσθε ἦντινα οὐκ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολιορκία τε παρατενεῖσθαι ἐς τοῦσχατον : Xen. M. S. I. 1, 10 ἐκείνους γε δεῖ μὲν ἦν ἐν τῷ φανερώ—, καὶ ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν.—And subdivisions which intervene between μὲν and δέ are connected by τέ.

b. II. θ, 374 ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους, ὄφρ' ἂν ἐγὼ—τεύχεσιν ἐς πόλεμον θωρήξομαι : II. σ, 134 ἀλλὰ σὺ μὲν μήπω καταδύσσο μῶλον Ἀργος, πρὶν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδῃαι.

Obs. 1. In many passages the use of Μέν—τέ or καί, insteap of Μέν—δέ is only seeming, each particle being used in its proper sense. In such passages μὲν stands alone, (§. 766. 2.) the corresponding clause with δέ being supplied, and the τέ or καί is a mere copula, and does not belong to the μὲν : Od. δ, 190 Ἀτρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι Νέστωρ φάσχ' ὁ γέρων, ὄτ' ἐπιμνησάμεθα σείο. Καὶ νῦν, εἴ τι που ἔστι, πίθοί μοι : Od. ω, 24 Ἀτρεΐδῃ, περὶ μὲν σε φάμεν Διὶ τερπικεραυνῷ ἀνδρῶν ἡρώων φίλον ἔμμεναι—ἢ τ' ἄρα καὶ σοὶ πρῶτα παραστήσεσθαι ἐμελλεν Μοῖρ' ὀλοή : II. θ, 274 ἐνθα τίνα πρῶτον Τρώων ἔλε Τεύκρος ἀμύμων ; Ὅρσιλον μὲν πρῶτα καὶ Ὀρμενον ἦδ' Ὀφελέστην κ. τ. λ.

Obs. 2. So when δέ is found before μὲν, or Μέν—δέ, the first δέ belongs to a preceding sentence, as a copula : Æsch. Eum. 98 ἐγὼ δέ—ὡς μὲν ἔκτανον—αἰσχροῦς δ' ἀλώμαι—the first δέ is a copula.

## Μέν alone.

§. 766. 1. The adversative copula (δέ, τέ, &c.) which should answer to μὲν is sometimes wanting, when the word to which δέ &c. would be attached, in itself implies the opposition sufficiently ; as, ἐνταῦθα μὲν—ἐκεῖ, and very often πρῶτον μὲν—ἔπειτα : Eur. Med. 548 ἐν τῷδε δεῖξω πρῶτα μὲν σοφὸς γεγώς, ἔπειτα σώφρων, εἴτα σοὶ μέγας φίλος<sup>a</sup> : cf. Id. Hec. 357 : Xen. M. S. III. 11, 14 εἰ πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέρεις, μήτε ὑπομνήσκεις,—ἔπειτα τοὺς δεομένους ὑπομνήσκεις : Demosth. 836, 3. 40, 2. 18, 1 πρῶτον μὲν ἀπίστους, εἴτα : Soph. Œ. R. 602 τοῦτο μὲν—πεύθειν τὰ χρησθέντ' εἰ σαφῶς ἡγγειλά σοι, τοῦτ' ἀλλ' ἐάν με κ. τ. λ. Xen. Cyr. I. 2, 4 τούτων (sc. μέρων) δ' ἔστιν ἐν μὲν πασὶν, ἐν δὲ ἐφήβοις, ἄλλο τελείους ἀνδράσιν, ἄλλο τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονόσι.

2. The adversative clause is often wholly omitted, and must be supplied ; this especially occurs with personal and demonstrative pronouns : Od. η, 237 ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι : Hdt. III. 3 λέγεται δὲ καὶ ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός, το μεῖντεν ἀπίστευτον (but to others perhaps not so) : Xen. Cyr. II. 2, 10 ἐγὼ μὲν οὐκ οἶδα.—So ὡς μὲν λέγουσιν : Plat. Apol. 21 D ἐλογισάμην, ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτερός εἰμι : Id. Phæd. 58 A ταῦτα μὲν ἡμῖν ἡγγειλέ τις<sup>b</sup>. Also the forms οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν &c., I indeed think so=surely. And this μὲν may stand after any word, as the adversative clause to it may be supplied. So in questions, where it may be translated by *but certainly, to be sure, &c.* : Plat. Charm, 153 C παρεγένου μὲν, ἦ δ' ὅς, τῇ μάχῃ ; but were you really ? &c.

<sup>a</sup> Pflugk ad loc.<sup>b</sup> Stallb. ad loc.

Μέν—δέ.

Δέ without μέν.

§. 767. 1. Δέ often stands alone:—*a.* When the second clause is not in the speaker's mind when he conceives the first. *b.* When he purposely refrains from pointing forward to any second clause. *c.* When the former clause is but slightly opposed to the second. *d.* When the first clause is not expressed, but supplied by the mind<sup>a</sup>.

2. Hence δέ can be used alone in all cases where Μέν—δέ might be used; the opposition being of course partial and imperfect: and so δ μέν is often omitted before δ δέ: Π. χ, 158 τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων: Xen. Cyr. IV. 5, 46 ὁρᾶτε ἵππους, ὅσοι ἡμῖν πάρεσιν, οἱ δέ προσάγονται (for ὅσοι, οἱ μέν—). Cf. Plat. Apol. 18 D<sup>b</sup>: Xen. Hell. I. 2, 14 οἱ αἰχμάλωτοι—ᾤχοντο ἐς Δεκλείαν, οἱ δ' ἐς Μέγαρά. In poetry μέν is sometimes omitted, where a perfect opposition between the two sentences might be looked for: Eur. Or. 100 ὀρθῶς ἔλεξας, οὐ φίλος δέ μοι λέγεις: Ibid. 424 οὐ σοφός, ἀληθής δ' ἐς φίλους ἔφυν φίλος: Ibid. 454 sq. ὄνομα γάρ, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι, οἱ μὴ 'πὶ ταῖσι συμφοραῖς ὄντες φίλοι: so G. T., as Matt. xxvi. 67 ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ—οἱ δέ ἐρράπισαν.

*Obs.* 1. Δέ can refer to other conjunctions as well as μέν; as, γέ, τέ, καί, ἦ &c.: Xen. Cyr. IV. 4, 3 ὃ δὲ διηκνέ τε ἡδέως πάντων ὅσα ἐβούλοντο λέγειν ἐπεῖτα δὲ καὶ ἐπήνεσεν αὐτούς.

3. We find then δέ without μέν in the following cases, where the contrast is but very slight, or sufficiently implied in the form of expression:—

*a.* Where a word is used twice, or its equivalent is in the second clause (§. 764. 3. *b.*): Π. ω, 484 ὥς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεωιδέα· θάμβησαν δὲ καὶ ἄλλοι: Eur. Med. 98 μήτηρ κινεῖ κραδίαν, κινεῖ δὲ χολόν. In prose, μέν is placed in the former clause.

*b.* When several predicates or attributes belong to the same subject (§. 764. 3. *c.*): Hdt. VII. 8, 2 Ἀρισταγόρῃ τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ.

*c.* Where actions are coincident in time, place, or causation (§. 764. 3. *d.*): Eur. Phœn. 415 νύξ ἦν Ἀδράστου δ' ἦλθον εἰς παραστάδας. So Eur. Med. 249 ζῶμεν κατ' οἴκους οἱ δὲ (whilst) μάρνανται δορί.

*d.* After negative sentences: Thuc. IV. 86 οὐκ ἐπὶ κακῷ, ἐπ' ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελήλυθα: so Acts xxiv. 18.

*e.* To introduce a limitation or explanation or correction of a preceding notion, where we use *but*; Plat. Prot. 329 E ἐπεὶ πολλοὶ ἀνδρείοι εἰσιν, ἅδι-κοι δέ: so G. T., as 1 Cor. ii. 6 σοφίαν λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου: 1 Cor. i. 16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον.

4. As μέν is often used twice alone, so is δέ, especially to take up an interrupted sentence, and also to sum up thoughts already separately and loosely stated (*ut paucis complectar*): Hdt. I. 28 χρόνου δὲ ἐπιγινόμενου καὶ κατεστραμμένων σχεδὸν πάντων τῶν ἐντὸς Ἄλνους ποταμοῦ οἰκημένων (πλὴν γάρ κ. τ. λ.), κατεστραμμένων δὲ τούτων κ. τ. λ.: so G. T. 1 Cor. x. 1 αὐτὸς δὲ Παῦλος παρακαλῷ ὑμᾶς—ὅς κατὰ πρόσωπον ταπεινός—δέομαι δὲ κ. τ. λ. Frequently however the sentence which δέ thus takes up is really continued in what seems to be an interruption, and thus δέ is merely a copula: Æsch.

<sup>a</sup> Elms. Med. 137.<sup>b</sup> Stallb. ad loc.

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Eum. 95 ἐγὼ δ' ὑφ' ὑμῶν ᾧδ' ἀπηγισμένη—*ᾧδεις ἐν φθιτοῖσιν οὐκ ἐκλείπεται* (= αἰεὶ *ὀνειδίζομαι*) *αἰσχροῦς δ' ἀλῶμαι*, and *I wander in disgrace*. So δέ is often placed in opposition to a parenthesis: Hdt. VIII. 67 ἐπεὶ ὦν ἀπίκато ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων (Πάριοι δὲ ὑπολειφθέντες ἐν Κύθῳ ἐκαπαδόκεισι τὸν πόλεμον κῆ ἀποβήσεται), οἱ δὲ λοιποὶ ὡς ἀπίκοντο ἐς τὸ Φάληρον κ. τ. λ.

Obs. 2. Sometimes however in Δέ—δέ the latter δέ is merely copulative  
Il. γ, 259 ὡς φάτο, ῥίγησεν δ' ὁ γέρον, ἐκέλευσε δ' (copula) ἐταίρους.

5. As we sometimes find Μέν, μέν—δέ, δέ, so Δέ, δέ is sometimes found without Μέν, μέν preceding in the contrasted clauses: Plat. Phæd. 78 C οὐκ οὐν ἄπερ αἰεὶ κατὰ ταῦτα καὶ ὡσαύτως ἔχει, ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύνθετα, τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταῦτα, ταῦτα δὲ εἶναι τὰ ξύνθετα;

6. An idiomatic construction in which δέ alone has a very good effect, is in exclamations of displeasure, &c. where δέ forms a strong contrast to the thought which the mind supplies: Demosth. 582, ἰ ἀλλ' οὐκ ἂν εὐθέως εἴποιεν τὸν δὲ βάσκανον! τὸν δὲ ὀλεθρον! τοῦτον δὲ ὑβρίζειν! ἀναπνέειν δέ!—(See *Addenda*, p. 659.)

*Δέ as a Copula.—Δέ for γάρ, οὖν.—Δέ in Questions and Answers.*

§. 768. 1. From this weaker adversative use of δέ its use as a copula is derived, in the second place: whereby sentences are connected, though the thoughts are to a certain degree hereby opposed to each other, the thought which follows being represented as new and distinct from the old one which preceded: this may be translated by *and*.

2. Hence δέ is used when the speaker passes from one object to another: Il. α, 43–49 ὡς ἔφατ' εὐχόμενος τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων βῆ δὲ κατ' Οὐλύμποιο καρήνων—, ἔκλαγξαν δ' ἄρ' οἵστοι ἐπ' ὤμων χρομένοιο— ὁ δ' ἦτε νυκτὶ ἐοικώς· ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν· δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

3. Even clauses which are properly subordinate are often joined by δέ, it being left to the hearer or reader to make out the real relation of the sentences from the context (§. 761. 2.). Thus δέ often expresses the *reason* and stands for γάρ: except that γάρ makes the clauses logically subordinate—one the cause of the other—as δέ makes them logically coordinate, as if both were of the same separate character and importance: Il. ι, 496 sq. οὐδέ τι σε χρή νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί: Il. ξ, 416 τὸν δ' οὐπερ ἔχει θράσος, ὅς κεν ἴδῃται, ἐγγὺς ἑὼν· χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός: Il. α, 259. Eur. Hipp. 196 δι' ἀπειροσύναν ἄλλον βίотου κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας· μύθοις δ' ἄλλως φερόμεσθα: Thuc. I. 26 Κορίνθιοι, ἔστι δ' ἰσθμὸς τὸ χωρίον, ἐπολιόρκουν τὴν πόλιν. So in Latin, *autem*. And δέ is used for οὖν, when an imperative clause, the reason whereof is contained in what goes before, is joined on by δέ: Il. θ, 204 οἱ—δῶρ' ἀνάγουσιν πολλὰ τε καὶ χαρίεντα· σὺ δὲ σφίσι βούλεο νίκην! Cf. Hdt. V. 40 σὺ δὲ ταῦτα ποίει.

4. And in addresses, questions and answers, δέ is used, and marks the transition from and continuation of the dialogue, as the person who asks or answers the question is supposed to interrupt himself or the other person, take up what he is saying, and join thereto his own thought: Xen. Cyr. V. 1, 4 κελεύόμενος δὲ ὁ Ἀράσπης ἐπήρετο· Ἐώρακας δ', ἔφη, τὴν γυναῖκα, ὦ Κύρε, ἦν με κελεύεις φυλάττειν; Id. M. S. II. 9, 2 καὶ ὁ Σ., εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀτερύ-

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κωσι; *And do you prithee keep dogs, (while you remain unprotected from bad men?)* Hdt. I. 115 ὁ δὲ ἀμείβετο ὥδε· Ὡ δέσποτα, ἐγὼ δὲ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ, (you are right,) *but*, &c.: Soph. Œ. T. 378 Κρέοντος, ἡ σοῦ, ταῦτα τάξευρήματα;—Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί. So Æsch. P. V. 3. See §. 479. 5.

## Adverbial use of δέ.—Καὶ δέ.

§. 769. 1. Δέ besides its copulative has also an adverbial force, where-by sentences are placed in contrast to each other, but not united into one thought. It is used thus in οὐδέ, μηδέ, *also not*, and in καὶ δέ.

2. Καὶ δέ (divided, except in Epic, by the word in which the contrast resides) may be translated by *and on the other side, also, then too*, which is derived from its original force of *in the second place*. Od. π, 418 Ἄντινο', ὕβριν ἔχων, κακομήχανε! Καὶ δέ σε φασὶν ἐν δήμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν' ἄριστον βουλῇ καὶ μῦθοισι! *and THEN*: Eur. El. 1117 καὶ σὺ δ' αὐθάδης ἔφης, *you ALSO, not only* Ægisthus: Hdt. IV. 105 καὶ ὁμνύουσι δὲ λέγοντες, *and they swear it too*: Xen. Hell. V. 2, 37 καὶ οἱ τε ἄλλοι προθύμως τῷ Τελευτία ὑπηρέτου—καὶ ἡ τῶν Θηβαίων δὲ πόλις—προθύμως ξυνέπεμπε καὶ ὀπλίτας καὶ ἱππέας. Sometimes μέν precedes: Il. ψ, 80 ἀλλ' ἐμὲ μὲν κῆρ ἀμφέχανε στυγερή, ἥπερ λάχε γυνέμενόν περ' καὶ δέ σοι αὐτῷ μοῖρα—τείχει ὑπὸ Τρώων—ἀπολέσθαι.

## Δέ in the Apodosis.

§. 770. 1. Δέ has here also a double force, adversative or copulative. Sometimes μέν stands in the former clause.

a. The adversative δέ, which in sense approaches to αὐ, here marks that the apodosis or some part of it is opposed to its protasis. It is used (a) often after an hypothetical protasis—(β) after a comparative or relative protasis.—a. Il. α, 135 ἀλλ' εἰ μὲν δώσουσι—, εἰ δέ κε μὴ δώσωσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *I then*, &c.: Il. μ, 245 εἴπερ γάρ τ' ἄλλοι γε περικτεινόμεθα πάντες—, σοί δ' οὐ δέος ἔστ' ἀπολέσθαι: Od. μ, 54 αἰ δέ κε λισσάμενοι ἐτάρους—, οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι δέοντων: Xen. Cyr. V. 5, 21 ἀλλ' εἰ μηδὲ τοῦτ', ἔφη, βούλει ἀποκρίνασθαι, σὺ δὲ τοῦντεῦθεν λέγε, εἰ κ. τ. λ.—β. Il. ζ, 146 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν: Od. η, 108 ὅσσον Φαίηκες περὶ πάντων Ἰδριες ἀνδρῶν νῆα θοὴν ἐνὶ πόντῳ ἔλαινέμεν, ὥς δὲ (so on the contrary) γυναικες ἰσὺν τεχνῆσαι. So G. T. as 2 Pet. ii. 20. So where a new subject is introduced into the apodosis: Hdt. V. 1 ἦν μὲν καλέσωνται σφέας οἱ Περίνθιοι, τοὺς δὲ ἐπιχειρεῖν. The corresponding clauses are not always fully or equally developed; as, Il. ψ, 319 ἀλλ' ὅς μὲν θ' ἵπποισι—πεποιθὼς ἀφραδέως ἐπὶ πολλὸν εὐλίσσεται ἔνθα καὶ ἔνθα, ἵπποι δὲ πλανῶνται ἀνὰ δρόμον (for τοῦτ' αὖ, *to him also*): Il. ω, 255 ἐπεὶ τέκον υἱὰς ἀρίστους—, τῶν δ' οὐτινα φημι λελεῖσθαι: Soph. Phil. 86 ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγὼ κλύειν, Λαερτίου παῖ, τοὺς δὲ (τούσδε Dind.) καὶ πράσσειν στυγῶ: Xen. Cyr. VIII. 5, 12 ὥσπερ οἱ ὀπλίται, οὕτω δὲ καὶ οἱ πελτασταὶ καὶ οἱ τοξόται.

Obs. 1. For δέ, ἀλλά and αὐτάρ are used, as in Latin, *at* after *si*: Il. α, 82 εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ: Il. θ, 153 εἴπερ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάγκη φήσῃ, ἀλλ' οὐ πείσονται Τρῶες καὶ Δαρδανίῳνες: Il. τ, 164 εἴπερ γὰρ θυμῷ γε μενοινάα πολεμίζειν, ἀλλά τε λάβρη γυῖα βαρύνεται: Il. χ, 390 εἰ δὲ θανόντων

Δέ—αὖ, &c.

περ καταλήθοντ' εἰν Ἀἶδαο, αὐτὰρ ἐγὼ καὶ κείθι φίλον μεμνήσομ' ἑταίρου. So αὐτε : Il. β, 738 οἱ δ' Ἄργισσαν ἔχον—, τῶν αὐθ' ἡγεμόνευε—Πολυπόιτης.

Obs. 2. Thus δέ stands, especially in Attic, after a protasis, which is shortly expressed by a participle ; as, Xen. M. S. III. 7, 8 θανμάζω σου, εἰ ἐκείνου, ὅταν τοῦτο ποιῶσι, ῥαδίως χειρούμενος, τοῦτοις δέ (so in the common edition) μηδένα τρόπον οἷε δυνήσεσθαι προσενεχθῆναι, *that although,—yet to these, &c.*

b, The copulative δέ (which here seems at first sight to be redundant) joins together the protasis and apodosis, as if they were coordinate ; this seems to arise from the old idioms of the language, which loved to give an independent character to subordinate clauses. Hence mostly in Epic and Herodotus, but very rarely in the more accurate Attic idiom. It is used after a protasis expressive of a relation of time : Od. λ, 386 αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη ἀγνὴ Περσεφόνεια γυναικῶν θηλυτεράων, ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο : Il. π. 199 αὐτὰρ ἐπειδὴ πάντας ἄμ' ἡγεμόνευσιν Ἀχιλλεύς στήσεν εὖ κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν : Il. φ, 53 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς—, ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν. So Ὀφρα—τόφρα δέ : Ὀπότε—δέ, Ἔως—δέ : So Hdt. IX. 70 ἕως μὲν γὰρ ἀπήσαν οἱ Ἀθηναῖοι, οἱ δ' ἡμύνοντο.

2. Frequently a sentence composed of such a protasis and apodosis is opposed to another similar pair of clauses by δέ—δέ, so that the second protasis introduced by the second δέ is a sort of apodosis to the first, and the second apodosis belongs to the second protasis. The effect of this is that the protasis of the second set of clauses refers to the first of the whole series, while each apodosis belongs to its proper protasis, so that the first apodosis is in a sort of parenthesis. This is very common in Homer. In the first apodosis the δέ may be omitted : Il. α, 53—58 ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχeto κῆλα θεοῖο· (τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·) οἱ δ' ἐπεὶ οὖν ἡγερθεν ὀμηγερέες τ' ἐγένοντο, τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς : Il. ε, 436—439 τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίναον· (τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων·) ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι Ἴσος, δεινὰ δ' ὀμοκλήσας προσέφη ἑκάεργος Ἀπόλλων. Od. ι, 56 ὄφρα μὲν ἡὼς ἦν—τόφρα δ' ἀλεξόμενοι μένομεν—ἦμος δ'—καὶ τότε δὴ— : Il. ι, 550 ὄφρα μὲν—τόφρα δέ—· ἀλλ' ὅτε δὴ—ἦτοι δ— : Il. μ, 10—17 ὄφρα μὲν—καὶ—καί—, τόφρα δέ—αὐτὰρ ἐπεὶ—πολλοὶ δ'—οἱ μὲν—οἱ δέ—πέρθετο δέ—Ἀργεῖοι δέ—δὴ τότε—. In such sentences the first δέ (in the first apodosis) is copulative, with a certain adversative force ; the second δέ (in the second protasis) is adversative, as placing the second pair of clauses in opposition to the first ; and the last δέ (in the second apodosis) is again copulative, but frequently with a certain adversative force. So δέ sometimes stands in the last, referring directly to δέ in the first, so that all between are in a sort of parenthesis : Od. γ, 470—474 οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, δαίνυνθ' ἐζόμενοι· (ἐπὶ δ' ἀνέρες ἐσθλοὶ δρουντο, οἶνον ἐνοινοχοεῦντες ἐνὶ χρυσείοις δεπάεσσιν. Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,) τοῖσι δέ μύθων ἦρχε Γερήνιος ἱππῦτα Νέστωρ.

Αὖ—αὐτε—αὖθις (αὖτις)—αὐτάρ, ἀτάρ.

§. 771. 1. The original force of αὖ as an adverb is doubtlessly local, *back, retro* (cf. αὐερεῦν) : although it so soon passed into a temporal notion

## Καίτοι.

that it is not used as a local adverb; (so in Homer *νῦν αὖ, δεύτερον αὖ, τὸ τρίτον αὖ*, &c.; in Attic, *αὖ πάλιν, πάλιν αὖ*, also *αὖθις πάλιν, αὖθις αὖ πάλιν, αὖθις αὖ*; thus in poetic questions, and exclamations of displeasure, it expresses the repetition of a similar, if not the same thing: Il. α, 540 *τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσαστο βουλὰς*; so also *τίπτ' αὖτε* in Homer,) and then, like *rursus*, it denotes opposition, *on the other hand, contra*; as, Xen. Hell. IV. 8, 1 *καὶ ὁ μὲν δὴ κατὰ γῆν πόλεμος οὕτως ἐπολεμέιτο· ἐν ᾧ δὲ πάντα ταῦτα ἐπράττετο, τὰ κατὰ θάλατταν αὖ καὶ τὰς πρὸς θαλάττῃ πόλεις γενόμενα διηγῆσομαι*.

2. From the notion of repetition and opposition is derived its copulative force, whereby it can join together two clauses, and place them in opposition like *δέ, next, and further*: Il. γ, 180 *δαῖρ' αὖτ' ἐμός ἔσκε κυνώπιδος*. So in conversations: Il. γ, 191, 203. In Homer it sometimes refers to *μὲν* in the first clause, but the adverbial force of *αὖ* was so strong that this use of it never became usual; hence it generally in such cases is supported by *δέ*: Xen. M. S. I. 2, 12 *Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων πλεονεκτίστατός τε καὶ βιαίотος ἐγένετο, Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος καὶ ὑβριστότατος*.

3. Of the same sense with *αὖ* is the Homeric and poetic *αὖτε* (that is, *αὖ . . τέ*, like *πότε, τότε, ἄλλοτε, ἐνίοτε*), the poetic *αὖθις*, and the Ionic *αὖτις* (another form of *αὖτε*).

4. The compounds of *αὖ*, *αὐτάρ* (epic), and *ἀτάρ* (from *αὖτε* and *ἄρ* = *ἄρα*), always stand at the beginning of the sentence, and express an unexpected or strange *contrast*, or a rapid *change* and *continuation* of the subject: Hdt. VI. 133 *τοῦτο μὲν δὴ πρόσχημα λόγου ἦν· ἀτάρ τινα καὶ ἔγκοτον εἶχε τοῖσι Παρίοισι*.

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§. 772. 1. *Καίτοι*, *and yet, verum, sed tamen*, is used when an objection to what is said or proposed comes across the speaker's mind, so that he either gives up, or thinks of giving up his intention; as in Latin, *quamquam*: Eur. Hippol. 1296 *ἄκουε, Θησεῦ, σῶν κατὰστασιν κακῶν· καίτοι πρόσφω γ' οὐδέν, ἀλγυνῶ δέ σε*, this being an objection to her going on; where also, as elsewhere, it is strengthened by *γέ*: Cf. Eur. Phœn. 690 *χῶρει σὺ καὶ κόμῃς τὸν Κρέοντα—καίτοι (but) ποδῶν σῶν μόχθον ἐκλύει παρών*: Cf. Arist. Ach. 466. Thus it is also very frequently used concessively, when the speaker wishes to mark that the statement he has made holds good in spite of some seeming contradictory fact, which he allows to be true, and which is introduced by *καίτοι*, *and yet, although*: Soph. Aj. 1069 *οὐ γὰρ ἔσθ' ὅπου λόγων ἀκούσαι ζῶν πότ' ἠθέλησ' ἐμῶν· καίτοι κακοῦ πρὸς ἀνδρός κ. τ. λ.* Ajax's character seemingly contradicted Menelaus' statement; and so Eur. Orest. 75 *προσφθέγμασιν γὰρ οὐ μαινομαι σέθεν εἰς Φοῖβον ἀναφέρουσα τὴν ἁμαρτίαν· καίτοι στένω γε τὸν Κλυταίμνηστρας μόρον ἐμῆς ἀδελφῆς*: *quamquam sane doleo fatum Clytæmnestræ*; Helen's grief for Clytæmnestra was a seeming contradiction to any sympathy for Orestes.

*Obs. 1.* The former clause is sometimes supplied, so that *καίτοι* has the force of *verily*: Il. ν, 267 *καίτοι ἐμοὶ—πολλ' ἔναρα Τρώων*, (I ask for a spear

## \*Ομως—εἴτα—ἀλλά.

from you) *and yet (verily) I have plenty of my own* : Thuc. II. 64. (This is a great glory) *καίτοι (verily) ὁ μὲν ἀπράγμων μέμψαιτ' ἄν.*

*Obs. 2.* In G. T., John iv. 2, it is used to modify a statement by giving a fresh fact to which the former one is in letter though not in spirit opposed : *καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτισε ἀλλ' οἱ μαθηταὶ αὐτοῦ.* It is also used more in the classical sense, as Acts xv. 17 : and with the genitive absolute, Heb. iv. 3 *καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.*

2. Hence also it is used to introduce an objection to an argument or action of somebody else : Thuc. I. 86 *ἐπαινέσαντες πολλὰ ἑαυτοῦς, οὐδαμοῦ ἀντίειπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους, καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δὲ ἡμᾶς κακοὶ νῦν, διπλοσίας ζημίας ἀξιοὶ εἰσιν.*

*Obs. 3.* When a word intervenes between *καί* and *τοί*, they are not taken as *καίτοι*, but *τοί* belongs to the word which it follows : Xen. Cyr. VII. 3, 10 *καὶ τὰλλὰ τοι, ὦ Κῦρε, οὕτως ἔχει.*

## \*Ομως.

3. \*Ομως (from ὁμός, *equal*), *equally, nevertheless, yet*, denies the consequences which might be expected to follow from what has gone before : Thuc. VI. 50 *Λάμαχος μὲν ταῦτα εἰπὼν ὁμως προσέθετο καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ.* So with the ellipse of the foregoing verb : Eur. Med. 501 *ὡς φίλφ γὰρ ὄντι σοι κοινώσομαι δοκοῦσα μή τι πρὸς γε σου πράξιν καλῶς, ὁμως δέ, but yet I will.* The opposition is often more strongly marked by ἀλλά—ἀλλ' ὁμως : ὁμως with a participle has a concessive force, *though* : Plat. Phæd. 91 C *φοβεῖται μὴ ἡ ψυχὴ ὁμως καὶ θειότερον ὄν—προαπολλύηται.* Cf. Xen. Cyr. V. 1, 26. 'Αλλ' ὁμως is often found by itself in the dramatists, especially Euripides, at the end of a line, to denote that something will happen, though contrary to what might be expected : Eur. Elect. 753 *ἤκουσα κάγω, τηλόθεν μὲν, ἀλλ' ὁμως* ; so in entreaties, where a person is asked to do something which seems unreasonable or unnecessary : Eur. Hec. 842 *παράσχεις χεῖρα—τιμωρὸν, εἰ καὶ μηδὲν ἐστίν, ἀλλ' ὁμως* : so Arist. Ach. 408 Dic. *ἀλλ' ἐκκυκλήθητ'.* Eur. *ἀλλ' ἀδύνατον.*—Dic. *ἀλλ' ὁμως.* It is also sometimes strengthened, as ὁμως γε μήν—ὁμως γε μέντοι.

*Obs. 4.* In G. T. ὁμως is sometimes placed at the beginning of a clause in the sense of *even, yet*, intimating an *a minori* argument, see Gal. iii. 15. 1 Cor. xiv. 7.

## Εἴτα, ἔπειτα.

4. Εἴτα and ἔπειτα (ἐπ' εἴτα) sometimes have the force of ὁμως : Plat. Gorg. 519 E *μέμφεσθαι τούτῳ, ὅτι ἀφ' ἑαυτοῦ ἀγαθὸς γεγονώς τε καὶ ὦν ἔπειτα πομπρὸς ἐστίν.*

## Limitation and denial.

## \*Ἀλλά.

§. 773. 1. 'Ἀλλά, neut. plur. of ἄλλος, (the accent being changed,) expresses *difference, division, separation*.

2. Its powers vary according to the nature of the preceding clause.—It either marks the direct contrary thereof, (*but*) so that both cannot

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be true together, and thus denies it: this happens *α.* with a negative clause preceding, where the second clause is affirmative; as, οὐχ οἱ πλούσιοι εὐδαίμονες εἰσιν, ἀλλ' οἱ ἀγαθοί: Π. β, 214 οὐ κατὰ κοσμὸν—ἀλλ' ὅ τι οἱ εἴσατο γελοῖον Ἀργείοισι:—or *β.* where an affirmative clause precedes, and the second clause is negative; as, Plat. Phædr. 229 D ἐκείθεν, ἀλλ' οὐκ ἐνθένδε ἤρπασθη.

3. Or it denotes that the second clause differs from the first sufficiently to *limit* its force; the two are supposed to be true together, though differing from each other: this occurs both with affirmative and negative concessive sentences, and may be translated by *yet, but*; in the last case the opposition is generally (see Hdt. VII. 11) pointed out in the first clause by μέν, ἦτοι, γέ, &c.: Π. π, 240 αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι, ἀλλ' ἕταρον πέμπω: Π. α, 284 ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες, ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων: Π. γ, 214 παῦρα μὲν (Μεनेlaus dixit), ἀλλὰ μάλα λιγέως: Π. α, 22 ἐνθ' ἄλλοι μὲν πάντες ἐπηνυφίμησαν Ἀχαιοί, αἰδεῖσθαι ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα, ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ: Xen. Cyr. VII. 1, 16 τὰ μὲν καθ' ἡμᾶς ἐμοίγε δοκεὶ καλῶς ἔχειν, ἀλλὰ τὰ πλάγια λυπεῖ με: Plat. Gorg. 448 D καλῶς γε—φαίνεται Π. παρεσκευασθαι εἰς λόγους· ἀλλὰ γὰρ, ὁ ὑπέσχετο Χαιρεφῶντι, οὐ ποιεῖ.

*Ods.* Ἀλλὰ μὴν is used frequently to introduce the second premiss of a syllogism, especially in Plato and Xenophon. So in G. T., as Rom. v. 14, ἀλλὰ alone introduces the minor premiss of the argument: ἀλλὰ ἐβασίλευσεν θάνατος κ. τ. λ.

4. But ἀλλὰ is used also after other negative clauses, when the universal negative is to be limited by a particular exception—here ἀλλὰ=πλήν or εἰ μὴ, *nisi, but, except*: Π. χ, 514 οὐδὲν σοι γ' ὄφελος—ἀλλὰ πρὸς Τρώων—κλέος εἶναι, *save to be glory to you from the Trojans*: Soph. Œ. R. 1331 ἔπαισέ—νιν οὔτις, ἀλλ', *except (but) ἐγώ*. It denotes something different from, and not comprehended in the negative first clause; generally we find ἄλλος. (as οὐδεὶς ἄλλος—ἀλλά,) in the first clause, pointing forward to the ἀλλά, which answers to it: Od. φ, 70 οὐδέ τι ν' ἄλλην μύθου ποιήσασθαι ἐπισχεσὶν ἐδύνασθε, ἀλλ' ἐμὲ ἰέμενοι γῆμαι θέσθαι τε γυναικα: Π. φ, 275 ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανιώνων, ἀλλὰ φίλη μήτηρ: Od. θ, 311 οὔτι μοι αἴτιος ἄλλος, ἀλλὰ τοκῆε δῶο: Xen. Anab. VI. 4, 2 ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία, οὔτε Ἑλληνίς, ἀλλὰ Θρᾶκες καὶ Βιθυνοί: Plat. Symp. 192 E οὐδ' ἄλλο τι ἂν φανεῖ βουλόμενος, ἀλλ' ἀτεχνῶς οἴοι' ἂν κ. τ. λ.: without ἄλλος: Soph. Œ. R. 1331 ἔπαισε δ' αὐτόχειρ νιν οὔτις ἀλλ' ἐγώ: Xen. Vectig. III. 6 εἰς μὲν οὖν τὰς τοιαύτας αὐξήσεις τῶν προσόδων οὐδέπως δαπανῆσαι δεῖ οὐδὲν ἀλλὰ ψηφίσματά τε φιλόπρωπα καὶ ἐπιμελείας. Instead of ἄλλος in the first clause we find also ἕτερος: Demosth. 554 (R.) μηδὲνα ἕτερον εἶναι τὸν Νικομήδου φονέα, ἀλλ' Ἀρίσταρχον: so in a question, as Plat. Protag. 354 B ἡ ἑχέτε τι ἄλλο τέλος λέγειν, εἰς δ' ἀποβλέψαντες αὐτὰ ἀγαθὰ καλεῖτε, ἀλλὰ (Stephan. e conj. ἀλλ' ἦ) ἡδονάς τε καὶ λύπας; after τίς ἄλλος there regularly follows ἦ, or ἀλλ' ἦ, or πλήν: and moreover we find πλήν, or sometimes πλήν ἦ, instead of ἀλλά, after a simple negation, as after οὐδεὶς ἄλλος: Demosth. 1073 οὐδενὸς αὐτοῖς μέλει πλήν τοῦ πλεονεκτεῖν: Plat. Tim. 30 A θέμις δὲ οὐτ' ἦν οὐτ' ἔστι τῷ ἀρίστῳ δρᾶν ἄλλο πλήν τὸ κάλλιστον. (So G. T., as Acts xxvii. 22.) Δεῖ is also thus used for ἀλλά, the preceding ἄλλος being accompanied by μέν: Plat. Rep. 359 E τοῦτον δὲ ἄλλο μὲν ἔχειν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλιον.

5. We should especially observe the phrase ἀλλ' ἦ (*except*) after a nega-



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tion, or a question which implies a negative (either after the interrogative pronoun, or an indefinite ἄλλο τι joined with some other interrogative), and even when ἕτερος or ἄλλος is joined to the negation; Οὐκ, Οὐδέν, ἄλλ' ἤ; Οὐδέν ἄλλο, ἄλλ' ἤ; Οὐδέν ἕτερον, ἄλλ' ἤ; Τί ἄλλο, ἄλλ' ἤ; Ἄλλο τι, ἄλλ' ἤ; Thuc. V. 80 μὴ ξυμβαίνειν τῷ μηδὲ πολεμεῖν ἄλλ' ἤ ἅμα: Xen. Anab. VII. 7, 53 ἀργύριον μὲν οὐκ ἔχω, ἄλλ' ἤ μικρόν τι: Id. Econ. 13 οὔτε ἄλλος πώποτε μοι παρέσχε τὰ ἐαυτοῦ διοικεῖν ἄλλ' ἤ σὺ νυνὶ ἐθέλεις παρέχειν: Plat. Protag. 329 D τὰ τοῦ χρυσοῦ μορία οὐδέν διαφέρει τὰ ἕτερα τῶν ἐτέρων, ἀλλήλων καὶ τοῦ θλου, ἄλλ' ἤ μεγέθει καὶ σμικρότητι: Id. Phæd. 97 D οὐδέν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ, ἄλλ' ἤ τὸ ἀριστον καὶ τὸ βέλτιστον: Id. Rep. 429 B τίς ἂν εἰς ἄλλο τι ἀποβλέψας ἡ δειλὴν ἢ ἀνδρείαν πόλιν εἴποι, ἄλλ' ἤ εἰς τοῦτο τὸ μέρος; Id. Protag. 354 B ἡ ἔχετέ τι ἄλλο τέλος λέγεσθαι—ἄλλ' ἡ ἡδονάς τε καὶ λύπας; Id. Rep. 553 D τὸ μὲν οὐδέν ἄλλο ἐὰ λογιέσθαι οὐδὲ σκοπεῖν ἄλλ' ἡ ὀπόθεν ἐξ ἐλαττόνων χρημάτων πλείω ἔσται: Arist. Eqq. 779 ὥς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνους, τοῦτ' αὐτὸ σε πρῶτα διδάξω, ἄλλ' ἡ διὰ τοῦτ' αὖθ' ὅτιή σου τῆς ἀνθρακῆς ἀπολαύει.

*Obs. 1.* This form arises from the confusion of two cognate phrases, οὐδέν ἄλλο—ἄλλά and οὐδέν ἄλλο—ἤ: ἄλλά and ἤ agree in sense; ἄλλά does not express *opposition*, but only a *difference* and *limitation* of the former clause, as is evident from ἄλλος being used in the first clause—so ἤ expresses not only *exclusion*, but also merely a difference. Thus in οὐδέν ἄλλο—ἄλλά, ἄλλά belongs rather to οὐδέν, and in οὐδέν ἄλλο—ἤ, ἤ belongs rather to ἄλλο, so that the two phrases coalesced, and in course of time were used after a negation or negative question, (without ἄλλο,) the proper force of each particle being unregarded; (like οὐ ἔνεκα, οὐνεκα, for ἔνεκα.)

*Obs. 2.* In many passages there is doubt whether we should read ἄλλ' or ἄλλ, when ἄλλο suits the sense and ἄλλος does not precede; as, Plat. Rep. 330 C οὐδέν ἐθέλοντες ἐπαινεῖν ἄλλ' (*alii* ἄλλ') ἢ τὸν πλοῦτον: Arist. Ran. 227 οὐδέν γὰρ ἔστ' ἄλλ' (Brunck.) ἢ κοῤῥή. If ἄλλ' is at a great distance from the negation, ἄλλ' is preferable, but if it is near or at least not very far off, we should naturally write ἄλλ. But in the elliptic expression οὐδέν ἄλλο (sc. ποιῶ) ἤ, or τί ἄλλο (sc. ποιῶ) ἤ, which are never followed by ἄλλ' ἤ, but only by ἤ,) it is always better to write οὐδέν ἄλλ', τί ἄλλ'—though writers do not agree on this point.

*Obs. 3.* In many passages the use of ἄλλ' ἤ arises from the union of two phrases, οὐκ—ἄλλά and οὐδέν ἄλλο (sc. γίγνεται &c.)—ἤ: Arist. Pax 476 οὐ δ' οἶδε γ' εἰλκον οὐδέν Ἀργεῖοι πάλοι, ἄλλ' ἤ κατεγέλων τῶν ταλαιπωρουμένων (formed from οὐχ εἰλκον—ἄλλὰ κατεγέλων, *non trahébant, sed ridebánt* and οὐδέν ἐποίουν, ἤ κατεγ. *nihil aliud faciebant, quam ridebant*;) Demosth. 45, 19 μὴ μοι μυρίους μηδὲ δισμυρίους ξένους, μηδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις, ἄλλ' ἤ (ἢ v. l.) τῆς πόλεως ἔσται, *exercitus noster non ex mercenariis etc. debet esse compositus, sed ex civibus*, and *non ex mercenariis, neque—, neque ex aliis, quam*, μηδὲ λέγε ἄλλας δυνάμεις, ἢ τῆς πόλεως.

*Obs. 4.* This ἄλλά is very nearly allied to πλὴν. Πλὴν is used as ἄλλά, as is clear from what has been already said. So πλὴν as well as ἄλλά is used before a negation, Hdt. VII. 84 πλὴν οὐ πάντα παρεῖχοντο ἵππον: Xen. Hier. I. 18 πάντες προσδέχονται πλὴν οὐχ οἱ τύραννοι: Demosth. 1290 πλείους πανταχόσε πλὴν οὐκ εἰς Ἀθήνας: so πλὴν ἤ, Hdt. VI. 5 πλὴν ἡ ὅσοι αὐτέων Ἰστυαῖφ ἔφασαν ἐτοῖμοι εἶναι πείσεσθαι: Plat. Apol. fin. ἀδῆλον παντὶ πλὴν ἢ τῷ θεῷ: also πλὴν ἄλλά, Lucian. Dial. Deor. XVI. fin. μέγα, ᾧ Ἥρα,

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φρονεῖς, ὅτι ξύνει τῷ Διί, καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἀλλ' ὄψομαί σε μετ' ὀλίγον αὖθις θακρύνουσαν. Preceded by a negation : Id. Prom. c. 20 οὐ ῥάδιον, ὦ Προμηθεῦ, πρὸς οὕτω γενναῖον σοφιστὴν ἀμιλλᾶσθαι· πλὴν ἀλλὰ ὦνησο, διότι μὴ καὶ ὁ Ζεὺς ταῦτα ἐπήκουσέ σου. Even πλὴν ἀλλ' ἦ after a negation, in Aristot. Metaph. i. nisi quod.

Obs. 5. After a comparative (such as μᾶλλον, τὸ πλεόν), joined with a negative, ἀλλά is often used in a different sense from ἦ. ἦ marks the equality of the two clauses (*non magis quam*), but ἀλλά denotes the contrary to that which is denied in the first clause : the two clauses being compared, the latter is preferred to the former, and hence is opposed to it : Thuc. II. 44 οὐκ ἐν τῷ ἀρχεῖ τῆς ἡλικίας τὸ κερδαίνειν—μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι, i. e. *non in senectute lucrum magis junat* (sc. *quam honor*), *sed honor* (sc. *magis, quam lucrum*) : Id. I. 83 καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν (sc. ἡ δαπάνης), ἀλλὰ δαπάνης (sc. τὸ πλεόν ἡ ὅπλων) : Id. II. 43 ἐλάβανον τὸν τάφον ἐπισημότατον, οὐκ (i. e. οὐ τοῦτον, ἐν ᾧ) ἐν ᾧ κείται μᾶλλον (sc. ἡ ἐκείνου, ἐν ᾧ ἡ δόξα αὐτῶν καταλείπεται, i. e. ἡ πᾶσαν τὴν γῆν), ἀλλ' ἐν ᾧ ἡ δόξα αὐτῶν ἀείμνηστος καταλείπεται (sc. μᾶλλον ἢ τοῦτον, ἐν ᾧ κείται). Πλὴν is also thus used, even where no negative accompanies the comparative.—(See §. 779. Obs. 2.)

6. Lastly we must mention some elliptic forms : Οὐ μὴν ἀλλά or Οὐ μέντοι ἀλλά, Οὐ γὰρ ἀλλά (frequent in Attic)=*no indeed / but*. The two former may be translated by *yet, nevertheless, verumtamen*, the latter by *in sooth, or surely*. The ellipse must be supplied by the verb of the foregoing sentence, or something in its place (such as τοῦτ' ἐγένετο, τοῦτ' ἐστίν) after the negation : Xen. Cyr. I. 4, 8 ὁ ἵππος πίπτει εἰς γόνατα, καὶ μακροῦ κάκεινον ἐξετραχίλισεν· οὐ μὴν (sc. ἐξετραχίλισεν) ἀλλ' (*nevertheless*) ἐπέμεινεν ὁ Κῦρος μόλις πως, καὶ ὁ ἵππος ἐξανέστη : Arist. Ran. 498 φέρε δὴ ταχέως αὐτ'· οὐ γὰρ ἀλλὰ πειστέον, *for I (cannot refuse, but) must obey*=*I must in sooth obey*. It then gives the notion that the agent is reluctant, but cannot help himself.

§. 774. Ἄλλά is also used to express opposition between the sentences without connecting them—it signifies the transition to different or contrary thoughts. Hence it is used in a succession of statements or questions, to mark that each one is a fresh suggestion or thought, and to lay emphasis on each (so G. T., as 1 Cor. vi. 11) : in exhortations, addresses—generally when there is a break in the sentence, and some new thought suddenly introduced ; ἀλλ' εὐτυχοῖς—ἀλλ' ἀνα !—ἀλλ' εἰα ! —Also when the speaker interrupts or answers quickly and decidedly ; as, ἀλλὰ βούλομαι, *well, I will*. So in Arist. Equit. 361 ἀλλ' οὐ λάβρακας καταφαγὼν Μιλησίους κλονήσεις : Ἄλλὰ σχελίδας ἐδηλοκῶς ὦνήσομαι μέταλλα. (So in G. T., as Rom. x. 15. Heb. iii. 16. Mark xiv. 36.) And it is frequently used in a question with great emphasis, to mark a strong contradiction to, and contrast with, the foregoing clause : Æsch. Choeph. 774 ἀλλ' ἦ φρονεῖς εὐ τοῖσι νῦν ἡγγελμένοις ;

Obs. 1. The clause to which ἀλλά is opposed is sometimes in the form of an hypothetical protasis (§. 770. a) : Il. θ, 153 εἴπερ γάρ σ' Ἐκτωρ γε κακὸν καὶ ἀνάγκη δα φήσει, ἀλλ' οὐ πείσονται Τρῶες. So also after ἐπεὶ : Hdt. IX. 42 ἐπεὶ (since) ὑμεῖς ἡ οὐκ ἴστε οὐδέν, ἡ οὐ τολμᾶτε λέγειν, ἀλλ' ἐγὼ ἐρέω : Id. VII. 11 εἰ ἡμεῖς ἡσυχίαν ἄξομεν, ἀλλ' οὐκ ἐκείνοι ἀλλὰ καὶ μᾶλα στρατεύονται κ. τ. λ., where the second ἀλλά comes under §. 773. 3. (So G. T.,

Ἄλλὰ—οὔτε—οὔτε, &c.

as 1 Cor. iv. 15 ἐὰν μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας.) So ἀλλ' οὖν, when something indirectly following from a former clause is to be signified, *at all events*: Dem. 118, 24 ὅσα ἔπασχον οἱ Ἑλληνες, ἀλλ' οὖν, (*at all events*) ὑπὸ γνησίων γε ὄντων, τῆς Ἑλλάδος ἡδικοῦντο: Æschin. 66, 4 ἐπειδὴ τάχιστα διεβητε—τοὺς μὲν πρώτους χρόνους ἀλλ' οὖν προσεποιούνη ὑμῖν εἶναι φίλοι, *at first at all events*, &c.: Plat. Phæd. 91 B εἰ δὲ μηδὲν ἐστὶ τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἦττον ἀηδὴς ἔσομαι. So G. T., as Rom. vi. 5 εἰ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.

Obs. 2. Hence arose the elliptic use of ἀλλὰ in the middle of a sentence, the hypothetical protasis being suppressed: Soph. C. 1276 πειράσαι' ἀλλ' ὑμεῖς γε κινῆσαι πατρός—στόμα, *si nullus alius, at vos certe, = at least do you try*: Eur. Ion 426 νῦν ἀλλὰ (sc. εἰ μὴ πρότερον), *now at least*.

Obs. 3. Ἄλλὰ can also stand at the beginning of a sentence, without any clause before it to which it refers; but in this case it refers to something in the speaker's mind, or something commonly and generally known: Il. α, 135 ἀλλ' εἰ μὲν δώσουσι γέρας—, but (*it is well*) if &c. So Xenophon's Symposium begins: Ἄλλ' ἐμοὶ δοκεῖ τῶν καλῶν κάγαθῶν ἀνδρῶν ἔργα οὐ μόνον μετὰ σπουδῆς πραττόμενα ἀξιολογούμενα εἶναι, ἀλλὰ καὶ ἐν ταῖς παιδιαῖς: Arist. Ran. 745 χαίρεις ἱκετεύω; μᾶλλον ἐποπτεύειν δοκῶ, *not only, but* &c.

### Connexion and Opposition of Negative clauses.

a. Οὔτε—οὔτε, Μήτε—μήτε.

§. 775. 1. Οὔτε—οὔτε (Μήτε—μήτε), *nec—nec, neither—nor*, are to negative clauses or notions what τέ—τέ are to affirmative, joining them into one thought; as Il. α, 548 οὔτε θεῶν τις, οὔτ' ἀνθρώπων.

Obs. 1. In poetry sometimes we find Οὔτε—τε οὔ for Οὔτε—οὔτε: Eur. Hipp. 303 sq. οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ὅδε, νῦν τ' οὐ πείβεται.

2. Besides these usual forms there occur the following:

a. Οὐ—οὔτε (mostly poetry), Οὐ—οὐ—οὔτε: Il. ζ, 450-454 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος, οὔτε κασιγνήτων—, ὅσσον σείο. Also Οὐ—οὔτ' οὖν: Od. ι, 147 ἐνθ' οὕτως τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν, οὔτ' οὖν κύματα μακρὰ κυλινδύμενα προτὶ χέρσον εἰσίδομεν.

Obs. 2. But negative clauses may follow one another without any connecting particle, especially in pathetic passages: Hymn. h. in Merc. 265 οὐκ ἴδον, οὐ πυθόμην, οὐκ ἄλλον μῦθον ἄκουσα, οὐκ ἂν μηνύσαιμ', οὐκ ἂν μῆντρον ἀροίμην, οὔτε βοῶν ἐλατῆρι, κραταιῷ φωτὶ, ζοικα.

b. Οὐδέ—οὔτε, like Οὐ—οὔτε, except that it connects the former clause with what went before, οὐδέ being used instead of οὐ: Hymn. Cer. 22 οὐδέ τις ἀθανάτων οὔτε θνητῶν ἀνθρώπων ἤκουσεν φωνῆς.—See §. 776. Obs. 5.

c. Οὔτε—οὐ (rarely in prose). The speaker begins with οὔτε, as though another οὔτε were to follow; but then the next clause is added (*ἀσυνδέτως*) without any copula, in order to make it emphatic by giving it an independent character: Hdt. VIII. 98 τοὺς οὔτε νικητὸς, οὐκ ὄμβρος, οὐ καῦμα, οὐ νύξ ἔεργει: Eur. Or. 41 sq. ὦν οὔτε σῖτα διὰ δέρης ἐδέξατο, οὐ λούτρ' ἔδωκε χρωτί.

Οὔτε—οὔτε, μήτε—μήτε.

*Obs. 3.* In poetry, the first *οὔτε* is altogether dropped in a short sentence, so that the latter *οὔτε* is referred back to its former clause as well as its own : *Æsch. Ag.* 532 Πάρις γὰρ οὔτε συντελής πόλις : *Id. Choeph.* 294 δέχεσθαι τ' οὔτε συλλύειν τινά : *Ibid.* 472 τῶνδ' ἑκάς οὐδ' ἀπ' ἄλλων ; *Pind. Pyth.* VI. 48 ἀδικον οὐθ' ὑπέροπλον ἦβαν δρέπων. Similarly *Juvenal*, *quid fornace graves quid non incude catenæ.*

*Obs. 4.* *Οὔτε* is sometimes used with a finite verb and participle, so that it refers to both. So *Eur. Heracl.* 813 ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεὶς λόγον, οὐτ' αὐτὸς αὐτοῦ δειλίαν στρατηγὸς ὦν ἐλθεῖν ἐτόλμησ' ἐγγὺς ἀλκίμου δορός, but he caring *neither* for the hearers *nor* his own cowardice, did *not* dare &c.

*d. Οὔτε—οὐδέ* (also strengthened into οὐδ' αὖ, οὐδὲ μὴν, οὐδέ γε) stand to each other as *τέ—δέ* (§. 754. 5.), and hence signify *neither—nor yet*, since *οὐδέ* gives its clause an adversative or emphatic force, as *neque—neque* or *neque vero* : *Plat. Apol.* 19 D ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν, οὐδέ γ' εἴ τινος ἀκηκόατε, ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα πράττομαι, οὐδὲ τοῦτο ἀληθές<sup>a</sup> : *Xen. Cyr.* I. 6, 6 καὶ οἰδά σε ἐπιτιθέντα αὐτῷ, ὥς οὐδὲ θέμις εἶη αἰτεῖσθαι παρὰ τῶν θεῶν οὔτε ἱππεύειν μὴ μαθόντας ἵππομαχοῦντας νυκᾶν, οὔτε μὴ ἐπισταμένους τοξεύειν τοξεύοντας κρατεῖν τῶν ἐπισταμένων, οὔτε μὴ ἐπισταμένους κυβερνᾶν, σώζειν εὖχεσθαι ναὺς κυβερνῶντας, οὐδὲ μὴ σπείροντάς γε [σίτον] εὖχεσθαι, καλὸν αὐτοῖς σίτον φύεσθαι, οὐδὲ μὴ φυλαττομένους [γε] ἐν πολέμῳ σωτηρίαν αἰτεῖσθαι : *Plat. Legg.* 840 A οὔτε τινὸς πώποτε γυναικοὺς ἤψατο, οὐδ' αὖ παιδοῖς.

*Obs 5.* Also after *οὔτε* (sometimes after οὐ) we find *οὐδέ—οὔτε* when a subdivision, definition, or explanation is to be added by *οὐδέ*, while the second *οὔτε* belongs not to *οὐδέ* but to *οὔτε*, *neither—and not—nor* ; as, *Plat. Gorg.* 500 B μήτε αὐτὸς οἶον δεῖν πρὸς ἐμὲ παίζειν, μηδ' ὅτι ἂν τύχῃ παρὰ τὰ δέοντα ἀποκρίνουν, μήτ' αὖ τὰ παρ' ἐμοῦ οὕτως ἀποδέχουν ὥς παίζοντος.

3. And a negative and positive clause may be joined together as follows :

*a. Οὔτε—τέ* (seldom καί), *neque—que (et)* : *Hdt.* V. 49 οὔτε γάρ οἱ βάρβαροι ἄλκιμοί εἰσι, ὑμεῖς τε τὰ ἐς τὸν πόλεμον ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς περί : *Id.* VII. 8, 1 οὐτ' αὐτὸς κατηγήσομαι νόμον τόνδε ἐν ὑμῖν τιθεῖς, παραδείξάμενός τε αὐτῷ χρήσομαι : *Thuc.* II. 81 οὔτε ξυμβοήθουν ἐφύλασσόν τε : *Eur. Iph. T.* 591 sq. εἰ γὰρ οὔτε δυσγενὴς, καὶ τὰς Μυκίνας οἶσθα : *Plat. Prot.* 361 E οὔτε τᾶλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἥκιστ' ἂν ἀνθρώπων. Cf. *Ibid.* 347 E. (So *G. T.*, as *John* iv. 11.)

*β. Οὔτε—δέ*, when the second clause is opposed to the first : *Xen. Anab.* VI. 1, 16 ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοιά ἐστιν οἷς ἀσπλευσόμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μᾶς ἡμέρας ἐστὶ τὰ ἐπιτήδεια : *Plat. Rep.* 388 extr. οὔτε ἄρα ἀνθρώπους ἀξίους λόγου κρατούμενους ὑπὸ γέλωτος ἂν τις ποιῇ, ἀποδεκτέον, πολὺ δὲ ἦττον, ἂν θεοὺς : *Id. Legg.* 627 E μήτε ἀπολέσειε μηδὲνα, διαλλάξας δὲ εἰς τὸν ἐπίλοιπον χρόνον—διαφυλάττειν δύναται.

*γ.* Sometimes where *Οὔτε—οὔτε* is used, the second *οὐ* throws a negative force on some particular word in the clause, while the *τέ* connects the clauses : *Hdt.* VII. 12 οὔτε ὦν μεταβουλευόμενος ποιεῖς εὖ, οὔτε ὁ συγγνωστός μοι πάρα : the *οὐ* belongs to *συγγνωστός*.

*Obs. 6.* There are some passages in which *οὔτε* and *μήτε* are used alone,

<sup>a</sup> Stallb. ad loc.

## Οὐδέ, μηδέ.

in an adverbial sense, *ne quidem, not even*, for οὐδέ, μήδε (§. 776. 7.): Xen. Mem. I. 2, 47 οὔτε γὰρ αὐτοῖς ἄλλως ἤρεσεν (al. οὐδέ): Xen. Rep. Lac. X. 7 τοῦτον ἀπέδειξε μήτε νομίζεσθαι τῶν ὁμοίων εἶναι.

Obs. 2. μηδέ is found in the same combinations as οὐδέ.

## b. Οὐδέ, μηδέ.

§. 776. 1. Οὐδέ, (μηδέ) either expresses opposition, or connects a new clause.

a. Adversative: Il. ω, 25 ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρη, *neque* (but not) *Junoni*: Od. γ, 141 ἐνθ' ἦτοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς—οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε.

So οὐδέ is used (not οὔτε) when the same notion is expressed, first in a positive, then in a negative form: μνήσομαι οὐδέ λάθωμαι: Od. ι, 408 Οὐτις με κτείνει δόλφ οὐδέ βίηφιν: Soph. El. 997 γυνὴ μὲν οὐδ' ἀνὴρ ἔφυσ. Generally, when a negative clause is to be joined to a positive one: Od. α, 369 νῦν μὲν δαινύμενοι τερπόμεθα, μηδέ βοητὺς ἔστον.

Obs. 1. But when the opposition does not rest on the negation, but on some other notion, this is signified by placing this word before δέ, and then using afterwards the negative οὐ or μή. Compare οὐδὰ τοῦτο ποιήσεις, *nor shall you do this*, with τοῦτο δὲ οὐ ποιήσεις, *but this you shall not do*. Οὐ οὐδέ—οὐδέ.

b. Copulative: Il. α, 330 οὐδ' ἄρα τῶγε ἰδὼν γήθησεν Ἀχιλλεύς. So two negations are joined together by Οὐ—οὐδέ, *not—and* (or *also*) *not, nor*; Eur. Med. 469 οὔτοι θράσος τόδ' ἐστὶν οὐδ' εὐτολμία: Soph. Phil. 687 οὐκ ἔχων βάσιν οὐδέ τιν' ἐγχώρων—οὐδ' ὅς κ.τ.λ. Οὐ—οὔτε is used when the speaker in the first clause implies or intends the second; Οὐ—οὐδέ when the second comes in as an addition to the first, Od. ζ, 201 οὐκ ἔσθ—οὐδέ γένηται.

Obs. 2. In this copulative force the οὐ generally belongs to the predicate, the δέ connects the clause with the preceding one.

Obs. 3. In G. T., as Rom. i. 21 ἡ supplies the place of this οὐδέ after οὐκ—οὐκ ἐδόξασαν ἡ εὐχαρίστησαν.

2. Also Οὐδέ—οὐδέ, *also not—and not* (never *neither—nor*): Il. ι, 372 sqq. οὐδ' ἂν ἔμοιγε τετλαίῃ—εἰς ὧπα ιδέσθαι· οὐδέ τι οἱ βουλὰς συμφράσσομαι, οὐδέ μὲν ἔργον. The first οὐδέ often=*ne quidem*, and the second is merely copulative: Isocr. 64, 115 καὶ μὴν οὐδέ τὴν παρούσαν εἰρήνην οὐδέ τὴν αὐτονομίαν—ἀξίαν εἰδέσθαι, *ne pacem quidem neque libertatem*.

Obs. 4\*. Οὐδέ (μηδέ) is used as if it was καὶ οὐ (καὶ μή): but in καὶ οὐ the οὐ belongs to the following word, and καὶ only denotes the completion of the former thought, *and thereto, and in sooth*, as is very clear when the same notion is stated positively and negatively for the sake of emphasis, so that the one is intended to explain and strengthen the other: Od. θ, 307 δεῦθ' ἵνα ἔργα γελαστά καὶ οὐκ ἐπικεκτά ἴδῃσθε (i. e. *et intolerabilia*): Hdt. I. 91 συνῆγων ἐωυτοῦ εἶναι τὴν ἁμαρτάν, καὶ οὐ τοῦ θεοῦ, *and in sooth not*. Οὐδέ marks that the clauses formally answer to each other, but not any necessary connexion between them: Demosth. 254, 9 φαίνομαι τοῖσιν ἐγὼ χάριτος τετυχηκὼς τότε καὶ οὐ μέμψεως οὐδὲ τιμωρίας: Id. 255, 14 ὧν διαμάρτοιν καὶ μὴ μετὰσχοιν ὧν ὑμεῖς—τοὺς θεοὺς αἰτεῖτε, μηδέ (but do not) μεταδίδοιν ὑμῖν ὧν αὐτοὶ προήγγηται. So we sometimes find οὐδέ or οὔτε after καὶ οὐ.

## οὐδέ, μηδέ.

*Obs.* 5. Sometimes the negation in the first clause seems to be separated from the predicate, and to attach itself to some other word: *Od.* ξ, 223 ἔργον δέ μοι οὐ φίλον ἔσκεν οὐδ' οἰκωφελίη. And sometimes it is wanting, and must be supplied from the second clause. So *Æsch.* *Choeph.* 472 τῶν δ' ἐκάς οὐδ' ἀπ' ἄλλων: *Hdt.* I. 215 σιδήρω δέ οὐδ' ἀργύρῳ χρέωνται οὐδέν.

3. If οὔτε—οὔτε come between οὐδέ—οὐδέ, they denote the minor clauses which are subdivisions of or subordinate to the first clause: *Æschin.* 44 ἂν τις Ἀθηναίων ἐταιρήσῃ, μὴ ἐξέστω αὐτῷ τῶν ἐννέα ἀρχόντων γενέσθαι, μὴδ' ἱερωσύνην ἱερασασθαι, μὴδὲ συνδικησάτω τῷ δημοσίῳ, μὴδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε μήτ' ἐνδημον, μήθ' ὑπερόριον, μήτε κληρωτὴν, μήτε χειροτονητὴν, μὴδὲ κηρυκευσάτω—, μὴδὲ γνώμην εἰπάτω μηδέποτε μήτε ἐν τῷ δήμῳ, μήτε ἐν τῇ βουλῇ, μὴδ' ἂν δεινότατος ἢ λέγειν Ἀθηναίων.

4. If a negative clause (or notion) is to be joined to a positive, τέ in the first clause may be followed by οὐδέ, or μηδέ, in the second: *Od.* φ, 310 πίνε τε μὴδ' ἐρίδαινε. But if τέ (or καί) follows οὐδέ, it does not carry on its negative force to the words to which τέ (or καί) is joined, but belongs to some other word in the first clause which it connects with the second; *Hymn.* *Cer.* 95 οὐδέ τις ἀνδρῶν εἰσορόων γίγνωσκε βαθυζώνων τε γυναικῶν (ἀνδρῶν τε γυναικῶν τε). In such passages as *Hdt.* VII. 8, ἰ χώρην τε τῆς νῦν ἐκτέμμεθα οὐκ ἐλάσσονα οὐδὲ φλαυροτέρην παμφοροτέρην τε, τέ does not refer to οὐδέ, but to the positive notion implied in οὐκ ἐλάσσονα=ἴσων. But in *Dem.* 292 καί seems to carry on the negative notion to the negative notion to τῆμερον—εἰ μὴτ' ἂν εἰπέις ἔχοι τις μὴδέπω καὶ τῆμερον, sc. οὐκ ἂν εἰπέις ἔχοι τις.

5. In Οὐδέ—οὔτε—οὔτε, the two last clauses are subdivisions of the notion to which the οὐ belongs, while the δέ is often copulative: so *Il.* α, 115 ἐπεὶ οὐ ἔθεν ἐστὶ χειρῶν οὐ (for οὔτε) δέμας, οὐδὲ φυήν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα: *Hdt.* VII. 4 οὐδέ οἱ ἐξεγένετο οὔτε τοὺς ἀπεστεῶτας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι: *Xen.* *Mem.* 2, 2, 11 μὴδ' ἔπασθαι μὴδὲ πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἀρχοντι: *Xen.* *Rep.* X. 7 οὐδὲν ὑπελογίσαστο οὔτε σωμάτων οὔτε χρημάτων ἀσθένειαν: see §. 775. *Obs.* 5.

6. When μηδέ follows an indefinite relative sentence, it sometimes conveys, as a copula, to its own sentence the condition which is implied in the former one, while the μή belongs to some word of the latter clause: *Thuc.* IV. 61 ὅσοι δὲ γινώσκοντες αὐτὰ μὴ ὀρθῶς προσκοποῦμεν, μὴδὲ τοῦτό τις πρεσβύτατον ἤκει κρίνας κ. τ. λ.=εἰ δέ τις ἤκει τοῦτο μὴ κρίνας κ. τ. λ.

*Obs.* 6. It is a disputed point whether the combination of οὐδέ—οὔτε is allowable; such a combination as οὔτε—οὐδέ—οὔτε is not quite in point, as οὐδέ may be viewed as belonging to the first, not to the following οὔτε (so *G. T.* as *Acts* xxiii. 8), see §. 775. *Obs.* 5. There are certainly passages in which it occurs; as, *Thuc.* III. 48 μὴδὲ οἰκτῷ πλέον ἐπινειμάσθαι μήτ' ἐπιεικείᾳ: *Plat.* *Charm.* 171 B. But in the former μὴδὲ is read for μήτε, and in the latter οὐδέ is divided into οὐ δέ: so *Hom.* *Hymn.* in *Merc.* 265 οὐδέ τις ἀθανάτων οὔτε θνητῶν ἀνθρώπων ἤκουσεν φωνῆς, where οὐδέ is put for καὶ οὐ: so in *G. T.* as *Gal.* i. 12 οὐδέ γὰρ ἐγὼ παρέλαβον—οὔτε ἐδιδάχθη, the οὐδέ is emphatic, for neither did I, &c.

## Adverbial use of οὐδέ.

7. Οὐδέ (μηδέ) as an adverb is to negative sentences what the adverbial καί is to positive, *ne quidem, not even*. It may, like καί, stand in both the opposed clauses; as, *Xen.* *Cyr.* I. 6, 18 ὥσπερ (as neither) οὐδέ γεωργοῦ

## "Η.

ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι, *not even—, so too not even* : but very often it is used only once : and generally it follows the usages of καί (§. 760.). So like καί it has an emphatic force ; as οὐδ' ὁ κράτιστος ἐτόλμησεν αὐτῷ μάχεσθαι. So οὐδεῖς, οὐδὲ εἷς, *ne unus quidem, οὐδ' ὧς, ne sic quidem, οὐδ' ὅσον, οὐδ' ὁπωσισίων* &c. In these phrases the negative may be repeated with the predicate ; Soph. Trach. 279 ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες, *non amant ne dii quidem*.

## Disjunctive Coordination.

§. 777. 1. Clauses are said to be disjunctively coordinate when one of them excluding the other, so that they are not true together, they are joined together as one whole. The disjunctive conjunctions are "Η—ή : (Epic 'Ηέ—ήέ :) Εἴτε—εἴτε : 'Εάντε—ἐάντε.

## a. Alternatives "Η—ή—ή.

2. "Η has a twofold force : it expresses either that one thing is excluded from the other, so that if one is true the other is not—or that if one is not true the other is or may be (*alternative*)—or that one thing differs from the other (*comparative*).

3. *Alternative* : "Η—ή, *Either—or, Aut—aut, Vel—vel* : Od. ξ, 330 ἡ ἀμφαδὸν ἡ ἐκρυφθόν : Il. α, 138 ἡ τέον ἡ Ἀϊαντος—γέρας, ἡ 'Οδυσῆος.

4. The first ἡ may be omitted : Il. α, 62 μάντιν ἐρείομεν ἡ ἱερῆα ἡ καὶ ὄνειροπόλον : Eur. Or. 1152 ἔχομεν κλέος, καλῶς θανόντες ἡ καλῶς σεσωσμένοι.

*Obs.* 1. Homer sometimes marks the coordinate relations of the two clauses by adding τέ (§. 755. 2.), so that ἡ is nearly the same as εἴτε : Il. ρ, 42 πόνος ἔσται—ἡτ' ἀλκῆς ἡτε φόβου : Il. τ, 148 δῶρα μὲν, αἱ δ' ἐθέλησθα, παρασχέμεν, ὥς ἐπικέκτες ἡτ' ἐχέμεν.

5. In Attic, the first ἡ often takes the separative particle τοί, whereby the disjunctive force is increased and made to seem necessary, so that ἡ takes the sense of *aut, either surely, either only*—or γέ is often added to strengthen τοί : Plat. Parm. 131 A οὐκοῦν ἡτοι ὅλον τοῦ εἶδους ἡ μέρους ἐκάστων τὸ μεταλαμβάνον μεταλαμβάνει : Id. Phæd. 76 A ἡτοι ἐπιστάμενοί γε αὐτὰ γεγόναμεν—ἡ ὕστερον—ἀναμνήσκονται : Id. Gorg. 460 A ἡτοι πρότερόν γε ἡ ὕστερον μαθόντα παρὰ σοῦ. This τοί is but rarely added to the second ἡ, as it is more natural to express the necessity of the alternative in the first clause—it here means *or at least, or surely* : Pindar Nem. VI. 5 sq. ἀλλὰ τι προσφέρομεν ἡ μέγαν νόον ἡτοι φύσιν ἀθανάτοισα<sup>a</sup> : Plat. Rep. 344 E ἔοικας (sc. οἰεσθαι τοῦτι ἀλλῶς ἔχειν), ἦν δ' ἐγώ, ἡτοι ἡμῶν ἡ οὐδὲν κήδεσθαι, *videris aliter existimare, aut certe nostri quidem curam habere nullam*.

*Obs.* 2. We must distinguish between the disjunctive ἡτοι, *or surely*, and the Epic ἡτοι, which expresses certainty—*surely* (§. 731.).

*Obs.* 3. If the clause to which ἡ refers is suppressed, it has the force of *otherwise, alias, alioquin*, that is, *if this is not so* : Plat. Phædr. 245 E τοῦτο δὲ οὐτ' ἀπόλλυσθαι οὐτε γίγνεσθαι δυνατόν, ἡ πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στήναι, *alioquin omne cælum collapsum stare*.

*Obs.* 4. The disjunctive conjunctions "Η—ή are in Epic (very rarely in

<sup>a</sup> Dissen ad loc.

## \*H.

Tragedy), joined with μέν and δέ, Ἡμέν—ἡδέ, and then they have a copulative instead of a disjunctive sense, like Καί—καί, Τέ—τέ: Il. ε, 128 ὅφρ' εὖ γινώσκῃς ἡμὲν θεὸν, ἡδὲ καὶ ἄνδρα, *as well on one side, as on the other*. So we say, “*You would know either God or man*,” meaning both; so that it is not necessary to suppose, with some writers, that the copulative ἦ has a root different from the disjunctive ἦ—it means both, *be it one, or the other*: Il. δ, 257 περί μὲν σε τίω—ἡμὲν ἐνὶ πτολέμῳ, ἡδ' ἄλλοις ἐπὶ ἔργῳ, ἡδ' ἐν δαίτῃ. Καί is often added to ἡδέ, and sometimes, though rarely, is used instead of it after ἡμὲν—sometimes τέ, and still more rarely δέ: Il. ο, 664 μνήσασθε—παίδων ἡδ' ἀλόχων—, ἡμὲν ὅτεω ζῶνσι καὶ ᾧ κατατεθνήκασιν: cf. Od. θ, 575 (Ἡμέν—τε) and Il. μ, 248 (Ἡμέν—δέ). And on the other hand, ἡδέ sometimes answers to μέν, or τέ, or καὶ in the first clause; Od. μ, 168 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἡδὲ γαλήνῃ ἔπλετο: Od. α, 12 πᾶλεμόν τε πεφηνόγες ἡδὲ θάλασσαν. And it is often used without any corresponding particle before it: Il. α, 334 Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν: Eur. Hec. 320 γράϊαι γυναῖκες ἡδὲ πρεσβῦται σέθεν.

*Obs.* 5. Ἰδέ is also used, for the sake of the metre, for ἡδέ, of which it is a weakened form: Il. γ, 294 ὦμοισιν ἰδὲ στέρνοισιν.

## δ. Εἴτε—εἴτε: ἔάν τε (ἦν τε)—ἔάν τε (ἦν τε).

§. 778. If the disjunctive relation is hypothetically expressed, the hypothetical conjunctions εἰ and ἔάν are accompanied by τέ, as in Latin *sive—sive*, though not till after Homer.

a. Εἴτε—εἴτέ. We often find either clause strengthened by the particle δῆ or the suffix οὖν: Hdt. I. 86 ἐν νόῳ ἔχων, εἴτε δὴ ἀκροθίνια ταῦτα καταγίειν θεῶν ὅτεω δῆ, εἴτε καὶ εὐχὴν ἐπιτελέσαι θέλων: Plat. Rep. 493 D εἴτ' ἐν γραφικῇ, εἴτ' ἐν μουσικῇ, εἴτε δὴ ἐν πολιτικῇ: Id. Apol. 27 C εἴτ' οὖν καινὰ εἴτε παλαιά. Οὖν may be used in both clauses: Ibid. 34 E εἴτ' οὖν ἀληθές, εἴτ' οὖν ψευδές.

*Obs.* Sometimes Εἴτε—ἦ: Plat. Rep. 364 B εἴτε τι ἀδικημά του γέγονεν αὐτοῦ ἢ προγόνων. Or \*H—εἴτε, but scarcely found any where but in poetry: Eur. Alc. 114 ἢ Λυκίας εἴτ' ἐπὶ τὰς ἀνδρῶν Ἀμμωνιάδας ἔδρας.—Εἴτε only in one clause, almost wholly poetic: Soph. Œ. T. 517 λόγουσιν εἴτ' ἔργοισιν: Æsch. Ag. 1403: also Εἰ—εἴτε: Id. Eum. 468 σὺ δ', Εἰ δικαίως, εἴτε μὴ, κρίνον δίκην. So the Latin Comedians; as, Plaut. Curs. I. 1, 4 *Si media non est, sive est prima vespera, tamen est eundem*. Lastly, Εἴτε—εἰ δέ: Plat. Apol. 40 C καὶ εἴτε δὴ μηδεμία αἰσθησίς ἐστιν—E εἰ δ' αὖ οἷον ἀποδημήσαι, after a long interruption. So in Latin, *sive—si vero*.

δ. Ἐάν τε—ἔάν τε: \*Ἦν τε—ἦν τε, \*Ἄν τε—ἄν τε, always with the conjunctive. This differs from Εἴτε—εἴτε &c. as the simple conjunctions εἰ and ἔάν: Plat. Euth. c. 6 ἔάν τε πατήρ ὢν τυγχάνῃ, ἔάν τε μήτηρ, ἔάν τε ἄλλος ὅστις οὖν. Instead of this formula, we find in Sophocles Ἐάν δέ—καὶ μὴ: Soph. Ant. 527 ἔάν δέ τοι ληφθῇ καὶ μὴ.

## Comparative ἦ.

§. 779. As ἦ disjunctive answers to another ἦ, so as a comparative it refers to some word which expresses *difference* or *distinction*; as, ἄλλος,



\*H.

οὐδεὶς ἄλλος, ἄλλοιός, ἐναντίος, ἴδιος, διαφέρω, &c. ; also to comparatives, and all superlatives or other words implying comparative notions ; as, διπλάσιος &c., ὑπερθεν, πρίν, φθάνω, &c. So that *ἡ* here also retains its original *exclusive* power : Hdt. III. 37 ἐσῆλθε δὲ καὶ ἐς τῶν Καβείρων ἱρόν, ἐς τὸ οὐ θεμιτόν ἐστι εἰσέναι ἄλλον γε ἢ τὸν ἱέρα : Plat. Phæd. 64 A οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκουσιν τε καὶ τεθνάναι : Id. Gorg. 481 C ἀλλὰ τις ἡμῶν ἴδιόν τι ἔπασχε πάθος ἢ οἱ ἄλλοι : Eur. Med. 659 μόχθων δ' οὐκ ἄλλος ὑπερθεν ἢ γὰς πατρίας στερεόσθαι : Hdt. IX. 27 πρώτοισι εἶναι ἢ Ἀρκάσι : II. ξ, 81 βέλτερον ὅς φεύγων προφύγῃ κακὸν ἢ ἐ ἀλφῇ : so τὰ πλείονα, τοὺς πλείονας ἦ. So also Hdt. II. 35 πλείστα ἢ ἄλλη πᾶσα χώρα. — (See §. 780. Obs. 1.) So *ἔξω* ἢ Id. VII. 228. — See §. 503. Obs. 2.

Obs. 1. \*H also stands sometimes after an interrogative *τίς*, *τί* without ἄλλος : Plat. Crit. 53 E τί ποιῶν ἢ εὐχόμενος ἐν Θετταλίᾳ ; Xen. Œcon. III. 3 ἀλλὰ τί οὖν τούτων ἐστὶν αἴτιον, ἢ ὅτι κ. τ. λ. So in indirect questions we sometimes find *τί* instead of ἄλλο *τίς* ; Xen. M. S. IV. 3, 9 ἐγὼ μὲν ἦδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον, ἢ ἀνθρώπους θεραπεύειν ;

Obs. 2. As the disjunctive *ἢ* nearly approaches in sense to the adversative ἀλλά, we find after μάλλον sometimes ἀλλ' οὐ : Isocr. 23 B μάλλον αἰροῦνται συνεῖναι τοῖς ἐξαμαρτάνουσιν, ἀλλ' οὐ τοῖς ἀποτρέπουσι. — (On μάλλον ἢ οὐ see §. 749. 3.) And πλήν, whose sense is cognate to *ἢ* and ἀλλά, can supply the place of *ἢ*, as οὐδὲν ἄλλο πλήν : Eur. Heracl. 231 ταῦτ' ἐστὶ κρείσσω πλήν ὑπ' Ἀργείοις πεσεῖν. Also the comparative adverbs ὥς or ὥσπερ can stand after comparatives instead of *ἢ* : Lysias 572, 5 μάλλον ὥς μοι προσῆκε : Plat. Rep. 526 C ἃ γε μείζω πόνον παρέχει μαρθάνοντι καὶ μελετῶντι, οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὖροις, ὥς τοῦτο : Xen. Hell. II. 3, 16 εἰ δὲ, ὅτι τριάκοντά ἐσμεν καὶ οὐχ εἰς, ἡττόν τι οἶμι ὥσπερ τυραννίδος ταύτης τῆς ἀρχῆς χρήναι ἐπιμελεῖσθαι, εὐθύς ἐε. Also *ἢ* ὥς, *than as* : Plat. Rep. 410 D μαλακώτεροι αὐ γίνονται ἢ ὥς κάλλιον αὐτοῖς.

Obs. 3. The comparative *ἢ* stands sometimes after positive notions, or where μάλλον is omitted. *a.* After expressions of *will*, *preference*, &c., as in them is implied the notion of *difference*, *separation*, *superiority* : βούλεσθαι, ἐθέλειν, αἰρεῖσθαι, αἵρεσιν δοῦναι, ἐπιθυμεῖν, δέχεσθαι, ζητεῖν, &c. : II. α, 117 βούλομ' ἐγὼ λαὸν σὸν ἔμμεναι, ἢ ἀπολέσθαι : II. λ, 319 Τρωσὶν δὴ βόλεται δοῦναι κράτος ἢ ἐπερ ἡμῖν : Lysias 171, 5 ζητοῦσι κερδαίνειν ἢ ἡμᾶς πείθειν : Hdt. III. 40 βούλομαι ἢ : Xen. Cyr. I. 4, 3 ὥστ' ἐπιθυμίαν τις εἶχεν πλείω ἀκούειν αὐτοῦ ἢ σιωπῶντι παρῖναι ; So Thuc. VII. 49 ἢ πρότερον θαρσύνει κρατηθεῖς, which has a comparative notion implied in it = μάλλον θαρρῶν. *b.* After δίκαιόν ἐστι, λυσιτελεῖν, &c., when they are used in doubtful cases, where the justice, expediency, &c. of two things are compared : Hdt. IX. 26 extr. οὗτῳ οὖν ἡμᾶς δίκαιον ἔχειν ὁ ἕτερον κέρας, ἢ περ Ἀθηναίους : Soph. Aj. 966 Tecmessa says, ἐμοὶ πικρὸς τέθηκεν (Ajax), ἢ κείνοις γλυκύς, αὐτῷ δὲ τερπνός = ἐμοὶ πικρὸς τέθηκεν, καὶ μάλλον πικρὸς, ἢ κείνοις γλυκύς.

Obs. 4. There seems to be no satisfactory explanation of the curious phrase in Arist. Ran. 103 ἀλλὰ πλεῖν ἢ μαίνομαι.

Obs. 5. Πέρ which is often joined with *ἢ* (§. 734. 2. 3.) has a double force, as the second clause of the comparison is conceived of as positive or negative. In itself this second clause is logically negative, (ὁ πατὴρ μείζων ἐστὶν ἢ ὁ υἱός, *the father is the greater, not the son*,) but it also may be considered as positive, when the quality is not directly denied in the second

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clause, but only as compared with the first clause—the father is greater than the son, though he is great—in the former clause *πέρ* increases the negative force of *ἤ*, so that *ἤπερ* almost equals *οὔπερ* : Il. π, 688 ἀλλ' αἰεὶ τε Διὸς κρείσσω νόος ἤπερ ἀνδρῶν (= ἀλλ' οὔπερ ἀνδρῶν : ) Il. σ, 302 τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν, ἤπερ Ἀχαιοὺς : Hdt. IX. 28 Ἀθηναίους ἀξιοικότερους εἶναι ἔχειν τὸ κέρας, ἤπερ Ἀρκάδας. In the second case *πέρ* brings out the positive force of the clause, and means *much* ; as, Od. δ, 819 τοῦ δὴ (Τηλεμάχου) ἐγὼ καὶ μᾶλλον ὀδύρομαι, ἤπερ ἐκείνου, sc. Ὀδυσσεύς, I mourn for Telemachus yet more than Ulysses, much as I lament him.

*Remarks on the use of ἤ, and the Genitive, with a Comparative.*

§. 780. The object of comparison may be denoted by the disjunctive *ἤ*, or by the genitive ; but these may not always be interchanged so that one may be used instead of the other.—The following will hold good :

a. If two subjects have the same verb, either the genitive may be used, or *ἤ* with the same case as in the first clause : Eur. Or. 727 sq. πιστὸς ἐν κακοῖς ἀνὴρ κρείσσω γαλήνης ναυτίλοισιν εισορᾶν (or ἡ γαλήνη) : Ibid. 1155 οὐκ ἐστὶν οὐδὲν κρείσσω, ἢ φίλος σαφῆς, οὐ πλοῦτος, οὐ τυραννὶς (or οὐδὲν κρείσσω τοῦ φίλου).

b. If the two things compared are the objects of the same verb, the genitive is not generally used, but *ἤ* : (Genit.) Hdt. VII. 26 ἵνα πηγαὶ ἀναδιδούσι Μαϊάνδρου ποταμοῦ καὶ ἐτέρου οὐκ ἐλάσσονος ἢ Μαϊάνδρου : Thuc. II. 13 οὐκ ἐλάσσονος ἦν ἡ πεντήκοντα ταλάντων : Id. VII. 77 ἥδη τινεὶς καὶ ἐκ δεινότερων ἢ τοιῶνδε ἐσώθησαν : (Dat.) Il. α, 260 ἥδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν ἤπερ ὑμῖν (sc. ὁμίλῳ) ἀνδράσιν ὠμίλησα : (Accus.) Hdt. VII. 10, 1 σὺ δὲ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνωνας ἢ Σκύθας. But if the compared object in the first clause is in the accusative, the genitive is frequently used ; as, Od. ι, 27 οὔτοι ἐγωγε ἤς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι : Od. σ, 130 οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο.

Obs. 1. With the neuter words *πλέον* (πλείν), *πλείω*, *ἐλαττον* if joined with a numeral, *ἤ* is in general omitted, without any change in the case following ; so in Latin, after *plus* and *amplius*—*decem amplius homines* : Plat. Apol. 17 D νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονὼς πλείω ἐβδομήκοντα, *sepius plus septuaginta natus* : (so G. T. as Acts iv. 22 ἐτῶν ἦν πλείωνων τεσσαράκοντα, so ἐπάνω above, 1 Cor. xv. 6 :) Arist. Aves 1251 παρδαλὰς ἐνημμένους πλείν ἐξακοσίους τὸν ἀριθμόν. These words either with or without *ἤ*, also stand as an adverbial accus. of quantity (§. 578.) joined with substantives of different gender and form : Xen. Cyr. II. 1, 5 ἵππους μὲν ἄξει οὐ μείον δισμυρίων. §. 6 ἵππας μὲν ἡμῖν εἶναι μείον ἢ τὸ τρίτον μέρος : Ibid. πελταστὰς καὶ τοξότας πλέον ἢ εἴκοσι μυριάδας : Demosth. 846, 24 μαρτυρίων γὰρ πλέον ἢ πάνν πολλῶν τῶν ἀπασῶν ἀναγνωσθεισῶν, *more than very many*. So the neuter plural : Plat. Menex. 235 B αὕτη ἡ σεμνότης παραμένει ἡμέρας πλείω ἢ τρεῖς. The Attic idiom seldom made *πλείων*, *μείων*, &c. agree with their substantives in gender, number, and case, as in Xen. Cyr. II. 1, 5 τοξότας πλείους ἢ τετρακισμυρίους, λογχοφόρους οὐ μείους τετρακισμυρίων, *peltaστὰς οὐ μείους τριςμυρίων*.

Obs. 2. Sometimes the particle is used as well as the genitive. This

\* Stallb. ad loc.

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may be explained in two ways; either the genitive is independent of the comparative, and expresses some one of the relations of the genitive; as, Plat. Legg. 765 A *μὴ ἔλαττον ἢ τριάκοντα γεγονώς ἐτῶν* (as *γίγνεσθαι τριάκοντα ἐτῶν* (§. 521. 2.)). Or the genitive is a demonstrative pronoun, depending on the comparative; the clause depending on *ἢ* being of such a nature that it represents a substantival notion, to which the demonstrative refers; the genitive is used to denote beforehand the importance of the following clause introduced by *ἢ*, which is then only a further explanation and enlargement of the demonstrative; (so an infinitival sentence which has a substantival force often has *τοῦτο* prefixed; as, *τοῦτο καλόν ἐστιν, ἀποθανεῖν περὶ τῆς πατρίδος.*) This idiom is universal, from Homer downwards: Il. ο. 509 sq. *ἤμιν δ' οὔτις τοῦδε* (sc. *νοός* *καὶ μήτις ἀμείνων*, *ἢ αὐτοσχεδὴν μίξαι χεῖράς τε μένος τε*: Od. ζ. 182 *οὐ μὲν γὰρ τοῦγε κρείσσον καὶ ἄρειον, ἢ δὲ ὁμοφρονέοντε νοήμασιν οἶκον ἔχῃτον ἀνὴρ ἠδὲ γυνή* (= *τοῦ ὅτε — ἔχῃτον*): Lysias 173, 35. *οὐδὲν γὰρ ἂν εἴη αὐτοῖς χαλεπώτερον τούτων ἢ πυνθάνεσθαι μὲν ἡμᾶς μετέχοντας τῶν πραγμάτων*: Demosth. 847 extr. *φήθην δεῖν μηδὲν ἄλλο τούτου πρότερον ἢ τούτον παρακαλούμενος ἐλέγξαι*. And sometimes *ἢ* is dropped after the demonstrative genitive: Æsch. Ag. 602 *τί γὰρ γυναικὶ τούτου φέγγος ἦδιον δρακεῖν, ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ πύλας ἀνοῖξαι*; also Plat. Gorg. 519 D *καίτοι τούτου τοῦ λόγου τί ἂν ἀλογώτερον εἴη πρῶγμα, ἀνθρώπου ἀγαθοῦ καὶ δικαίου γενομένου—ἀδικεῖν*. But very rarely do we find the demonstrative genitive omitted as well as *ἢ*: Eur. Alc. 879 *τί γὰρ ἀνδρὶ κακὸν μείζον, ἀμαρτεῖν πιστῆς ἀλόχου*; in these cases the infin. is to be taken as a genitive without the article. In poetry sometimes *ἢ* is used before the genitive, as a pleonasm: Soph. Antig. 1281 *τί δ' ἐστὶν αὐτὸν κακίον ἢ κακῶν ἔτι*; So Livy VIII. 14 *prius quam ære persoluto*.

§. 781. c. If two objects are compared together in respect of their partaking of the quality or operation of some verb, to which, however, they do not stand in the same grammatical relation, the proper and clearest construction is to use *ἢ* with the nomin., supplying *εἶναι*, or the verb, from the other part of the sentence: Isocr. Pac. extr. *τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ* (sc. *ἀκμάζω*), *παραίνω*: Demosth. 287, 27 *ἡμῶν ἀμεινον ἢ ἐκεῖνοι τὸ μέλλον προορωμένων*. But the genitive is often used instead thereof: Isocr. Pac. 176 A *πλείοσι καὶ μείζοσι κακοῖς περιέπεσον ἐπὶ τῆς ἀρχῆς ταύτης τῶν ἐν ἅπαντι τῷ χρόνῳ τῇ πόλει γεγεννημένων*.

d. (Comparatio compendiaria.) If two things compared have a common verb, and one of them is accompanied by an attributive genitive; as, *Διὸς γενεῇ κρείσσων τέτυκται ἢ ποταμοῖο γενεῇ*, or *κρείσσων τῆς ποταμοῖο γενεῆς*, the object of comparison (as *γενεῇ*) is not compared with the proper corresponding object (as *γενεῆς*), but is directly referred to the thing or person of which that object would be, if expressed, the attribute, as *ποταμοῖο* for *γενεῆς ποταμοῖο*: Il. φ. 191 *κρείσσων δ' αὖτε Διὸς γενεῇ Ποταμοῖο τετυκται*: Pindar. Ol. I. 11 *μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν*: Eur. Med. 1343 *τῆς Τυρσηνίδος Σκύλλης ἔχουσιν ἀγριωτέραν φύσιν*: Id. Androm. 220 *χείρον ἄρσένων νόσον ταύτην νοσοῦμεν*: Xen. Cyr. III. 3, 41 *χώραν ἔχετε οὐδὲν ἥττον ἡμῶν* (for *τῆς ἡμετέρας*) *ἐντιμον*: Theocrit. VI. 37 *τῶν δέ τ' ὀδόντων λευκοτέραν αὐγὰν Παρίας ὑπέφαινε λίθοιο*.

Obs. 1. In Thuc. III. 37 *ἢ* is joined with the case which would be required by the words suppressed: *ὅτι χείροσι νόμοις ἀκινήτοις χρωμένη πόλις*

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κρείσσων ἐστὶν ἢ (πόλις χρωμένη) καλῶς ἔχουσιν ἀκύροις : so Id. IV. 87 καὶ οὐκ ἂν μείζω πρὸς τοῖς ὅρκοις βεβαίωσιν λάβετε ἢ (τούτων) οἷς τὰ ἔργα κ. τ. λ.

Obs. 2. This short form of comparison occurs in all languages, but not so universally as in Greek, where it is used not only with comparatives, but in all other expressions of comparison ; so Il. ρ, 51 αἵματί οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοίαι. See §. 507. §. 594. 2.

§. 782. e. If the comparative word belongs, either in a predicative or adverbial force, to the verb of the clause, either the genitive or ἢ may be used ; as, οὗτος ἀπελίπετο πολλὸν ἐλάσσω πυραμίδα ἢ ὁ πατήρ : Hdt. II. 134 πυραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός : Soph. Antig. 74 πλείων (ἐστὶ) χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε (*diutius me oportet placere inferis, quam iis, qui hic sunt*) : Thuc. VII. 63 καὶ ταῦτα τοῖς ὀπλίταις οὐχ ἦσσαν τῶν ναυτῶν παρακελεύομαι (for ἢ τοῖς ναύταις :) Id. I. 85 ἕξεισι δ' ἡμῖν μᾶλλον ἐτέρων for ἢ ἐτέροις.

f. If any two properties of the same object are compared in degree, they are sometimes signified by the comparatives (see §. 784.) of their proper adjectives, and contrasted by ἢ : θάπτων ἢ σοφώτερος, *possessing a degree of quickness greater than the degree of wisdom* : Od. α. 164 πάντες κ' ἀρησαίαι' ἐλαφρότεροι πόδας εἶναι ἢ ἀφνειότεροι χρυσοῖο τε ἐσθῆτός τε : Plat. Rep. 409 D πλεονάκις δὲ πονηροῖς ἢ χρηστοῖς ἐντυγχάνων σοφώτερος ἢ ἀμάθεστος δοκεῖ εἶναι αὐτῷ τε καὶ ἄλλοις : Thuc. III. 42 ὁ μὴ πείσας ἀξυνετώτερος ἂν δόξας εἶναι ἢ ἀδικώτερος : so Arist. Ach. 782 πλείονες ἢ βελτίονες : Soph. Phil. 1100 τοῦ λῳονος δαίμονος εἰλοῦ τὸ κάκιον εἰλύν. So when the comparative belongs to a verb : Hdt III. 65 ἐποίησα ταχύτερα ἢ σοφώτερα : cf. Ibid. 194 ; and also with μᾶλλον and a positive adjective : Eur. Med. 485 πρόθυμος μᾶλλον ἢ σοφώτερα.

g. If the subject at one time is compared with itself at another, so that an increase in degree is signified, the reflexive pronouns ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ is used ; and after this last αὐτός is added. This is not found in Homer, and rather in prose than poetry : Ἀρείων εἰμὶ ἑμαυτοῦ—ἀρείων εἰ σεαυτοῦ—ἀρείων ἐστὶν αὐτὸς ἑαυτοῦ : Thuc. III. 11 δυνατότεροι αὐτοὶ αὐτῶν ἐγίνοντο. The following passage of Plato will illustrate this construction : Rep. 431 A B φαίνεται μοι βούλεσθαι λέγειν οὗτος ὁ λόγος, ὥς τι ἐν αὐτῷ τῷ ἀνθρώπῳ περὶ τὴν ψυχὴν τὸ μὲν βέλτιον ἔνι, τὸ δὲ χεῖρον, καὶ ὅταν μὲν τὸ βέλτιον φύσει τοῦ χείρονος ἐγκρατὲς ᾖ, τοῦτο λέγειν τὸ κρείττω αὐτοῦ—, ὅταν δὲ ὑπὸ τροφῆς κακῆς ἢ τιως ὀμυλίας κρατηθῇ ὑπὸ πλεόνους τοῦ χείρονος σμικρότερον τὸ βέλτιον ὢ, τοῦτο δὲ—καλεῖν ἡττω ἑαυτοῦ καὶ ἀκόλαστον τὸν οὕτω διακείμενον.—κρείττω—(τὴν νέαν ἡμῖν πόλιν). αὐτὴν αὐτῆς δικαίως φήσεις προσαγορεύεσθαι, εἴπερ οὐ τὸ ἄμεινον τοῦ χείρονος ἄρχει, σῶφρον κλητέον καὶ κρείττον αὐτοῦ. Sometimes these genitives are accompanied by ἢ and a word or clause signifying the time or circumstances under which the increase is conceived ; as when the difference of time is also marked by ἢ, and an expression of time ; so that there are two comparisons in one sentence ; Hdt. II. 25 ὁ δὲ Νεῖλος—τοῦτον τὸν χρόνον αὐτὸς ἐωῦτοῦ ρέει πολλῷ ὑποδέστερος ἢ τοῦ θέρους. It is used in Aristotle to denote a *change in degree*, not in kind. So the superlative is joined with αὐτός and the genitive of the reflexive pronouns (ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ) to mark that the subject possesses the quality in the highest degree, higher, that is, than at any other time : ἀριστος αὐτὸς ἑαυτοῦ—ἀρίστη αὐτῇ ἑαυτῆς : Xen. M. S. I. 2, 46 εἴθε σοι, ὦ Περικλῆς, τότε συνεγενόμην, ὅτε δεινότητος σαυτοῦ ταῦτα ἦσθα, *when you so entirely surpassed*

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*yourself*. So also when the superlative belongs to the verb : Plat. I.egg. 715 D νέος ὢν πᾶς ἄνθρωπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὐτοῦ ὀρά.

§. 783. h. A peculiar form of comparison is found, when any thing is compared in respect of some property with a whole thought or sentence. In this case the thought is contracted into a single substantival notion, which stands in the genitive after the comparative : Hdt. II. 148 ἦσαν—αἱ πυραμίδες λόγου μέζονες, *grandiores, quam ut oratione explicari possit* : Thuc. II. 50 γενόμενον κρείσσον λόγου τὸ εἶδος τῆς νόσου : Soph. Cē. T. 1374 κρείσσον ἀγχόνης ἐργασμένα : so πρᾶγμα ἐλπίδων κρείσσον : so adverbs : Xen. Hellen. VII. 5, 13 ἐδίωξαν πορρωτέρω τοῦ καιροῦ : Demosth. 275, 10 μὴ τῶν ἐργασμένων κακῶν ὑποληφθῆ ἑλάττων οὗτος : and even participles are used instead of substantives, to represent the whole thought, as δέοντος : Plat. Rep. 410 D οἱ μὲν γυμναστικῇ ἀκράτῳ χρησάμενοι ἀγριώτεροι τοῦ δέοντος ἀποβαίνουσιν.

*Obs.* But sometimes the thought is expressed in full by ἡ ὥστε and the infinitive of the verb (sometimes without ὥστε), or by ἡ ὥς with the opt. and ἄν : Demosth. 68, 11 ἔστι γὰρ μείζω τάκεινων ἔργα ἢ ὥς τῷ λόγῳ τις ἂν εἴποι.

i. When the notion of inequality between two objects is denoted, so that the properties of the one are too different or too great to exist in or with the other, the comparative of the adjective is used with ἡ κατὰ or more rarely ἡ πρὸς, with the accus. : Thuc. VII. 75 μείζω ἢ κατὰ δάκρυα πεπονθότας : Id. IV. 39 ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδεστέρας ἐκάστῳ παρείχεν ἢ πρὸς τὴν ἐξουσίαν : Plat. Rep. 359 D νεκρὸς μείζων ἢ κατ' ἄνθρωπον : Hdt. VIII. 38 μέζονας ἢ κατὰ ἀνθρώπων φύσιν : or ἐπὶ with dat. : Arist. Vesp. 650 γνώμης μείζονος ἢ ἐπὶ τρυγῶδοις. The Latin uses *quam pro* with the ablative : Liv. XXI. 29 *praelium atrocius, quam pro numero pugnantium, editur*. Sometimes an infinitive is used to define the property more clearly : Eur. Med. 675 σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη, *above a man's ability to comprehend* : Plat. Cratyl. 392 A ταῦτα μείζω ἐστὶν ἢ κατ' ἐμὲ καὶ ἐξευρεῖν.

k. It sometimes happens that the comparative notion is formally contained in the word πλείονας, while in reality it applies to another notion in the sentence : Soph. Ant. 312 ἐκ τῶν γὰρ αἰσchrῶν λημμάτων τοὺς πλείονας ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους=τοὺς πολλοὺς ἴδοις ἂν ἀτωμένους μᾶλλον ἢ σεσωσμένους : Id. Cē. C. 796 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια=τὰ πολλὰ λάβοις ἂν κακὰ μᾶλλον ἢ σωτήρια<sup>a</sup>.

l. A comparative notion is sometimes carried on from a comparative form to a positive : Soph. Cē. R. 1204 τάνυν δ' ἀκούειν τίς ἀθλιώτερος ; τίς ἄταις ἀγρίαίς, τίς ἐν πόνοις ξύνοικος (sc. μᾶλλον) ἀλλαγῇ βίου. So μᾶλλον is carried on from one clause to another : Eur. Alc. 182 σφῶρων μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως.

m. Instead of the usual construction of the genitive or ἧ, we sometimes find a preposition and its case after a comparative, whereby the notion of parallelism and comparison is more clearly set forth : Thuc. I. 23 πυκνότερον παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα. So G. T., as Heb. ix. 23 κρείττοσι θυσίαις παρὰ ταύτας : Luke xvi. 8 φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός.

<sup>a</sup> Herm. Ant. 312.

\*H.

*The Comparative without the second clause of the Comparison.*

§. 784. 1. We often find in Greek the comparative used without any object of comparison, so that where we use the positive, they use the comparative. The cause hereof seems to be that the Greek had the power, by a sort of instinct, or by experience, of defining in his mind the proper or usual size or degree of any thing; so that whatever went beyond, or fell short of this size or degree, presented itself to his mind in the relation of greater or less: hence the comparative is used in Greek where we use the positive and the adverbs *too*, *very*, *rather*, *somewhat*; the comparison being made with reference to some such thought as—*than it was before—usual—fitting—right*, &c., more or less clearly present to the speaker's mind, and sometimes expressed in words; as, Hdt. VI. 84 Κλεομένηα δὲ λέγουσι, ἡκόντων τῶν Σκυθῶν—, ὀμιλέειν σφί μεζόνως· ὀμιλέοντα δὲ μᾶλλον τοῦ ἰκνευμένου (*quam par erat*) μαθεῖν τὴν ἀκρητοποίησιν παρ' αὐτῶν: Ibid. 107 πταρεῖν τε καὶ βῆξαι μεζόνως ἢ ὥς ἔωθεε: Id. VII. 13 ἡ νεότης ἐπέξεσε, ὥστε ἀεικέστερα ἀπορρίψαι ἔπεα ἐς ἄνδρα πρεσβύτερον ἢ χρεῶν: Id. I. 91 μητρὸς ἀμείνονος, πατρὸς δὲ ὑποδεεστέρου: Id. III. 145 Μαιανδρίῳ δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος, *hebetioris ingenii*: Id. VI. 108 ἡμέτις ἑκαστέρῳ οἰέομεν, *too far* (sc. ἢ ὥστε ὑμᾶς δέχεσθαι): Id. I. 116 ἐδόκεε—ἡ ἀπόκρισις ἐλευθερωτέρη εἶναι (*justo liberior*): Id. VI. 38 πολέμιος ὑποθερμότερος, *hostis ferventior*: Ibid. 46 τεῖχος ἰσχυρότερον περιβαλλόμενοι: Ibid. 51 ἔων—οἰκίης ὑποδεεστέρης, *familia inferioris*: Ibid. 75 ἐπέλαβε μανίη νοῦσος ἔοντα καὶ πρότερον ὑπομαργότερον: Ibid. 92 Αἰγυψῆται δὲ οὔτε συνεγνώσκοντο ἔσαν τε αὐθαδέστεροι, *pertinaciores*: Isocr. Paneg. 14. 38 sq. ἡρούμεθα τοῖς ἀσθενεστέροις—βοηθεῖν μᾶλλον, ἢ τοῖς κρείττοσι—συναδικεῖν. So G. T., as 2 Cor. viii. 17 σπουδαιότερος δὲ ὑπάρχων. So two comparatives frequently answer to one another, as we use the words *better*, *weaker*, &c.: Plat. Apol. 18 D τὸν ἥττω λόγον κρείττω ποιῶν: Arist. Ach. 681 μέλος εὔτονον ἀγροικότερον, *very rustic*—that is, *more than usual*. So especially, ἄμεινον, βέλτιον, κέρδιον Hom. κάλλιον, μᾶλλον, χεῖρον, αἰσχίον, ἥδιον, κάκιον, νεώτερον, more rarely καινότερον, (as the positive καινός is synonymous with νεώτερος) &c., especially with a negative; as, οὐ κάλλιον, οὐκ ἄμεινον, οὐ κάκιον, οὐ κρείττον, οὐ χεῖρον, οὐ ῥῶον, *not so easy as it seems*: Il. ω. 53 οὐ μὴν οἱ τόγῃ κάλλιον οὐδέ ᾿ ἄμεινον, *than if this were not done*: Il. λ. 469 ἀλλ' ἴομεν καθ' ὅμιλον· ἀλεξέμεναι γὰρ ἄμεινον, *than if we did it not*: Hdt. III. 71 ποιεῖεν αὐτίκα μοι δοκεῖ καὶ μὴ ὑπερβαλέσθαι· οὐ γὰρ ἄμεινον, *than if we did it straightway*: Eur. Hipp. 1465 τῶν γὰρ μεγάλων, *magis percrescunt, quam fama de interitu ignobiliorum*: Plat. Phæd. 105 A πάλιν δὲ ἀναμνησκόν· οὐ γὰρ χεῖρον πολλάκις ἀκούειν: Xen. Econ. VIII. 25 πρὸς τὸ φυλάσσειν οὐ κάκιον ἐστί φοβεράν εἶναι τὴν ψυχὴν: Hdt. III. 62 οὐ μὴ τι τοι ἔκ γε ἐκείνου νεώτερον ἀναβλαστήσει, *newer than before*: (Cf. IV. 127 οὐδέ τι νεώτερόν εἰμι ποιήσας ἢ καὶ ἐν εἰρήνῃ ἔωθεα ποιεῖν:) Eur. Or. 1327 εὐφμος ἴσθι· τί δὲ νεώτερον λέγεις, *than we wished*: Plat. Phæd. 115 B οὐδὲν καινότερον: Id. Euthyphr. princ. τί νεώτερον, ὦ Σώκρατες, γέγονεν; so νεώτερα πράσσειν, and hence νεωτερίζειν (but καινῶν (not καινοτέρων) πραγμάτων ἐφίσταται). So G. T., as John xiii. 27 ὁ ποιεῖς ποιήσων τάχιον: Acts xvii. 21 λέγειν τι καὶ ἀκούειν καινότερον.

a Valcken. ad loc.

"H—γάρ.

*Obs.* The suppressed object of comparison is sometimes supplied by a preceding clause: Plat. Euthyd. 283 C τοῦτ' οὖν διανοηθεῖς ἔτι μᾶλλον εἶπον ὅτι κ. τ. λ. So G. T., as 1 Thes. ii. 17 ἀπορφανισθέντες ἀφ' ὑμῶν—περισσότε-  
ρως ἐσπουδάσαμεν.

2. As the superlative is sometimes strengthened by μάλιστα &c. (see §. 139. 2.), so is the comparative by μᾶλλον: Plat. Legg. 781 A λαθραιό-  
τερον μᾶλλον καὶ ἐπικλοπώτερον. So G. T., as Phil. i. 23 πολλῶ μᾶλλον  
κρείσσον: Mark vii. 36 μᾶλλον περισσότερον.

### *Coordination of Sentences logically subordinate.*

§. 785. 1. This consists in joining together, so as to form one thought and one grammatical sentence, those clauses which stand in the logical relation of conclusion and premiss, antecedent and consequent.

2. The second clause expresses,

a. The *cause* or *reason*, (conjunction γάρ.)

b. The *consequence* of the *former clause*, (ἄρα, οὖν, τοίνυν, τοιγαροῦν.)

### *Cause, or reason.*

Γάρ, *for*.

§. 786. Γάρ is a combination of γέ and ἄρα; so that as γέ denotes the reason, or the complement of something (§. 735.), ἄρα an explanation, or consequence (§. 789. a.), γάρ, as combining the two, has either a causal and explanatory (*argumentative*), or complementary and consequential force (*consequential*). Γέ confirms the clause to which it is joined, and thus confirms and suggests a sort of reason or ground for that which precedes: λέγε· σύ γε οἶσθα, *say—you at least (certainly) know*: to this ἄρα adds an explanation of that which precedes, and thus gives a reason for it: λέγε· σὺ ἄρα οἶσθα, *say—you know now*: λέγε· σὺ γὰρ οἶσθα, *say—you at least know now*. It cannot stand at the beginning, and generally is the second word of a sentence.

1. Γάρ causal and explanatory—either one of these forces prevails over the other.

a. The causal being the prominent notion: Plat. Phædr. 233 B νῆ τὴν "Ἡραν, καλὴ γε ἡ καταγωγή· ἥ τε γὰρ πλάτανος αὕτη μάλ' ἀμφιλαφὴς τε καὶ ὑψηλή.

β. The explanatory force being the prominent notion. Here a demonstrative pronoun generally stands in the clause to be explained, which points forward to the clause with γάρ: Lysias Epit. 192, 6 τοσοῦτον δὲ εὐτυχέστεροι παῖδες ὄντες ἐγένοντο τοῦ πατρός· ὁ μὲν γὰρ—τοὺς μὲν ἄλλους ἀδικούντας ἐκόλασεν: so after a superlative, τὸ δὲ μέγιστον, τὸ δὲ σχετιώτατον &c.: Isocr. Pac. 170 B τὸ δὲ πάντων σχετιώτατον· οὗς γὰρ ὡμολογήσαμεν ἂν κ. τ. λ. Lastly, after such expressions as τεκμήριον δέ, μαρτύριον δέ, σημείον δέ, δῆλον δέ, sc. ἐστὶ, δείκνυμι δέ, ἐδήλωσε δέ, σκέψασθε δέ, &c.; Plat. Prot. 320 C δοκεῖ τοίνυν μοι, ἔφη, χαρίστερον εἶναι μῦθον ὑμῖν λέγειν. ἦν γὰρ ποτε χρόνος κ. τ. λ.

## Γάρ.

*Obs. 1.* It very often happens that the sentence, whereof the causal γάρ gives the premiss, is suppressed, and must be supplied by the mind : Plat. Symp. 194 A καλῶς γὰρ αὐτὸς ἡγώνισαι (sc. σὺ μὲν δύνασαι θαρρεῖν). So οὐ γάρ at the beginning of a sentence referring to some such notion as, *it must be so, it is so, or if it were not so* : Thuc. III. 84 οὐ γὰρ ἂν τοῦ τε ὀσίου τὸ τιμωρεῖσθαι προϋτίθεσαν : Id. I. 68.

*Obs. 2.* The explanatory γάρ, is often omitted after τόσος, τοίος, τοιοῦτος (as in Latin *enim* after *tantus, talis, sic*), and also after the phrases given above in β. : Plat. Legg. 821 E τεκμήριον δέ· ἐγὼ τούτων οὔτε νέος οὔτε πάλαι ἀκηκοὺς σφῶν κ. τ. λ.

*Obs. 3.* Very often, especially in Herodotus, the explanatory clause with γάρ is placed first : Hdt. VI. 102 καὶ, ἣν γὰρ ὁ Μαραθῶν ἐπιτηδεύατον χωρίον τῆς Ἀττικῆς ἐνιππεύσαι—, ἐς τοῦτό σφι κατηγγέετο Ἰππῖης ; Ibid. 118 καὶ, ἀπῖκατο γὰρ τμηκαῖτα οἱ Δῆλιοι ὀπίσω ἐς τὴν νῆσον, κατατίθεται τε ἐς τὸ ἱρὸν τὸ ἄγαλμα, καὶ ἐντέλλεται τοῖσι Δηλίοισι ἀπαγαγεῖν τὸ ἄγαλμα ἐς Δῆλιον τὸ Θηβαίων.

*Obs. 4.* The premiss is often placed first, when, as being opposed to the conclusion, it is introduced by ἀλλά, which refers to some suppressed thought : Hdt. IX. 27 ἀλλ' οὐ γὰρ ἐν τοιῷδε τάξιος εἶνεκα στασιάζειν πρέπει, ἄρτιοί εἰμεν πείθεσθαι ὑμῖν : Soph. Ant. 155 ἀλλ' ὅδε γάρ κ. τ. λ., *but (we must stop) for &c.* : Eur. Hipp. ἀλλ' εἰσορῶ γάρ κ. τ. λ. So with reference to some suppressed objection : Id. Med. 1084 ἀλλὰ γὰρ ἔστιν μοῦσα καὶ ἡμῖν, *do not think me proud for &c.*

*Obs. 5.* The clause which thus follows the explanatory clause with γάρ is often connected therewith, as a consequence, by οὖν, (in Homer τῷ, *wherefore* :) Hdt. VI. 11 (λέγει τάδε·) Ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα—ἣ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοις ὥς δρηπέτησι· νῦν ὦν ὑμεῖς, ἣν μὲν βούλησθε ταλαιπωρίας ἐνδέκεσθαι, τὸ παραχρήμα μὲν πόνος ὑμῖν ἔσται, οἳοί τε δὲ ἔσεσθε, ὑπερβαλόμενοι τοὺς ἐναντίους, εἶναι ἐλεύθεροι.

*Obs. 6.* The two clauses are often so compressed together that the subject of the former is placed in the latter, and even follows the government thereof : Hdt. IX. 109 τῇ (ἣ sc.) δὲ κακῶς γὰρ ἔδεε πανοικίῃ γενέσθαι, πρὸς ταῦτα εἶπε Ξέρξης : Id. IV. 200 τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους (for οἱ δὲ (πᾶν γὰρ ἦν τὸ πλῆθος [αὐτῶν sc.] μεταίτιον) οὐκ ἐδέχοντο τοὺς λόγους) : Id. I. 24 καὶ τοῖσι ἐσελθεῖν γὰρ ἥδονῃν, εἰ μέλλοιεν ἀκούσασθαι τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ, ἀναχωρῆσαι. Cf. I. 114. II. 101. Thuc. VIII. 30 τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσαφειγμένοι γὰρ ἦσαν καὶ οἴκοθεν ἄλλαι νῆες—καὶ στρατηγού—, καὶ τὰς ἀπὸ Χίου πάσας καὶ τὰς ἄλλας ξυναγαγόντες ἐβούλοντο &c. : Id. I. 115 τῶν δὲ Σαμίων ἦσαν γὰρ τινες οἱ οὐχ ὑπέμενον—, ξυνθέμενοι—ξυμμαχίαν,—διέβησαν ὑπὸ νύκτα εἰς τὴν Σάμον : Ibid. 72 τῶν δὲ Ἀθηναίων ἔτυχε γὰρ πρεσβεία—παροῦσα, καὶ ὥς ἦσθοντο κ. τ. λ., for οἱ Ἀθηναῖοι, ἔτυχε γάρ κ. τ. λ.

*Obs. 7.* We often find ἀλλὰ γάρ, *at enim, sed enim* : Plat. Apol. 19 C μὴ πως ἐγὼ ὑπὸ Μελήττου τοσαύτας δίκας φύγοιμι ! ἀλλὰ (= *I fear not*) γὰρ ἐμοὶ τούτων—οὐδὲν μέτεστι, *for I have no share* : Ibid. 20 C ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἂν, εἰ ἡπιστάμην ταῦτα· ἀλλ' (οὐκ ἄβρυνόμην) οὐ γὰρ ἐπίσταμαι, *for I know not* : so especially in Plato we find νῦν δέ—γάρ used, which however stands after the sentence it explains : Plat. Symp. 180 C εἰ μὲν γὰρ εἰς ἦν ὁ Ἔρως, καλῶς ἂν εἶχε· νῦν δέ (κακῶς) οὐ γὰρ ἔστιν εἰς.

2. Γάρ is used as partly causal and partly consequential in ad-



## Γάρ—ἄρα.

dressess, wishes, orders, questions, answers; it is causal as it points to some reason for asking the question &c., consequential as it represents the question as arising from it: Arist. Ran. 248 *τουτὶ παρ' ὑμῶν λαμβάνω; Δεινὰ γὰρ πεισόμεθα!* *then we shall suffer monstrous things!* *Κακῶς γὰρ ἐξόλοιο!* *may you then perish!* So G. T., as Matt. xxvii. 23 *τί γὰρ κακὸν ἐποίησεν;* so εἰ γάρ, εἴθε γάρ.

Obs. 8. In καὶ γάρ, καὶ belongs to the word next following, and signifies *even*; γάρ has attached itself to καὶ, being the first word in the sentence, (though γάρ in poetry sometimes takes the third place; as, *κἀγὼ γάρ* Eur. :) Hdt. I. 77 καὶ γάρ πρὸς τούτους αὐτῷ ἐπεποιήτο συμμαχίῃ, i. e. καὶ πρὸς τούτους.

## Consequence.

## Ἄρα.

§. 787. 1. Ἄρα (Epic ἄρα and ἄρ; enclit. ῥά; never stands the first word of a sentence, but in the first part thereof;) is connected with the verb ἌΡΩ, *to answer, to suit*, and expresses the intimate connexion and coincidence of two thoughts or notions, so that one exactly suits and answers to the other; it signifies, *exactly, precisely, just*.

Obs. In G. T. ἄρα sometimes stands first: Rom. x. 17 ἄρα ἡ πίστις ἐξ ἀκοῆς: cf. Luke xi. 48.

## 2. Hence Homer uses ἄρα

a. In correlative sentences of place, time, mode or manner, *exactly that, which—there, where—then, when—so, as*: Il. η, 182 ἐκ δ' ἔθορε κλῆρος κύνῃς, δν ἄρ' ἤβελον αὐτοί, *just the one which*: Il. ν, 594 Ἀτρείδης—τήν (χείρα) βάλεν, ἣ ῥ' ἔχε τόξον, *just the one in which*: Il. λ, 149 ὁ δ', ὄθι πλείστοι κλονέοντο φάλαγγες, τῇ ῥ' ἐνόρουσ', *just there*: Il. ω, 788 ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως, τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἔγρετο λαός, *just then*; so εὐτ' ἄρα, ὅτ' ἄρα, *just as, just when*; τότ' ἄρα, *just then*; εἰ μὴ ἄρα, *if not exactly*; ὥς ἄρα, *just so*.

b. If by means of a pronoun a preceding object is again brought forward as the commencement of a new thought, ἄρα is used to refer back to it—*exactly* him who: Il. ν. 170 Τεύκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα Ἴμβριον αἰχμητήν: ν. 177 τὸν ῥ' υἱὸς Τελαμώνος ὑπ' οὐατος ἔγχεϊ μακρῷ νύξ': so ταὐτ' ἄρα, τοίος ἄρα, τόσος ἄρα, τῷ ἄρα, τῇ ἄρα, ἐπ' ἄρα, ὥς ἄρα, e. g. φωνήσας ἀπέβη, ὃς ῥα, *he who*, in a demonstrative force. Often the confirmative μέν (§. 729. Obs. 2.) comes between the pronoun and ἄρα: Il. β, 867 Νάσσης αὖ Καρῶν ἡγήσατο: ν. 870 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην: and sometimes ῥά is thus used with other words, as ἦ ῥα.

c. In the following combination of particles, ἄρα expresses the general identity of two thoughts, by marking that a sentence is immediately connected with what went before, and what it has already expressed:

a. τὰ μὲν ἄρ—ἀλλά, *that is just so, but*: Od. λ, 139 Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί. Ἀλλ' ἄγε μοι τόδε εἰπέ—. (So in G. T., St. Paul often sums up by ἄρα what he has been saying or quoting. Cf. Rom. x. 17. Rom. viii. 1.)

β. Where the same thing is represented in another and less particular point of view, ἄρα marking that the former statement is implied and repeated in the general one: οὐκ—, ἀλλ' ἄρα, *not—but then*; negative,

## "Αρα.

οὐδ' ἄρα, *just not then*: Od. κ, 214 οὐδ' οἷγ' (*leones et lupi Circæ*) ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοίγε οὐρῆσιν μακρῇσι περισσάινοντες ἀνέστησαν (*but just*): Il. ψ, 670 ἢ οὐχ ἔλεις, ὅτι μάχης ἐπιδεδυόμεναι; οὐδ' ἄρα πῶς ἦν, ἐν πάντεσσ' ἐργοῖσι δαήμονα φῶτα γενέσθαι, *nor was it just possible*: so οὐτ' ἄρα—οὔτε: Il. ζ, 349 sqq. αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραント, ἀνδρὸς ἔπειτ' ὤφελλον (*debebam*) ἀμείνονος εἶναι ἄκοιτις—τοῦτω δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι, οὐτ' ἄρ' ὁπίσσω ἔσονται, *my present spouse then has neither—nor then will he have*. So Οὐτ' ἄρα—οὔτε begins a speech when the speaker opposes some false notion to which ἄρα refers: Il. α, 93 οὐτ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης, ἀλλ' ἔνεκ' ἀρητήρος—

γ. ἀλλ' εἰ δὴ ῥα, with the finite verb; as, εἰ θέλεις, *if it is in sooth* (δὴ) *just* (ἄρα) *your will*: δ. ἐπεὶ ῥα, *since just*, γάρ ῥα, *for just*.

§. 788. 1. From this notion of immediate connection and identity of two things, ἄρα has the further force of the progression and continuation of any action—hence it is used in Epic narratives, to connect the several thoughts and events thereof: Il. ε, 592 ἄμα δὲ Τρώων εἵποντο φάλαγγες καρτεραί: ἦρχε δ' ἄρα σφιν Ἀρης καὶ πότνι' Ἐννώ: so καὶ ῥα: οὐδ' ἄρα: Οὐτ' ἄρ—οὔτε: Μέν ῥα—ἀλλά, or αὐτάρ, or δέ, τίς τ' ἄρ, τί τ' ἄρ, πῶς τ' ἄρ &c. when the narration is continued by a question; also in explanations or illustrations, which are connected immediately with that which they explain, and are, as it were, a drawing out and development thereof: Il. μ, 152 μάλα γὰρ κρατερῶς ἐμάχοντο λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφιν· οἱ δ' ἄρα (λαοὶ) χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων βάλλον these *to wit*: Il. ε, 333 οὐδὲ θεάων τῶν, αἱ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν, οὐτ' ἄρ' Ἀθηναίη, οὔτε πολίπορθος Ἐννώ: Od. ε, 175 τῶν δ' ἀνδρῶν περὶ ἴσσομαι, οἵτινές εἰσιν· ἦ ῥ' οἷγ' ὑβρισταί—ἠὲ φιλόξενοι. Often in relative sentences of explanation or illustration: Il. β, 20 στή δ' ἄρ ὑπὲρ κεφαλῆς, Νηληϊὰ νιὶ ἐοικώς, Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων: so ὅτι ῥα, ἐπεὶ ῥα, οὐνεκ' ἄρα, *since to wit*: hence γάρ (from γέ ἄρ) and even γάρ ῥα.

2. In this use of ἄρα is often implied the notion of quickness; hence there arises a second sense of ἄρα, *so soon, so forth, as soon as*; and thus it is often joined to the adverbs, αἰψα, αὐτίκα, καρπαλίμως, θοῶς, ἔσσυμένως, (Hence the compounds αὐτάρ, *but*, = αὐτ' ἄρ—εἴθαρ = εὐθαρ from εὐθύς and ἄρα—ἄφαρ.) This usage also belongs to Homer: Il. κ, 349 sqq. ὥς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκείεσσιν κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν· ἀλλ' ὅτε δὴ ῥ' ἀπέην, ὅσσον τ' ἐπίουρα πέλονται ἡμιόνων—τῷ μὲν ἐπιδραμέτην· ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας—, ἀλλ' ὅτε δὴ ῥ' ἄπασαν δουρηνεκὲς—, γνῶ ῥ' ἀνδρας δηϊούς. So very commonly, δ' ἄρ, καὶ ῥα.

3. "Αρα also has this force in the combinations of (a) ἐπεὶ ῥα, ὅτε ῥα, *as soon as* (both in the protasis and apodosis); ὅτε δὴ ῥα—, καὶ τότε ἄρ, *so soon—then straightway*; or in the apodosis alone, ὅτε δὴ—, δὴ ῥα τότε, *then straightway*; ἦμος—, καὶ τότε δὴ ῥα;—(b) μὲν ῥα—, αὐτάρ, ἀλλὰ δέ; where by the use of μὲν, which points forward to the following clause, it is denoted that this clause is a continuance of the former one: Od. β, 148—150 τὰ δ' ἔως (=τέως) μὲν ῥ' ἐπέοντο—, ἀλλ' ὅτε δὴ κ. τ. λ.—(c) οὐδ' ἄρα, where οὐ either belongs to the ἄρα (*not straightway*), or to the predicate (*straightway—not*): Od. ι, 92 οὐδ' ἄρα Λατοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον, *nor straightway*: Od. μ, 16 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην ἐξ Ἀἰδew ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα ἦλθ, *and then we did not escape her notice*.

## "Αρα.

4. The notion of quickness suggests the notion of suddenness, surprise, and therefore ἄρα is used to denote things, that from their size, beauty, sublimity, singularity, &c. come suddenly and unexpectedly upon the mind, so as to produce surprise and wonder thereat. So when an error, delusion, or any other strange thing is spoken of. In English this is frequently expressed by *then*: Il. π, 33 *μηλέες! οὐκ ἄρα σοίγε* (sc. Achilli) *πατήρ ἦν ἱππότα Πηλεΐς*: Thuc. I. 69 *καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι ὧν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει*. Thus in Soph. Phil. 345 *εἴτ' ἀληθεῖς εἴτ' ἄρ' οὖν μάτην, whether true, or whether then after all false*. So G. T., as 1 Cor. xv. 15 *εἰ περ ἄρα οἱ νεκροὶ οὐκ ἐγείρονται*: Luke xi. 48 *ἄρα μάρτυρες ἔστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων*: Matt. xix. 24 *τίς ἄρα δύναται σωθῆναι*;

5. "Αρα is very often used in this latter sense in Ionic and Attic prose: Plat. Rep. 375 D *οὐκ ἐνενοήσαμεν, ὅτι εἰσὶν ἄρα τοιαῦτα φύσεις, οἷας ἡμεῖς οὐκ ᾔσθημεν*, "ἄρα *significat, aliquid præter opinionem accideret*." So without a negative: Xen. Cyr. I. 4, 11 *ὦ παῖδες, ὥς ἄρα ἐφλυαροῦμεν, ὅτε τὰ ἐν τῷ παραδείσῳ θηρία ἐθρῶμεν* ὅμοιον ἔμοιγε δοκεῖ εἶναι, οἷον περ εἰ τις δεδμεμένα ζῶα θηρώῃ. So when the writer is narrating what produced surprise at the time. The discovery of a mistake is also expressed by ἄρα (see also §. 398. 5.), when a person finding it out from some one else, does something which signifies that he also feels it, so that ἄρα is used nearly in its Epic force of *αὐτίκα*: Xen. Cyr. VII. 3, 6 *ταῦτα ἀκούσας ὁ Κύρος ἐπαύσατο ἄρα τὸν μηρόν, he straightway*: Ibid. VIII. 3, 25 *Σακῶν δὲ ἰδιώτης ἀνὴρ ἀπέλιπεν ἄρα τῷ ἵππῳ τοὺς ἄλλους ἐγγὺς τῷ ἡμίσει τοῦ δρόμου* (*then, would one have thought it?*) Here also belong the combinations *εἰ ἄρα, if at all events*; *εἰ μὴ ἄρα*, often ironical, *nisi forte*.

§. 789. "Αρα as an expression of something unexpected is especially applied (a) in explanations and illustrations (*ἄρα explicativum*); (b) in sentences expressing the consequences of any thing (*ἄρα conclusivum*).

a. The explicative ἄρα denotes that some explanation or information is conveyed suddenly and unexpectedly, *now*: Il. α, 96 *τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος*: Xen. Cyr. I. 3, 9 *ὦ Σάκα, ἀπόλλωλας' ἐκβαλὼ σε ἐκ τῆς τιμῆς* τὰ τε γὰρ ἄλλα—σοῦ κάλλιον οἰνοχοῶ καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον' οἱ δ' ἄρα τῶν βασιλείων οἰνοχόοι—καταρροφοῦσι. Hence γάρ, which is also accompanied by ἄρα when a strange or surprising thought is to be expressed: Plat. Rep. 358 C *πολὺν γὰρ ἀμείνων ἄρα ὁ τοῦ ἀδίκου ἢ ὁ τοῦ δικαίου βίος, ὥς λέγουσιν, scilicet*: Ibid. 438 A *οὐδεὶς ποτοῦ ἐπιθυμεῖ, ἀλλὰ χρηστοῦ ποτοῦ—πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, omnes scilicet etc.*

b. The conclusive force of ἄρα was not developed till the Attic æra. It marks an unexpected consequence; for emphasis sake it sometimes stands at the end of a sentence: Hdt. III. 64 *τὸ δὲ χρηστήριον τοῖσι ἐν Συρίῃ Ἀγβατάνοισι ἔλεγε ἄρα*: Xen. Hell. VII. 1, 32 *οὕτω κοινόν τι ἄρα χαρὰ καὶ λύπη δάκρυά ἐστιν!*—*δὲ ἄρα* signifies *contradiction*: Plat. Apol. 34 C *ἐγὼ δὲ οὐδὲν ἄρα τοῦτον ποιήσω*: "δὲ ἄρα *indicat contrarium illud, quod ex præcedentibus colligitur, esse absurdum neque ullo modo probandum, continetque deductionis ad absurdum quam dialectici vocant significationem, sive quis suam ipsius sententiam enuntiet, sive ex alius cujusdam mente loquatur*"<sup>b</sup>: Id. Rep. 600 D *ἀλλὰ Πρωταγόρας μὲν ἄρα—καὶ Πρόδικος—ἐπὶ ταύτῃ τῇ σοφίᾳ*

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Ibid.

## Τοῖνυν—τοίγαρ—τοιγάρτοι—οὖν.

οὕτω σφόδρα φιλοῦνται—, "Ὅμηρον δ' ἄρα οἱ ἐπ' ἐκείνου—ἡ Ἡσίοδον ῥαψφδεῖν ἂν περιύοντας εἶων ;

*Obs.* The lyric, tragic, and comic poets used the lengthened ἄρα for ἄρα : Eur. Phoen. 1675 νῦξ ἄρ' ἐκείνη Δαναΐδων μ' ἔξει μίαν : so εἰ ἄρα, εἴτ' ἄρα for εἰ ἄρα, εἴτ' ἄρα. For ἄρα, and ἄρα interrogative, see §. 873.

## Τοῖνυν.

§. 790. 1. Τοῖνυν (from τῷ, *wherefore*, and νύν, *then*, §. 719. 3.) is used in (a) transitions—(b) conclusions—*wherefore then*. Often in transitions, καὶ τοῖνυν, εἰτι τοῖνυν, are found : Xen. Cyr. I. 3, 16 ὅτι—ὁ διδάσκαλός με ὡς ἤδη ἀκριβοῦντα τὴν δικαιοσύνην καὶ ἄλλοις καθίστη διδάξειν καὶ τοῖνυν—ἐπὶ μιᾷ ποτε δίκη πληγὰς ἔλαβον, *et, ut paucis me expediam* : Ibid. I. 2 πάσας τοῖνυν τὰς ἀγέλας ταύτας ἐδοκοῦμεν ὁρᾶν μᾶλλον ἐθελούσας πείθεσθαι τοῖς νομεῦσιν ἢ τοὺς ἀνθρώπους τοῖς ἀρχουσι, *omnes igitur greges, ut rem paucis complectar*.

2. Τοῖνυν is also used to mark a transition when a person takes up another person quickly, and replies to him decidedly : Plat. Rep. 450 A δέδοκται ἡμῖν τοῦτο, ὃ σὺ ἤκουσας, τό σε μὴ μεθίεναι, πρὶν ἂν ταῦτα πάντα ὥσπερ τᾶλλα διέλθῃς. Καὶ ἐμὲ τοῖνυν, ὁ Γλαῦκων ἔφη, κοινωνῶν τῆς ψήφου ταύτης τίθετε. So οὐ τοῖνυν, μὴ τοῖνυν, μὲν τοῖνυν in transitions, where οὐ, μή, μὲν mark an opposition in the new thought.

## Τοίγαρ.

3. Τοίγαρ (from τῷ and γάρ) answers to the Latin *ergo, therefore* : Il. α, 76 δ' Ἀχιλεῦ, κέλεαί με—μυθήσασθαι μῆνιν Ἀπόλλωνος— τοίγαρ ἐγὼν ἐρέω. It generally stands at the beginning of the sentence.

## Τοιγάρτοι.

4. Τοιγάρτοι (from τῷ, *wherefore*, γάρ, and the restrictive τοί) *just so, and on no other ground*. It always stands first in the sentence : Plat. Gorg. 471 C τοιγάρτοι νῦν, ἅτε μέγιστα ἡδικῶς τῶν ἐν Μακεδονίᾳ, ἀθλιωτάτος ἐστὶ πάντων Μακεδόνων.

*Obs.* This τοί used in τοῖνυν, τοίγαρ, τοιγάρτοι, is to be distinguished from the restrictive τοί, which is never used by itself to express transitions or conclusions, but is so used with other particles ; and we may observe that it always follows the particle with which it is joined. Τοί joined with καὶ expresses a transition—with γάρ, ἐπεὶ (sometimes with γέ), a conclusion : Xen. Cyr. VIII. 7, 17 οὐδὲ γάρ νῦν τοι τὴν γ' ἐμὴν ψυχὴν ἐωρᾶτε. In οὗτοι and ἡτοι, τοί expresses a transition with a further adversative notion which arises from οὐ and ἦ : Il. γ, 65 οὗτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, *no, truly not* : Soph. Œ. C. 1365 εἰ δ' ἐξέφυσα τάσδε μὴ 'μαντῶ τροφούς τὰς παῖδας, ἡ τᾶν οὐκ ἂν ἦ, τὸ σὸν μέρος. So οὗτοι (μήτοι) more generally has an adversative force, *yet not—not only*.

Οὖν (for οὖν, explanatory, see §. 737.).

§. 791. 1. Οὖν is used as an illative particle very rarely in Homer, and only in certain combinations, as ἐπεὶ οὖν, ὥς οὖν. It never stands first, but generally second in the sentence. As οὖν properly dwells and lays emphasis on the circumstances under which the thing to which it is at-

## Οὖν.

tached took place (§. 737. 2.), so as an illative particle it points strongly to what has gone before, so that the premisses and conclusion are represented as one thought. So οὖν, illative, is used by Homer with ἐπεὶ and ὥς (ἐπεὶ οὖν, ὥς οὖν), because these conjunctions introduce sentences which lead us back to what has gone before, so that the mind dwells thereon : Od. π., 453 οἱ δ' ἄρα δόρπον ἐπισταδὸν ὀπλίζοντο—v. 478 οἱ δ' ἐπεὶ οὖν παύσαντο πόνου τεύκοντό τε δαῖτα : Il. θ., 249 πὰρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν, ἔνθα πανομφαίῳ Ζηνὶ ῥέξεσκον Ἀχαιοί. Οἱ δ' ὥς οὖν εἶδονθ', ὅτ' ἄρ' ἐκ Διὸς ἦλυθεν ὄρνις.

2. It often means *denique*, *without more to say* ; so that it is used especially to resume a sentence which has been broken by a parenthesis. The following combinations also occur, τοιγαροῦν, οὐκ οὖν, οὐδ' οὖν, καὶ οὖν, &c.

Obs. It is generally laid down that οὐκ οὖν means *not*, οὐκοῦν *therefore*, the accent being placed over that part of the word the sense of which prevails ; but this is not right. When it is negative it should be written οὐκ οὖν, when it means *therefore*, οὐκοῦν, with a note of interrogation, *Is it not then?* whence arises its ironical force of *scilicet*, the question being dropped in the pronunciation : Demosth. 104, 59 ἢ καὶ τότε τοὺς ἀμύνεσθαι κελεύοντας πόλεμον ποιεῖν φήσομεν ; οὐκοῦν ὑπόλοιπον δουλεύειν ; *does not then slavery await us? = therefore slavery awaits us.*

## Remarks on the Asyndeton.

§. 792. 1. From the general rule, that sentences or notions which are logically one thought should be also represented as one in language by conjunctions, there are certain exceptions ; sentences or notions which are really connected together following one another, without any conjunction to denote the connexion : this is called *Asyndeton* (ἀσύνδετον).

a. Asyndeton can properly only take place when sentences, which are in the same logical and grammatical relations to each other, are not connected by a conjunction. By the omission of the conjunction, the successive thoughts are represented as following one another so rapidly that they are but one thought, and are taken in as it were by one glance of the mind. So repeatedly in Homer after αὐτίκα when εὔρε follows βῆ : Od. ι., 154 ὥρσαν δὲ Νύμφαι, κοῦραι Διὸς αἰγιόχοιο, αἶγας ὀρεσκόφους, ἵνα δειπνήσειαν· ἐταῖροι. Αὐτίκα κάμπυλα τόξα καὶ αἰγανέας δολεχαύλους εἰλόμεθ' ἐκ νηῶν : Il. λ., 199 βῆ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν· εὖρ' υἱὸν Πριάμοιο δαΐφρονος Ἑκτορα δῖον. And as here the notion of αὐτίκα produces the asyndeton, so in pathetic passages also, the rapidity of the whole speech throws out the conjunctive particles. In an animated description also, the thoughts are crowded together into one. The Lyric, which loved pathetic, and often unconnected and sudden, turns of construction, frequently uses asyndeton, but more rarely the more stately and equable Epic. But even prose writers, especially the orators, sometimes allow themselves in animated descriptions to drop the conjunction : Il. χ., 295 (of Hector) στή δὲ κατηφήςας, οὐδ' ἄλλ' ἔχε μείλιον ἔγχος· Δηΐφοβον δ' ἐκάλεε λευκάσπιδα, μακρὸν αὔσας, ἥτε μιν δόρην μακρόν— : Ibid. 450 sq. (of Andromache) δεῦτε, δύω μοι ἐπισθον, Ἴδωμ', ὅτιν' ἔργα τέτυκται. Αἰδοίης ἐκυρῆς ὅπως ἔκλυον κ. τ. λ. : Eur. Hippol. 353 sqq. οἶμοι τί λέξεις, τέκνον ; ὥς μ' ἀπώλεσας· γυναῖκες, οὐκ ἀνάσχει', οὐκ ἀνέξομαι ζῶσ'· ἐχθρόν ἡμαρ, ἐχθρόν εἰσορῶ φάος· ῥίψω, μεθήσω σῶμ'· ἀπαλλαχθῆσθαι βίου θανοῦσα· χαίρειτ'· οὐκ ἔτ' εἴμ' ἐγώ.

b. The asyndeton also takes place between two sentences which are grammatically coordinate, but one of which is logically subordinate. By the omission of the conjunction the second clause is represented as a new, important, unexpected point in the narration : Il. ρ, 50 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. Αἵματί οἱ δέοντο κόμαι, Χαρίτεσσιν ὁμοίαι, πλοχμοί θ', οἱ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκωντο. So the end of a long train of thought is given with a beautiful emphasis by the asyndeton : Il. χ, 391 (*Achilles Hector interempto*) νῦν δ' αἶψ' αἰδούντες παίονα—νεώμεθα, τόνδε δ' ἀγώμεν. Ἡράμεθα μέγα κύδος· ἐπέφνομεν Ἑκτορα δῖον, ᾧ Τρῶες κατὰ ἄστυ θεῶ ὥς εὐχετόωντο : Pind. Pyth. II. 49 after relating the punishment of Ixion, θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται, θεὸς δ' καὶ πτερόεντ' αἰετὸν κίχῃ &c.

c. It is very common in an explanatory sentence, which might be introduced by ἄρα, or γάρ, and the asyndeton gives a certain weight and emphasis to it, by making it independent. The second clause defines or explains that which is generally or indistinctly stated in the first ; so Il. φ, 654 πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα· ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι : Il. β, 217 αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν· φολλκὸς ἦν, χωλὸς δ' ἕτερον πόδα κ. τ. λ. : Il. ω, 608 οὐνεκ' ἄρα Λητοίᾳ ἰσάσκετο καλλιπαρῆς· φῆ δοιὼ τέκειν, ἡ δ' αὐτὴ γείνατο πολλούς : Il. ν, 46 ἀλλὰ Ποσειδάων—Ἀργείους ὥτρυνε—· Αἶαντε πρῶτω προσέφη : Pind. Ol. II. 44 ἐπεται δὲ λόγος εὐθρόνοις Κάδμοιο κούραις, ἔπαθον αἱ μεγάλα, πένθος δ' ἔπιπνεν βαρὺ κρεσσόνων πρὸς ἀγαθῶν. Ζῶει μὲν ἐν Ὀλυμπίῳ ἀποθανοῖσα βρόμφου κεραυνοῦ τανυέθειρα Σεμέλα κ. τ. λ. (So G. T., as John xvii. 17 ἀγίασον αὐτοὺς ἐν ἀληθείᾳ—ὁ λόγος ὁ σὸς ἡ ἀληθείᾳ ἐστιν. Cf. Acts xxv. 12.) So especially when a demonstrative stands in the first clause ; as, τοῦτο, τόδε, οὕτως, ὧδε &c. : Plat. Gorg. 450 A καὶ μὴν καὶ αἱ ἄλλαι τέχναι οὕτως ἔχουσιν, ἐκάστη αὐτῶν περὶ λόγους ἐστί : Xen. Anab. III. 2, 19 ἐνὶ μόνῳ προέχουσιν ἡμᾶς οἱ ἵππεῖς, φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἡ ἡμῶν : but here also the real cause of the asyndeton may be the animation of the speech : Demosth. 44 princ. καὶ δὲ πειράσομαι λέγων, δεηθεῖς ὑμῶν, ὧ ἄνδρες Ἀθηναῖοι, τοσοῦτον· ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, μὴ πρότερον προλαμβάνετε. Generally after such a demonstrative we find γάρ (§. 786. 1. β.). But it is used also with supplementary clauses, where γάρ would not be used : Xen. Anab. I. 8, 9 καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων. Τισσαφέρνης ἐλέγετο τούτων ἄρχειν.

d. So when the same thoughts are emphatically repeated in other words : Pindar Pyth. III. 107 σμικρὸς ἐν σμικροῖς, μέγας ἐν μεγάλοις ἔσσομαι· τὸν ἀμφέποντ' αἰεὶ φρασὶν daίμον' ἀσκήσω κατ' ἐμὴν θεραπεύων μαχανάν. So G. T., as Matt. iv. 39 σιώπα, πεφίμωσο : 1 Cor. iv. 8 ἤδη κεκορεσμένοι ἔστε—ἤδη ἐπλουτήσατε—ἤδη ἐμβασιλεύσατε.

e. Cognate to this is the asyndeton which occurs in the beginning of a new sentence, which is to explain and carry on a preceding one : Plat. Phæd. 91 C Ἄλλ' ἰτέον, ἔφη. Πρῶτόν με ὑπομνήσατε ἃ ἐλέγετε, εἰ μὴ φαίνωμαι μεμνημένος. So G. T., as John x. 11 ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλός κ. τ. λ.

f. Often the conjunction, though not expressed, is to a certain degree implied in some other words ; especially in demonstratives, which point back to what has preceded, and thus connect the sentences—so very often in Homer, ὥς ἔφαρ'. That the demonstratives οὕτως, τόσος, τοῖος, &c. often imply γάρ, as in Latin, *sic, talis, tantus* imply *enim*, we have seen in §. 786. Obs. 2.

g. The asyndeton naturally occurs when the unconnected sentence is

opposed to what has gone before, or comes after : Od. μ, 426 sqq. *ἐνθ' ἦτοι Ζέφυρος μὲν ἐπαύσατο—ἦλθε δ' ἐπὶ Νότος ὤκα—* παννύχιος φερόμην, ἅμα δ' ἡελίῳ ἀνιόντι ἦλθον ἐπὶ Σκύλλης σκόπελον : Od. δ. 605 sq. *ἐν δ' Ἰθάκῃ οὐτ' ἄρ' ὁδοί μοι εὐρέες, οὔτε τι λειμῶν' αἰγίβοτος* sc. *ἐστίν* : Il. ψ, 352 sq. *ἀν δ' ἔβαν ἐς δῖφρους, ἐν δὲ κλήρους ἐβάλοντο· πάλλ' Ἀχιλεὺς*. So in Homer the adversative conjunction is often dropped when the opposition of a sentence introduced by *εὔτε* (= *ὅτε*) or *ὅφρα* is expressed : Od. ω, 146 sqq. *ὥς τὸ μὲν ἐξετέλεσσε, καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης*. *Εὐθ' ἡ φᾶρος ἔδειξεν, ὑφήνασα μέγαν ἰστόν—*, καὶ τότε δὴ ῥ' Ὀδυσῆα κακὸς ποθεν ἤγαγε δαίμων, (*but*) *when she* &c.

2. Besides these general cases of asyndeton, there are the following :

*h.* Very commonly before *τὰ τοιαῦτα, cetera, ἄλλα, οἱ ἄλλοι*, in the enumeration of many objects *καί* is omitted, as in Latin *et* before *ceteri, alii, reliqui*, when these words signify collectively all the objects which yet remain to be mentioned : Plat. Gorg. 503 E *οἷον εἰ βούλει ἰδεῖν τοὺς ζωγράφους, τοὺς οἰκοδόμους, τοὺς ναυπηγούς, τοὺς ἄλλους πάντας δημιουργούς*.

*i.* When several objects, especially if they run in pairs, are enumerated : Plat. Protag. 319 D *πλούσιος, πένης—γενναῖος, ἀγεννής* : Cic. Tusc. I. 26, 64 *ut omnia, supera, infera, prima, ultima, media videremus*<sup>a</sup>. So G. T., as 2 Tim. iv. 2 *ἐπίστηθι εὐκαίρως, ἀκαίρως* : so clauses which run in pairs, to each of which attention is to be called separately, and at the same time the opposition between the two, and their parallelism with the last is to be signified ; as, 1 Cor. xv. 43 *σπείρεται ἐν ἀτμῇ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν*.

*k.* When the same word is to be emphatically repeated (*anaphora*) : Plat. Gorg. 510 C *οὗτος μέγα ἐν ταύτῃ τῇ πόλει δυνήσεται, τοῦτον οὐδεὶς χαίρων ἀδικήσει*.

*l.* The phrase *ἔδοκε ταῦτα, et simil.* is always inserted without any conjunction, after a question, or address, the result whereof is signified by these words :—generally the same word which is used in the first is used in the second unconnected clause : Xen. Anab. III. 2, 38 *ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· Ὅτῳ δοκεῖ ταῦτα, ἀνατένωάτω τὴν χεῖρα*. *Ἔδοξε ταῦτα* : Ibid. VI. 3, 9 *ἐνταῦθα ὁ Ξενοφὼν λέγει· Δοκεῖ μοι, ὃ ἄνδρες στρατηγοὶ—*. *Συνεδόκει ταῦτα πᾶσι* : Ibid. VII. 3, 6 *καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα*. *Ἀνέτειναν πάντες*.

*m.* In poetry, (especially Epic) two or four adjectives, each pair whereof forms one whole notion, or also three adjectives belonging to one substantive, follow one another without any conjunction, if they are merely epithets and ornaments of the substantive. The greatest effect is produced by the adjectives being divided into pairs, as the sentence is broken off suddenly, and contrary to our expectation, while, on the other hand, three adjectives form a natural and pleasing period : Il. π, 140. 802 *ἔγχος βριθύ, μέγα, στιβαρόν, κεκορυθμένον* : Od. α, 97 *καλὰ πέδιλα, ἀμβρόσια, χρύσεια* : Od. ι, 205 *οἶνον—ἡδὺν, ἀκηράσιον, θεῖον ποτόν* : Ibid. 319 sq. *Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ, χλωρόν, ἐλαίνεον* : Ibid. 322 sq. *ἰστὸς νηὸς εἰκοσόροιο μελαίνης, φορτίδος, εὐρείης, ἦτ' ἐκπερά μ' ἐγα λαΐτμα* : Od. ο, 406 (*νῆος*) *εὐβοτος, εὐμηλος, οἰνοπληθής, πολύπυρος* : Æsch. Theb. 864 *ἐρατῶν ἐκ βαθυκόλπων στηθῶν* : Soph. Trach. 770 *φοινίας ἐχθρᾶς ἐχίδνης* : Eur. Hipp. 669 *τάλανες ὃ κακοτυχεῖς γυναικῶν πότμοι*.

<sup>a</sup> Vidi Adnot. ad loc.

## THE SUBORDINATE SENTENCE.

§. 793. 1. When sentences, which together represent but one thought in the speaker's mind, stand in such a relation to each other, that one expresses merely the causes, results, circumstances, accidents, &c. which accompany the other, and therefore has of itself no definite meaning or place in the passage independent of the other, there are two different ways of expressing this connexion; either the real logical relation is overlooked, and they are joined by a copula, which probably would be the original method before the niceties of language had developed themselves, as τὸ ξαρ ἦλθε, τὰ δὲ δένδρα θάλλει: or their true logical relation is expressed in the form of the connexion, by using a word which represents the one as depending on the other, as ὅτε τὸ ξαρ ἦλθε, τὰ δένδρα θάλλει. This is called the *subordinate construction*.

2. The essence then of the subordinate construction is, that two or more thoughts are represented as forming one compound thought, the parts whereof are likewise represented in their proper relation to each other. The sentence, on which the rest depend, is called the *principal clause*, the dependent sentence or sentences *dependent clauses*. Thus in, *The man who came from the enemy's camp informed Cyrus, when the night broke, that the enemy had fled*;—*the man informed Cyrus*, is the principal, the others the dependent clauses. These may be increased to any number, though necessarily this has a tendency to interrupt and confuse the whole thought.

3. Every dependent sentence expresses a thought, and contains the same elements as a principal sentence, (*subject and predicate*,) only that this thought by itself has no definite meaning; as, *when the spring came*, conveys no complete notion to the mind.

§. 794. 1. The compound sentence is in reality nothing more than a development and resolution of the several parts of a simple sentence, which, as we have seen, when complete, consists of subject, predicate, attribute, object; each of which, except the predicate, (which is as it were the essential part of the sentence,) may be resolved into a fresh sentence, dependent on the predicate; as, *The victory of the famous Cyrus over the enemy was made known to the Persians*, may be resolved into *That Cyrus, who was so famous, had conquered the enemy, was made known to those who dwelt in Persia*: so in ἄνδρα μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα πολλὰ πλάγχθη, the epithet πολύτροπον is resolved into ὃς μάλα &c.: Plat.



Rep. 496 C τῶν πολλῶν ἱκανῶς ἰδόντες τὴν μανίαν καὶ ὅτι οὐδεὶς αὐτῶν οὐδὲν ὑγιὲς πράττει (=τὴν μανίαν καὶ τὸ μηδὲν ὑγιὲς πράττειν).

2. So long as these members of the sentence (subject, attribute, object) are in a simple form, as *the mortal man*, they generally are not resolved into dependent sentences: or if so, it is for the purpose of giving emphasis to the sentence: but when they stand in a compound form, as *The complete victory of Cyrus over his enemies*—the expansion of one or more of these elements is natural, and if the compound subject, attribute, or object comprehends many notions within itself, the clearness and flow of the whole sentence is improved by its being resolved into clauses.

3. The subordinate construction is not so frequently used in Greek as it is in English, and most modern languages: our participles do not possess the same powers, so that where the Greeks use with great brevity and facility of expression a participle, we use a dependent sentence, which perhaps is more accurate, as giving the nature of the relation, and the notions of mode and time—though probably the Greeks did not feel this want themselves, from the wonderful power they possessed, of determining from the context the particular nature and properties of any part or member of a sentence. Compare “*when he had done this he departed*” with “*ταῦτα πράξας ἀπέβη*”—“*when spring is come*”—with “*ἔαρος ἐλθόντος*” &c.

#### *Sorts of dependent Sentences.—Conjunctions.*

§. 795. 1. As the subject, attribute, object, are expressed by substantives, infinitives, adjectives, participles, and adverbs, it follows that dependent sentences are resolutions of

a. A substantive, or infinitive used as a substantive.—*Substantival sentences.*

β. An adjective or participle.—*Adjectival sentences.*

γ. Adverbs, or cases of substantives used as adverbs.—*Adverbial sentences.*

Under substantival sentences we must class interrogative dependent sentences, as being in reality the object of the governing verb; as, *he asked me whether he was returned* = *he asked after his return*.

2. Though the cases of substantives express the adverbial notions of place, time, reason, means, mode and manner; as, αἰθέρι

ναίει—τοῦ Κύρου βασιλεύοντος τοῦτο ἐγένετο, ὕβρει, yet we consider as substantival sentences those sentences only, which are resolutions of substantives forming the subjects or the immediate objects of the action of the verb, and without which its meaning is indefinite; as, ἡγγειλε τὸν τοῦ πατρὸς θάνατον: while those which express any of the above-mentioned adverbial notions are termed *adverbial sentences*.

3. This subordinate relation of one sentence to another is signified by the conjunctions, as opposed to copulative particles: these conjunctions stand to sentences in the same relation as prepositions to single notions, defining the relations between them: to these we must add the relative pronoun, which in an adjectival clause represents the adjective or participle, whether in the nominative or in an oblique case; as, ἀνὴρ δὲ καλὸς ἐστὶν = ἀνὴρ ὁ καλός—ἀνδρὸς δὲ ἦλθε = ἀνδρὸς τοῦ ἐλθόντος. The conjunctions as well as the relative pronouns are properly correlatives, (or words used as correlatives,) referring to some demonstrative, (or word used as demonstrative,) in the principal clause; and as these two, the demonstrative and the relative, as it were, dovetail into each other, they represent very well the logical unity of the two sentences; οὗτός ἐστιν ὁ ἀνὴρ, ὃν εἶδες· τὸ ρόδον, ὃ ἀνθεῖ ἐν τῷ κήπῳ, κάλλιστόν ἐστιν· ἔλεξε τοῦτο, ὅτι (Homer, δ) ὁ ἄνθρωπος ἀθάνατός ἐστιν: τοῖος, οἷος: ὅσῳ—τοσοῦτῳ: ὡς προέλεξα, οὕτως ἐγένετο· οὕτω καλῶς πάντα ἔπραξεν, ὥστε ἐπαίνου μεγίστου ἄξιος ἦν· ὅτε ὁ Κῦρος ἦλθε, τότε πάντες μεγάλως ἐχάρησαν· ἔμεινε μέχρι τούτου, οὗ ὁ βασιλεὺς ἐπῆλθεν: so τόφρα, ὅτε—τότε, ὅφρα, &c. ἐν τούτῳ τῷ χρονῷ, ὅτε: but when no particular emphasis is required, the demonstrative is omitted; as, ἔλεξεν, ὅτι ὁ ἄνθρωπος ἀθάνατός ἐστιν—καλῶς πάντα ἔπραξεν, ὥστε—ὅτε ὁ Κῦρος ἦλθε, πάντες μεγάλως ἐχάρησαν—ἔμεινε μέχρις οὗ ὁ βασιλεὺς ἐπῆλθεν: and even both the pronouns are omitted; as, ἔμεινε μέχρι ὁ βασιλεὺς ἐπῆλθεν—ἀπέβη πρὶν ὁ βασιλεὺς ἐπῆλθεν.

*Means of distinguishing the sorts of dependent Sentences.*

§. 796. The dependent sentences are known one from the other partly by the demonstrative, either expressed or supplied, in the principal clause, (a substantival demonstrative denoting a substantival sentence, &c.) or by the conjunctions by which the dependent clause is introduced; but these last are not certain guides: for instance, ὥστε may introduce an adverbial, as οὕτω καλὸς ἐστὶν, ὥστε θαυμάζεσθαι (= θαυμασίως καλὸς ἐστὶν), or a substantival sentence, as Hdt. VII. 6 ἀνέπεισε Ξέρξεα, ὥστε ποιεῖν ταῦτα = ἀνέπεισε Ξέρξεα ποιεῖν (accusative, as in ἀνέπεισε Ξ. τοῦτο). In this case we must

determine by the context what sort of demonstrative is to be supplied in the principal clause, and thence determine the nature of the dependent: οὕτω (adverbial demonstr.) καλός ἐστιν, ὥστε θαυμάζεσθαι, —ἀνέπεισε Ξέρξεα τοῦτο (substantival demonstr.) ὥστε ποιέειν ταῦτα. The exact force of each conjunction will be elsewhere explained. It will be sufficient to say at present that

### I. Substantival sentences are introduced

- a. Expressing an assertion by ὅτι and ὥς, *that*, &c., see §. 800.
- b. Expressing a positive aim, by the final conjunctions ἵνα, ὅπως, ὥς, ὅφρα: negative, μή, *lest*, ὅπως μή: see §. 805.
- c. The interrogative substantival sentences by ἥ, ἄρα, πότερον, ὅστις, ὁποῖος, ὅπως, &c.: see §. 872.

### II. Adjectival sentences by the relative pronouns ὅς, ὅστις, οἷος, ὅσος, &c.: see §. 815.

### III. Adverbial sentences by

- a. Local adverbs; as, οὐ, ὅθεν, οἶ, &c.: see §. 838.
- b. Temporal conjunctions, as ἐπεὶ, ἐπειδή, ὥς (*when*), ὅτε, ἐπὶ, ἐπειδάν, ὅταν, &c.—ἡνίκα, ὁπότε, ἕως, πρὶν, ὅφρα; see §. 839.
- c. By the causal conjunctions, ὅτι, διότι &c.: see §. 849.
- d. Hypothetical conjunctions, εἰ, ἐάν (ἤν, ἄν); see §. 850.
- e. Consequential, ὥστε, ὥς, *so that*; see §. 862.
- f. Comparative, ὥς, *as*, ὅπως, ὥσπερ—(οὕτως); ὅσῳ—(τοσούτῳ): see §. 868. 2. 870.
- g. Modal, as ὅπως, *how*, &c.: see §. 868. 1.

### *General remarks on the Moods and Tenses in the dependent Sentences.*

§. 797. 1. Of course the moods have the same force and meaning in the dependent as in the principal clauses, (§. 410.) but there are certain peculiarities of construction of the moods, applicable to the different sorts of dependent sentences, which will be treated of here.

2. With regard to the tenses, it may be laid down as a general rule—that the time in the dependent clause refers to and is determined, not by the time present to the speaker, but by the time of the principal clause; so that if the verb of the principal clause express a time present, past, or future to the time then present to the speaker, (and hence is either in pres. pft. or fut.,) the verb of the dependent

clause is also in the pres., pft., or fut., as the case may be; as, ἀγγέλλεται, ὅτι οἱ πολέμοι φεύγουσιν—ἡγγέλται, ὅτι οἱ πολέμοι πεφεύγασιν—ἀγγελθήσεται, ὅτι οἱ πολέμοι φεύζονται. The pft. may be supplied by the aorist (§. 404.) ἔφυγον.—When a future dependent verb should stand in the conjunct., the pres. or aor. conj. supplies the place of the fut. conj., which does not exist: τοῦτο λέγω, τοῦτό μοι λέλεκται, τοῦτο λέξω, ἵνα γινώσκῃς or γνῶς.

*Obs. 1.* It may be as well to remind the student that the principal tenses are *Present—Perfect—Future*: the historic, the *Imperfect—Aorist—Pluperfect*: that the conjunctive is the subjunctive mood of the Principal—the optative the subjunctive mood of the Historic Tenses.

3. When the verb of the principal clause is in an historic tense, (impft., plpft., or aorist used as plpft.) the verb of the dependent clause is either in the impft. (ind. or opt.), or plpft. (ind. or opt.), or aorist (ind. or opt.), or the future opt., (for which, however, the fut. ind. is very often used), according as the verb is to represent the action as present, perfect, or future to past time. The impft. opt., and the aorist opt., are generally used instead of the future opt.: thus ἡγγέλλετο, ἡγγέλτο or ἡγγέλθη, ὅτι οἱ πολέμοι ἔφευγον, ἐπεφεύγεσαν or ἔφυγον, ὅτι οἱ πολέμοι φεύζοντο or φεύζονται—τοῦτο ἔλεγον, τοῦτό μοι ἐλέλεκτο, ὡς εἰδείης—ἐδίδουν, ἐδεδόκειν, ἔδωκά σοι τὸ βιβλίον, ἵνα λάβῃς.

*Obs. 2.* When the principal verb is in the future, and the dependent verb is to express something which *will* be past in reference to that future verb, it does not stand, as in Latin, in the *fut. exactum*; but if the thing is to be represented as really in existence, the notion of future time being kept out of view, and the verbal action brought forward in the aorist ind.; as, εἰ τοῦτο ἐποιήσας; or in the fut. ind., as if the notion were simply future, and the notion of the perfection of the action lost sight of, as εἰ τοῦτο ποιήσεις; or if merely a supposition is to be signified, in conj. aor.; as, εἰὰν τοῦτο ποιήσῃς, πορεύσομαι. Cf. §. 407. *Obs. 2.*

4. Very often however the time of the dependent verb is not determined by the time of the principal verb, but by the time present to the speaker, so that the same tense or mood follows an historic tense which would follow one of the principal tenses: Xen. Anab. II. 1, 3 οὗτοι ἔλεγον, ὅτι Κῦρος—τέθηκεν: Id. Cyr. I. 2, 3 ἐπεμελετο ὁ Κῦρος, ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται: Hdt. I. 29 Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο: (§. 806. 2.) By this construction a certain vigour is imparted to the sentence, that which is past being represented as in our presence, that which has happened as happening before our eyes.

5. But also after the principal tenses we find an historic tense in the dependent clause. *a.* When the dependent clause stands in such relations to another dependent clause, that its time is decided by it, not by the time of the principal verb: Demosth. 118, 30 ἴστε, ὅτι, ὅσα μὲν ὑπὸ Λακεδαιμονίων ἢ ὑφ' ἡμῶν ἔπασχον οἱ Ἕλληνες, ἀλλ' οὖν ὑπὸ γνησίων γε ὄντων τῆς Ἑλλάδος ἡδικοῦντο. This also takes place when the verb of the dependent clause has conditions annexed to it by another sentence: φημί, ὅτι, εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν—φημί, ὅτι, εἰ τοῦτο ἔλεγες (ἔλεξας), ἡμαρτες ἄν. *b.* When a past action is spoken of in present time as past: Demosth. 41, 4 λογισάσθω (taken as present) μέντοι τοῦθ' ὅτι εἶχομέν ποτε ἡμεῖς—Πύδναν—καὶ πολλὰ τῶν μετ' ἐκείνου νῦν ὄντων ἐθνῶν αὐτονομούμενα καὶ ἐλεύθερα ὑπῆρχε, καὶ μᾶλλον ἡμῖν ἐβούλετ' ἔχειν οἰκείως ἢ κείνῳ: Hdt. III. 89 λέγουσι Πέρσαι, ὡς Δαρείος μὲν ἦν κάπηλος· Καμβύσης δὲ, δεσπότης· Κῦρος δὲ, πατήρ· ὁ μὲν, ὅτι ἐκαπήλευε πάντα τὰ πρήγματα· ὁ δὲ, ὅτι χαλεπὸς τε ἦν καὶ ὀλίγῳρος· ὁ δὲ, ὅτι ἡπιός τε καὶ ἀγαθὰ σφι πάντα ἐμνηχανήσατο.

### Remarks.

#### Interchange of the Clauses.

§. 798. 1. *a.* A substantival sometimes assumes the form of a principal clause, the word expressing the dependent relation being omitted, but only when the verbs οἶμαι, οἶδα, δοκῶ, ὁρᾶς, ὁρᾶτε, φής precede: Thuc. I. 3 δοκεῖ δέ μοι, (ὅτι sc.) οὐδὲ τοῦνομα τοῦτο ξύμπασά πω εἶχεν: Plat. Protag. 336 B ἀλλ' ὁρᾶς, ἔφη, ὦ Σώκρατες, δίκαια δοκεῖ λέγειν Πρωταγόρας: Xen. Hieron. I. 16 ἀλλ' ὁρᾶς, ἐκείνῳ γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα. So G. T., as Matt. ix. 30 ὁρᾶτε μηδεὶς γινωσκέτω. (See also §. 860. *Ols.*) We must not include here the passages where οἶμαι, &c. are little more than adverbs.

*b.* An adverbial is used for a substantival clause: θαυμάζω, εἰ σὺ ταῦτα ποιεῖς for ὅτι ταῦτα ποιεῖς = θαυμάζω σε ποιοῦντα: Eur. Hipp. 424 δούλοι γὰρ ἄνδρα (τοῦτο), κὰν θρασύσπλαγχνός τις ᾗ, ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά: and in G. T., Mark x. 30, an adverbial clause is used for an adjectival, οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν—ἐὰν μὴ λάβῃ for ὃς μὴ λάβῃ, cf. Luke xviii. 30.

*c.* An adjectival clause is used for a substantive: ἦλθον οἱ ἄριστοι ἦσαν (for ἦλθον ἄνδρες, οἱ ἄριστοι ἦσαν): ἔπεμψεν οἱ ἄριστοι ἦσαν (for ἔπ. τοὺς ἄνδρας, οἱ ἄρ. ἦσαν).

### Parenthesis.

2. We must not include in the dependent sentences those words or clauses which are inserted in a passage without in any way influencing the construction; they form indeed part of the whole thought, as expressed in language, but seem to represent a notion or notions which did not belong to it as it was originally formed, but come into the mind as the thought is passing through, to explain, or modify, or lay emphasis on it, and interrupt for a time the original train of thought, which however returns when the interruption is over; they are not really connected with either what goes before or follows, and standing as it were alone in the mind, in the

middle of the thought, they stand alone in the sentence without in any way influencing its construction : Plat. Phæd. 60 A κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην—γινώσκεις γάρ—ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. Here belong οἶμαι, οἶδα, δοκῶ, ὁρᾶς, ὁρᾷτε, φῆς : οἶδ' ὅτι : Arist. Thesm 490 ταῦτ' οὐδεπώποτ' εἰφ', ὁρᾷτ', Εὐριπίδης : Ibid. 496 ταῦθ', ὁρᾶς, οὐδεπώποτ' εἶπεν : so *τίνες*, φῆς, ἦσαν οἱ λόγοι, Plato. Interjections also and the vocative may be looked upon as in a parenthesis. So Demosth. 40, 21 ἐξ οὗ χρόνος οὐ πολὺς is parenthetical.

### Substantival Clauses.

§. 799. 1. The substantival clause supplies the place of the subject (nom.), or object of the verb in gen., instrumental dat., and accus. In many instances a demonstrative in the principal clause marks for which of these cases the substant. clause stands, in others it must be discovered from the context ; as, (Nom.) ὅτι ὁ ἄνθρωπος θηγτός ἐστι, (τούτο) δηλόν ἐστιν.—(Gen.) (τούτου) πολλάκις ὁ Σωκράτης ὑπέμνησε τοὺς αὐτῷ συνόντας, ὅτι ὁ ἄνθρωπος θηγτός ἐστιν.—(Acc.) πάντες ἴσασι (τούτο), ὅτι ὁ ἄνθρωπος θηγτός ἐστιν.—(Instrumentalis) ἐλυπήθη (τούτῳ), ὅτι ὁ ἄνθρωπος θηγτός ἐστιν.

2. The substantive which is resolved into the substantival clause, would stand generally in the cognate accusative (§. 548. 2.) ; and substantival clauses are divided into those introduced by ὅτι or ὥς (*that*), expressing a fact, and those introduced by the final conjunctions ἵνα, ὅπως, ὥς (*so that*), ὅφρα, expressing an aim.

### Substantival Clauses with ὅτι, ὥς, &c. expressing a fact.

§. 800. Substantival clauses introduced by ὅτι (for which Homer also uses ὅ) and ὥς, sometimes ὅπως (and poet. οὐνεκα, trag. δθούνεκα for ὅτι, *that*), all of which we translate by *that*, stand for the cognate accusative (or infinitive) which follows verbs of mental or sensual perception ; as, ὁρᾶν, ἀκούειν, νοεῖν, μαυθάνειν, γινώσκειν &c. (§. 561. 575.), or the setting forth the same ; as, λέγειν, δηλοῦν, δεικνύναι, ἀγγέλλειν (§. 566.), or as the nominative before passive verbs &c., with which the infinitive stands as the subject.—(See §. 676. 2.)

*Obs.* There is a peculiar usage in the Greek Testament, adopted from the Hebrew, whereby a clause in the narration which is properly independent assumes a substantival character by having καὶ ἐγένετο prefixed to it : St. Matt. xi. 1 καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς—μετέβη ἐκείθεν. Cf. Mark i. 9. There is always a notion of time implied and this is clearly marked, where another καὶ follows before the verb ; as, Matt. ix. 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκῇ, καὶ ἰδού, πολλοὶ τελῶνα.—συνανέκειντο : and similarly in Acts of Apostles καὶ ἔσται, see ii. 17 and 21.

*Construction of ὅτι, ὡς, &c.*

§. 801. 1. The verb of this substantival clause may be in

*a.* Any tense of the Indicative.

*b.* In the Subjunctive of the Historic Tenses (Optative).

*c.* With ἄν in the Historic Tenses of the Indicative, and in Optative.

2. The use of the moods in these sentences seems to depend on the following principles :

Any event may be represented by language either as a physical fact, or as a mental act—as having an actual existence in the external world, or as having a mental existence in the shape of a *belief, impression, conception*, or some other act of the mind. Every assertion, &c. contains these two elements, and either the one or the other may be brought forward as the writer chooses.

If the event is to be represented in the former light, it is spoken of in the *Indicative* (see §. 410.); if in the latter, it is in the *Optative*. (*Oratio Obliqua*, see also §. 884.)

*Indicative and Optative.*

§. 802. 1. Hence the indicative is used in any of its tenses, when a fact or certainty is spoken of.

2. The optative, where the thing spoken of is represented as an uncertainty, a supposition.

3. After verbs of *saying or telling, shewing, setting forth* :

*a.* The indicative is used, when the principal verb being in the present (not the historic present), the notion of the dependent verb is spoken of as a fact, as if it were in the speaker's presence, of which therefore he can speak with certainty ; as, *οἴεται* or *λέγει*, *ὅτι νοσεῖς*—*ὅτι οἱ πολέμιοι πεφεύγασιν (ἀπέφυγον)*—*ὅτι μάχη γενήσεται*.

*b.* The indicative is used after the historic tenses, when the writer introduces a person making some statement, which he wishes to represent as an *actual fact*, (in past, present, or future,) rather than as a thought, or conception, or assertion of the original speaker ; as, *Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη διέφθειραν*. So after verbs of *denial*, the indicative would generally be used, as the denial, to be effective, must generally be of the *fact* : *Thuc. I. 86.*

4. The optative is used, when the writer introduces a person making some assertion, which he adopts, but works up in his own words, representing it not expressly as an actual fact, but as a *conception, thought, or assertion* of another; as, οἱ δ' ἔλεγον, ὅτι ἄρκοι πολλοὺς ἤδη διαφθείρειαν.—(See *Oratio Obliqua*, §. 884.)

5. So the indicative is used, when the speaker wishes to express some former thought or saying of his own, of the truth of which he had no doubt; as, ἔλεγά ποτε, ὅτι οἱ Ἕλληνες τοὺς Πέρσας νικήσουσιν. The optative is used, when the speaker repeats some former saying of his own as if it were another person's, and not to represent it as an actual fact: Plat. Gorg. 461 A ἐκείνους εἶπον τοὺς λόγους, ὅτι εἰ μὲν κέρδος ἡγοῖο εἶναι—ἄξιον εἶη διαλέγεσθαι<sup>a</sup>.

6. Hence in a sentence where two assertions depend on the same verb, if one is to be represented as certain, the other merely as something probable, or when an actual *fact* (ind.) is to be contrasted with something which is merely a *supposition, crotchet or theory* (opt.), the indicative and optative are interchanged: Thuc. II. 80 λέγοντες ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίοις ὅμοιος: Plat. Phæd. 95 D πάντα ταῦτα μὲν εἶναι ὅτι δὲ πολυχρόνιον ἔστιν ἡ ψυχὴ καὶ—ταλαιπωρουμένη δὴ τοῦτον τὸν βίον ζῶη: Hdt. I. 111 ὥς ἄρα Μανδάνης τε εἶη παῖς (*the man's supposition*)—καὶ μὲν Ἀστυάγης ἐντέλλεται ἀποκτείνειν (*what Harpagus had told him*).

*Obs. 1.* The same rules hold good also with nouns which imply *speaking, saying or telling*, &c.: γνώμη Hdt. IX. 41: λόγος Plat. Phæd. 86: ἔκφασις Hdt. VI. 129: πρόφασις Id. IV. 136: πίστις Thuc. I. 136: χρήσιμος Hdt. VII. 6; verbs of *blaming*, κακίζω Thuc. II. 21; or with words used metaphorically, as δηλοῦν, μὲνῃν, of things without speech.

*Obs. 2.* The oratio obliqua is not common in G. T. The indicative is more usual, where in classical Greek the optative would have been the more common, though not invariable, construction.

*Obs. 3.* Of course it is not meant that what is spoken of in the oratio obliqua has no actual existence, but simply that the writer brings more prominently forward the other element—its mental existence.

7. With verbs of *hearing, asking, receiving in answer that—learning that*:

*a.* The indicative is used, when the writer wishes to express the thing heard, the question asked, or the answer given, in the shape of a fact, just as he heard it from his informant; as, Hdt. VII. 157 τὸν γὰρ ἐπιόντα πάντως κὺν πυθάνειν ὅτι Πέρσης ἀνὴρ μέλλει κ. τ. λ.

<sup>a</sup> Stallb. ad loc.



b. The optative is used, when the writer adopts the thing heard, or the answer given, and works it up in his own words, not representing it as a fact in the words of the informant, but as a conception in the mind of another person; as, Hdt. III. 140 *πυνθάνεται* (hist. pres.) ὁ Συλοσῶν ὡς ἡ βασιλεῖτη περιελήλυθοι ἐς τοῦτον τὸν ἄνδρα. —(See *Oratio Obliqua*,).

Obs. 4. The same interchange takes place between the ind. and opt. as with verbs of *saying*, &c. See examples of this interchange below, γ.

8. With verbs of *mental persuasion, understanding, feeling*, or words which imply the same, as *δηλος, ἀληθής* &c.

The indicative is used, when the persuasion is to be represented as amounting to a certain conviction; and therefore the thing spoken of is stated as an actual fact: εὖ ᾔδει, ὅτι ταῦτα ἐπραξας or πράξεις—δηλον ἦν, ὅτι οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων ἐνικήθησαν or νικηθίσονται. The optative, when it is only a mere general vague notion, or a suspicion, or a persuasion of the probability of any thing, falling short of being a particular actual (past, present, or future) fact; as, Hdt. III. 68 ὁ Ὀτάνης πρῶτος ὑπόπτευσε τὸν μάγον, ὡς οὐκ εἶη ὁ Κύρου Σμέρδης, ἀλλ' ὅσπερ ἦν.

Obs. 5. The interchange as above, 6. also takes place here. See examples, γ.

9. a. Indicative: Π. ο, 248 οὐκ αἶεις, ὃ (i. q. ὅτι) με βάλεν Αἴας; Π. θ, 140 ἡ οὐ γινώσκεις, ὃ τοι ἐκ Διὸς οὐχ ἔπει' ἀλκή; Π. λ, 408 οἶδα γάρ, ὅτι κακοὶ μὲν ἀποίχονται πολέμοιο: Hdt. III. 74 κείνουν δ' ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεύσαι, ὡς ὑπὸ τοῦ Κυρου Σμέρδης ἄρχονται: Ibid. 62 οὐκ ἔστι ταῦτα ἀληθέα, ὅπως (i. q. ὡς) ποτέ σοι Σμέρδης ἀδελφεὸς ὁ σὸς ἐπανάστηκε; Thuc. I. 27 ἄγγελοι ὅτι πολιορκοῦνται: Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιάσαντας διέφθειραν; Ibid. 3, 11 εἰθ' ὁπόταν ἦκη ἐπὶ τὸ δεῖπνον, λέγοιμ' ἂν, ὅτι λούται (ὁ Ἀστυάγης)· εἰ δὲ πάνν σπονδάχοι φαγεῖν, εἴποιμ' ἂν, ὅτι παρὰ ταῖς γυναῖξιν ἔστιν.

β. Optative: Hdt. III. 140 *πυνθάνεται* (hist. pres.) ὁ Συλοσῶν, ὡς ἡ βασιλεῖτη περιελήλυθοι ἐς τοῦτον τὸν ἄνδρα: Id. VI. 23 ἀναπέθει (hist. pres.) ὡς χρεῶν εἶη Καλὴν μὲν Ἀκτὴν—ἔαν χαίρειν: Ibid. 29 Περσίδα γλώσσαν μετεῖς καταμηνύει ἐωντὸν, ὡς εἶη Ἰστιάιος ὁ Μιλήσιος: Id. VII. 6 χρησμὸν, ὡς αἱ ἐπὶ Λήμνου ἐπικείμεναι νῆσοι ἀφανίζοιτο (for ἀφανίζονται) κατὰ τῆς θαλάσσης: Ibid. ἔλεγε τὸν τε Ἑλλήσποντον ὡς ζευχθῆναι χρεῶν εἶη ὑπ' ἀνδρὸς Πέρσεω: Thuc. I. 72 ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, δηλῶσαι περὶ τοῦ παντὸς, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἶη: Xen. M. S. II. 6, 13 ἄλλας δέ τινες οἰσθα ἐπφδάς; οὐ· ἀλλ' ἤκουσα, ὅτι Περικλῆς πολλὰς ἐπίσταιτο:

Id. Cyr. I. 1, 3 ἐγινώσκομεν περὶ αὐτῶν, ὡς ἀνθρώπῳ πεφυκότε πάντων τῶν ἄλλων ῥῆον εἴη ζῶων ἢ ἀνθρώπων ἄρχειν.

γ. Indicative and Optative: Hdt. III. 43 ἐπιλεξάμενος δὲ ὁ Ἀμασις τὸ βιβλίον τὸ παρὰ τοῦ Πολυκράτους ἦκον ἔμαθε, ὅτι ἐκκομίσαι τε ἀδύνατον εἴη ἀνθρώπῳ ἀνθρώπου ἐκ τοῦ μέλλοντος γίνεσθαι πρήγμα-τος, καὶ ὅτι οὐκ εὖ τελευτήσειν μέλλει Πολυκράτης: Ibid. 61 οὗτος δὲ ὦν οἱ ἐπανεῖστη, μαθὼν τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιο γενόμενος καὶ ὡς ὀλίγοι τε ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιεόντα μιν εἰδείησαν: Thuc. II. 80 λέγοντες, ὅτι—κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἔσοιτο Ἀθηναίους ὅμοιος: Xen. Anab. II. 1, 3 οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν (= Κύρου θάνατον), Ἀριαῖος δὲ πεφευγὼς—εἴη καὶ λέγοι, ὅτι ταύτην τὴν ἡμέραν περιμείνειεν ἂν αὐτούς: Hdt. III. 71 ἐγὼ ταῦτα ἐδόκεον αὐτὸς μόνος ἐπίστασθαι, ὅτι τε ὁ μάγος εἴη ὁ βασιλεύων, καὶ Σμέρδις ὁ Κύρου τετελεύτηκε.

Obs. 6. Ὡς or ὅτι may naturally be omitted before the indicative, the words then appearing as a mere quotation, and even before the optative, the conjunction being supplied by the mind: Hdt. IV. 135 προφάσις τῆσδε δηλαδὴ, αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθησι: and also in the interchanges ὡς or ὅτι is omitted before the optative<sup>a</sup>, even where it stands at some distance from the indicative: Hdt. VII. 168 φράζοντες ὡς οὐ σφί περιоптέα ἐστὶ ἡ Ἑλλὰς ἀπολλυμένη· ἦν γάρ κ. τ. λ.—ἀλλὰ τιμωρητέον εἴη. This is especially the case, where the writer after giving some statement, answer, information, or conviction, as it was given or conceived by the person himself, goes on to give the probable grounds on which it was or might be supported, as they exist in the mind, introducing the optative by γάρ<sup>b</sup>: Plat. Phileb. 58 A ἡκουον—ὡς ἡ τοῦ πείθειν δύναμις πολὺ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὑφ' αὐτῶν δουλοῖ: so Phæd. 86 A. Rep. 420 C.

Obs. 7. As the indicative, when used in quoting the words of another, gives the sentence the form of the *oratio recta*, other words in the sentence stand in the same form as they originally did when spoken; the dependence of the sentence being wholly or partially dropped: Plat. Symp. 175 A ἦκειν ἀγγέλλοντα, ὅτι Σωκράτης οὗτος ἀναχωρήσας ἐν τῷ τῶν γειτόνων προθύρῳ ἔστηκε; “κάμου καλοῦντος οὐκ ἐθέλει εἰσιέναι:” Xen. Cyr. I. 4, 28 ἐνταῦθα δὲ τὸν Κύρον γελᾶσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπὸ πάντα θαρρεῖν, ὅτι παρόσαι αὐτοῖς ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται κἂν βούλῃ ἀσκαρ-δαμκτεῖ. See G. T., see Acts i. 4.

Obs. 8. Whence ὅτι is used, even where the words of another, speaking in the first or second person, of himself, or to some one else, are introduced; as, Xen. Cyr. III. 1, 8 εἶπε δ', ὅτι εἰς καιρὸν ἦκεις, ἔφη: Thuc. I. 137 ἐδήλου δὲ ἡ γραφὴ ὅτι Θεμιστοκλῆς ἦκω; IV. 10. So G. T., as James i. 13 μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ Θεοῦ πειράζομαι. Even before an imperative; as, Plat. Crit. 50 C ἡ ἐρούμεν πρὸς αὐτούς, ὅτι ἡδίκηαι γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε;—immediately afterwards ἴσως ἂν εἴποιεν (οἱ νόμοι), ὅτι, Ὡ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα.

Obs. 9. It may be remarked, that where the indicative is used the substantial clause may be represented by a substantive, as ἔλεγεν ὅτι Κύρος τέθνηκε.

<sup>a</sup> Matth. 529. 3. Stallb. Plat. Phæd. 95 C.

<sup>b</sup> Stallb. Plat. Phæd. 86 A.

κεν=Κύρου θάνατον—when the optative, the substantive would require an adjective or adverbial expression, as Ἀρμίας πεφευγὼς εἶη=τὴν (ὡς ἐδόκει) Ἀρμίου φύγην.

*Optative and Indic. of historic tenses with ἄν.—Greek Testament usage of ἵνα with Conjunctive.*

§. 803. 1. Ἄν is used in these substantival clauses with the optative as in simple sentences, the form being used in which the notion would have been originally expressed, though the person is sometimes changed: Thuc. V. 9 οὐκ ἄν ἐλπίσαντας ὡς ἄν ἐπεξέλθοι τις αὐτοῖς: the form of the hope was οὐκ ἄν ἐπεξέλθοι τις ἡμῖν: Xen. Anab. 6, 2 καταλλαγείς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίη ἱππέας χιλίους, ὅτι τοὺς προκατακίοντας ἱππέας ἢ κατακαίνοι ἄν (original form κατακαίνουμι ἄν) ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσειε τοῦ Κάειν ἐπίοντας: Id. Cyr. I. 6, 3 μέμνημαι ἀκούσας πότε σου, ὅτι εἰκότως ἄν καὶ παρὰ θεῶν πρακτικώτερος εἶη: Demosth. 851, 22 οἶδα οὖν, ὅτι πάντες ἄν ὁμολογήσαιτε.

2. Ἄν with ὅτι and the historic tenses of the indic. is used when the verb of the dependent sentence is represented as depending on a condition which is supposed not to take place: Demosth. 830, 55 εἰ μὲν ὁ πατὴρ ἠπίσται τούτοις, δῆλον, ὅτι οὐτ' ἄν τὰλλα ἐπέτρεπεν, οὐτ' ἄν ταῦθ' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν: or in some other of the uses of ἄν with ind. in simple sentences; as, Hdt. VIII. 119 ὅκως οὐκ ἄν ἴσων πλῆθος ἐξέβαλεν κ. τ. λ.

3. In the Greek Testament (and in Hellenistic Greek) we have a remarkable sort of substantival sentence, in which ἵνα with the conjunctive stands where in classical Greek the infinitive &c. would be used: St. Matt. iv. 3 εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται: xvi. 20 διεστείλατο τοῖς μαθηταῖς, ἵνα μηδὲν εἵπωσιν: vii. 12 ὅσα ἄν θέλητε ἵνα ποιῶσιν ὑμῖν: xviii. 6 συμφέρεῖ αὐτῷ, ἵνα κρεμασθῇ κ. τ. λ.: Luke i. 43 πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ κ. τ. λ.: John viii. 56 ἡγαλλιάσατο ἵνα ἴδῃ: 1 John iii. 11 αὕτη ἐστὶν ἡ ἀγγελία, ἵνα ἀγαπῶμεν: John iv. 34 ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα.

Obs. 1. In considering this construction, wherein the Greek Testament departs more widely from classical usage than in almost any other point, we must keep in mind the necessary tendency of language to extend the powers of the several forms and constructions beyond the limits to which the severer and more accurate taste of the earlier stages had confined them, by the application of analogies more or less real and more or less strained. Of course this would take place more rapidly in every day speech, where the fancies of individuals would hit off an idiom which, if it suited the genius of the age, would obtain day by day a firmer footing in the spoken language, and by degrees obtain admission into the written style; and the decline of a language would seem to be marked by the adoption of these idioms, which would diminish its force and accuracy. Thus

in the usage of prepositions, there can be no doubt but that in later Greek they were applied to a greater variety of relations, but with far less accuracy than in the age of pure Greek. There are too even in classical writers (see §. 492. 3.) slight beginnings of the tendency which we find fully developed in the Greek of the New Testament to confound the notions of the aim, the cause, the result, and the infinitival object of a verbal notion on the ground of their common property of following more or less closely on the verb, and their being dependent thereon. Thus in the Greek Testament we find the infinitive with the genitive article used to express the simple object of the verb; (as, Acts xxvii. 1 *ὡς ἐκριθῆ τοῦ ἀποπλεῖν*;) and *εἰς* with the infinitive and accusative article; (as, Rom. i. 20 *εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους* (see §. 625. 3. *Obs.* 2.): and the construction before us is a further application of the principle of the above constructions. It may be observed also, that the aorist conjunctive is far more usual than the present; the reason whereof may be, that in the aorist conjunctive the notion of time, which is so especially implied in the notion of aim, is less prominent than it would be in the present, and thus is the proper tense for the expression of a mere result or object. It is further remarkable, that *ἵνα* is the only one of the final conjunctions thus used, (except *ὅπως* occasionally, see below 1;) and we may account for this, not, I think, by any thing peculiar in the force of *ἵνα*, but by recollecting that the idiom itself arose from what may be called the caprice of speech, and as accident originally fixed on *ἵνα* as the conjunction for this idiom, so usage continued it. It is needless to point out how capricious, especially in the later ages of a language, is the use of one word in preference to another. We may distinguish three sorts of this construction<sup>a</sup>:

1. Where the dependent clause may by a little stretch of thought be considered as very nearly final, as after verbs of intreating; as, 2 Cor. xii. 8 *τὸν Κύριον παρακάλεσα, ἵνα ἀποσπῇ ἀπ' ἐμοῦ*, in which construction *ὅπως* is also used, as Matt. ix. 38 *δεήθητε—ὅπως ἔλθῃ*.
2. Where the dependent clause is one stage further removed from the real final clause, and only expresses the result—where frequently *ὥστε* might have been used with the infinitive, as *τοῦτο γέγονεν ἵνα πληρωθῇ*. Cf. Mark iv. 22.
3. Where the dependent clause expresses merely the notion which is necessary to complete the notion of the principal clause, where the simple accusativ infinitive would have been used, as *θ. λω ἵνα μοι δῶς τὴν κεφαλὴν κ. τ. λ. = θέλημα*.

*Obs.* 2. In Il. η, 352 we find, unless the line is spurious, an instance of this construction: *τῷ οὖν νυ τι κέρδιον ἡμῖν ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ᾤδε*. But there are other undoubted instances of this construction: Il. α, 133 *ἡ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς ἦσθαι δευόμενον*: Il. ζ, 361 *ἦδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω Τρώεσσι*: Il. α, 559 *τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα τιμήσῃς*.

<sup>a</sup> See Ellicott, Ephes. i. 17.—Professor Ellicott (ad Gal. iii. 17.), from whom I am unwilling to differ on such a point, thinks that in one at least of the three idioms, viz. *εἰς* with *τό* and the infinitive, there is a notion of purpose. I confess, that looking at it in the way in which we usually speak of cause and purpose, I retain my opinion (see §. 625. 3.); but when the whole course of the events in the world's

history is regarded as preordained in God's counsels, each event may be considered as designed to produce the next in the series; and it may be that the sacred writers, looking at things in this view, adopted, naturally enough, an idiom which, already established in the language of their day, represented their view more completely than the usual form of classical Greek.

## Remarks.

§. 804. 1. In the passive and impersonal verbs the substantival clause is the grammatical subject, though logically it is the object : λέγεται, ὅτι οἱ πολέμιοι ἀποπεφεύγασιν—Δηλόν ἐστιν, ὅτι ὁ ἄνθρωπος θνητός ἐστιν.

2. These impersonal forms become personal, by transferring the subject of the substantival clause into the principal clause, and making it the subject of the impersonal verb, whereby the two clauses are more closely connected : Thuc. I. 93 καὶ δὴλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο. When the subject is a pronoun without any peculiar emphasis it is omitted ; as, Plat. Crit. 46 D νῦν δὲ κατὰδῆλος ἄρα ἐγένετο, ὅτι ἄλλως ἔνεκα λόγου ἐλέγετο : Id. Phæd. 64 B καὶ σφᾶς γε οὐ λελήθασιν, ὅτι ἀξιοὶ εἰσι τοῦτο πάσχειν<sup>a</sup> : Xen. Œcon. I. 19 ὅτι πονηρότατοί εἰσι, οὐδέ σε λανθάνουσιν.

3. When ὅτι (or ὥς) is separated from the clause to which it belongs by a parenthetical sentence, the conjunction is sometimes repeated, either accidentally or for the sake of clearness : Hdt. III. 71 ἴστε, ὑμῖν ὅτι ἦν ὑπερπέση ἡ νῦν ἡμέρη, ὥς οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος ἔσται : Xen. Anab. V. 6, 19 λέγουσιν, ὅτι, εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθὸν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μείναι τοσαύτῃ δύναμις ἐν τῷ Πόντῳ : Id. Cyr. V. 3, 30 ἴσως κάκεινο ἐννοεῖται, ὥς, εἰ—ὑφ' ἡμῶν ἀπολοῦνται, ὅτι τάχα οὐδένα εἰκὸς σὺν αὐτῷ βούλεσθαι : Plat. Rep. 470 D σκόπει δὴ, εἶπον, ὅτι ἐν τῇ νῦν ὁμο-λογουμένη στάσει, ὅπου ἂν τι τοιοῦτον γένηται καὶ διαστῇ πόλις, εἰάν ἐκάτεροι ἐκατέρω τέρμινσιν ἀγροὺς καὶ οἰκίας ἐμπιπρῶσιν, ὥς ἀλιτηριώδης τε δοκεῖ ἡ στάσις εἶναι<sup>b</sup>.

4. Sometimes a substantive in one clause is followed by a substantival clause in another, both depending on the same verb : Thuc. I. 82 μήτε πόλεμον ἄγαν δηλοῦντας, μήθ' ὥς ἐπιτρέψομεν.

5. Instead of this construction with ὅτι or ὥς, the infinitive with accusative may be used, or the participle ; and the difference between these three constructions, whereby this relation of the object to the verb may be expressed, is so little material, that we find all three in the same author, to express just the same notion ; as, Hdt. VI. 63 ἐξαγγέλλει, ὥς οἱ παῖς γέγονε : Ibid. 65 ὅτε οἱ ἐξήγγειλε ὁ οἰκίτης παῖδα γεγονέναι : Ibid. 69 ὅτε αὐτῷ σὺ ἡγγέλθης γεγενημένος.

6. Hence it sometimes happens that we find in the same sentence the substantival clause and the infinitive after one and the same principal verb expressed or implied : Hdt. III. 75 ἔλεγε, τὸν μὲν Κύρου Σμέρδιν ὥς αὐτὸς ὑπὸ Καμβύσειω ἀναγκαζόμενος ἀποκτείνειε, τοὺς μάγους δὲ βασιλεύειν ; Thuc. III. 3 ἐσηγγέλθη γὰρ αὐτοῖς, ὥς εἶη Ἀπόλλωνος Μαλόεντος ἕξω τῆς πόλεως ἑορτή, ἐν ᾗ πανδημεὶ Μυτιληναῖοι ἐορτάζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐπιπείσειν ἄφνω : Ibid. 25 καὶ ἔλεγε τοῖς προέδροις, ὅτι ἐσβολὴ τε ἅμα ἐς τὴν Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται, ἃς ἔδει βοηθῆσαι αὐτοῖς : προαποπεμφθῆναι τε αὐτὸς τούτων ἔνεκα καὶ ἅμα τῶν ἄλλων ἐπιμεληρόμενος : Xen. Cyr. I. 3, 13 ἡ δὲ (Μανδάνη) ἀπεκρίνατο, ὅτι βούλοιο μὲν ἂν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν νομίζειν (for νομίζοι) εἶναι καταλιπεῖν : Eur. Med. 777 sq. λέξω — ὥς καὶ δοκεῖ μοι ταῦτα, καὶ καλῶς ἔχειν (ἔχει Dind.) τυράνων κ. τ. λ.

7. Hence also it happens that although ὅτι or ὥς has been used as if to

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Ibid.

introduce a substantival clause, the verb which should depend upon it follows in the infinitive; but this is only from the construction of the sentence having been interrupted by a parenthesis or a paraphrase intervening between *ὅτι* and its verb: Xen. Cyr. I. 6, 18 λέγεις σύ, ἔφη, ὦ πάτερ, ὡς ἐμοὶ δοκεῖ, *ὅτι*, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι: Id. Hell. II. 2, 2 εἶδες, *ὅτι*, ὅσῳ ἂν πλείους συλλέγῃσιν ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θύττον τῶν ἐπιτηδείων ἔνδειαν ἔσεσθαι: Id. An. I. 6, 19 νομίζω *ὅτι* ὅστις ἐν πολέμῳ στασιάζει πρὸς τὸν ἀρχοντα πρὸς τὴν ἑαυτοῦ ψυχὴν στασιάζειν. (So G. T., as Acts xxvii. 10 θεωρῶ *ὅτι* μετὰ ὕβρεως—μέλλειν ἔσεσθαι τὸν πλοῦν.) And also the participle: Thuc. IV. 37 γνοῦς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης, *ὅτι*, εἰ καὶ ὅποσονοῦν μᾶλλον ἐνδῶσουςιν, διαφθορησομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατίας, ἔπαυσαν τὴν μάχην: Id. I. 90 δηλοῦντες—ὡς δὲ τοῦ βαρβάρου, εἰ αὖθις ἐπέλθαι οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ ποθὲν ὀρμᾶσθαι. It seems as if the sentence was to have been *ὡς*, τοῦ βαρβάρου αὖθις ἐπελθόντος, οὐκ ἂν ἔχοι.

8. After the verbs μέμνημαι, οἶδα, ἀκούω, *et similia*, instead of a substantival clause introduced by *ὅτι* or *ὡς*, there not unfrequently follows an adverbial clause with *ὅτε* (poet. ἦμος, ἡνίκα). This appears to arise from some ellipse, as τοῦ χρόνου, which the very notion of *memory* implies; so we say, *I remember when*; thus μέμνημαι (τοῦ χρόνου), *ὅτε* ταῦτα ἔλεξας: Lysias in Poliuch. 151, 34 ἄξιον δὲ καὶ τούτους τοὺς συνδίκους εὖνους ἡμῖν εἶναι, ἐκείνους τοῦ χρόνου μνησθέντας, *ὅτε*—ἄνδρας ἀρίστους ἐνομίζετ' εἶναι: Il. ξ, 71 ἦδεα μὲν γάρ, *ὅτε* πρόφρων Δαναοῖσιν ἄμυνεν: Il. ο, 18 ἡ οὐ μέμνη, *ὅτε* τ' ἐκρέμα ὑψόθεν; Thuc. II. 21 μεμνημένοι καὶ Πλειστονόνακτα—*ὅτε* ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσίνα—ἀπεχώρησε πάλιν: Xen. Cyr. I. 6, 8 μέμνημαι καὶ τοῦτο, *ὅτε*, σοῦ λέγοντος, συνδύκει καὶ ἐμοὶ: Plat. Meno 79 D μέμνησαι *ὅτ'* ἐγὼ σοι ἄρτι ἀπεκρινάμην—: Id. Legg. 782 C τοῦναντίον ἀκούομεν ἐν ἄλλοις *ὅτε* οὐδὲ βόδς ἐτολμῶμεν γένεσθαι: Soph. O. T. 1133 εὐ γὰρ οἶδ' *ὅτι* κάτοιδεν, ἦμος τὸν Κιθαιρώνας τόπον—ἐπλησίαζεν: Eur. Troad. 70 οἶδ' ἡνίκ' Αἴας εἶλκε Κασάνδραν βίᾳ: so in other combinations; as, Il. ο, 207 ἐσθλὸν καὶ τὸ τέτυκται, *ὅτ'* ἄγγελος αἶσιμα εἶδῃ. So sometimes in Latin, *memini, quum darem; vidi, quum prodiret; audivi eum, quum diceret*.

9. And similarly the substantival clause after verbs or sentences which express some mental emotion, as θαυμάζειν, ἀχθεσθαι, ἀγανακτεῖν, αἰσχυνέσθαι, μέμφεσθαι, δεινὸν ποιεῖσθαι, δεινὸν ἔστι, ἀγαπᾶν, φθονεῖν, αἰσχρόν ἔστι, &c., is introduced by *εἰ*, *if*, instead of *ὅτι*, when the object of this mental emotion is to be represented not as certain, but as something possible, which the person can scarcely credit to be real: Eur. Alc. 199 ἡ που στενάξει τοῖσιν Ἄδμητος κακοῖς, ἐσθλῆς γυναικὸς εἰ στερηθῇναί σφε χρή. So where the sentence conveys the notion of *wonder*: Soph. El. 824 ποῦ πότε κεραυνοὶ Διὸς,—εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἔκηλοι. The Attic politeness, which prefers indirect to direct assertion, uses this idiom very frequently, even of a past and certain matter; as, Æschin. 74. 30 οὐκ ἀγαπᾷ, εἰ μὴ δίκην δέδωκεν: Plat. Lach. 194 A ἀγανακτῶ, εἰ οὕτως ἂν νοῶ μὴ οὕς τ' εἰμὶ εἰπεῖν: Id. Rep. 343 E τὸδε ἐθαύμασα, εἰ ἐν ἀρετῆς καὶ σοφίας τίθης μέρει τὴν ἀδικίαν, τὴν δὲ δικαιοσύνην ἐν τοῖς ἐναντίοις<sup>a</sup>: Id. Phæd. 95 A ἐθαύμαζον εἰ τι ἔξει τις χρήσασθαι τῇ λόγῳ αὐτοῦ: Demosth. 24, 23 οὐ δὴ θαυμαστόν ἔστιν, εἰ στρατεύμενος καὶ ποινῶν ἐκείνος (ὁ Φίλιππος)—ἡμῶν μελλόντων (*cunctantibus*)—περιγίγνεται: Ibid. 25, 24 ἀλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίοις μὲν ποτε—ὑπὲρ τῶν Ἑλληνικῶν δικαίων ἀντήρατε (*restitistis*)—νυνὶ δ' ὀκνεῖτε ἐξέναι καὶ μέλλετε

<sup>a</sup> Stallb. ad loc.

(*cunctamini*) εἰσφέρειν ὑπὲρ τῶν ὑμετέρων αὐτῶν κτημάτων: Ibid. 52, 43 θαυμάζω δ' ἔγωγε, εἰ μηδὲς ὑμῶν μὴτ' ἐνθυμείται, μήτε ὀργίζεται, ὁρῶν—τὴν μὲν ἀρχὴν τοῦ πολέμου γεγεννημένην περὶ τοῦ τιμωρήσασθαι Φίλιππον: Id. Mid. 29 οὐκ ἤσυχύνθη, εἰ τοιοῦτο κακὸν ἐπάγει τῷ, *that he*, &c. So G. T., as Mark xv. 44 ἐθαύμασεν εἰ ἤδη τέθνηκεν: Acts xxvi. 22 εἰ παθητὸς κ. τ. λ. depends on οὐδὲν ἐκτὸς (= οὐδὲν δεινόν) λέγων.

10. Frequently instead of ὅτι οὕτως, we find the relative ὥς, and for ὅτι τοιούτος, or ὅτι τόσος, the relatives οἷος, ὅσος: Plat. Crit. 43 B θαυμάζω αἰσθανόμενος, ὥς ἡδέως καθεύδεις<sup>a</sup>: Ibid. σέ—εὐδαιμόνισα—, ὥς ῥαδίως αὐτὴν (τὴν ξυμφορὰν) καὶ πρῶτος φέρεις; Id. Phæd. 58 E εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο—ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα: Il. ε, 757 Ζεῦ πάτερ, οὐ νεμεσίζη Ἄρει τάδε καρτερὰ ἔργα, ὅσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν for ὅτι τοσοῦτον καὶ τοιοῦτον: Hdt. I. 31 αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε: Thuc. II. 41 ἀγανάκτησιν ὑφ' οἷων (ὅτι ὑπὸ τοιούτων) κακοπαθεῖ. So Homer: οἷ' ἀγορεύεις, οἷά μ' ἔοργας, οἷον ἄκουσεν, *pro iis, quæ dixisti* etc.: Il. ζ, 166 τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν: so Il. σ, 262 οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐβελήσει μῖμνεν ἐν πεδίῳ for ὅτι τοιούτος—θυμός, as in Lat., *quæ ejus est atrocitas*, or *quâ est atrocitate*: Od. ξ, 392 οἷον adverbially for ὅτι τοιούτως.

*Final substantival clause introduced by ὥς, in order that, ὅπως, ἵνα, &c.*

§. 805. 1. Final substantival clauses signify the aim or end of the verb, which would usually stand in the equivalent accusative. (more commonly with prepos. ἐπί, εἰς) or in the infinitive; and are introduced by ὥς, ὅπως, ἵνα, (ὅφρα poet.), (μή), see §. 814., ὥς, μή, ὅπως μή, ἵνα μή. Compare κελεύω σε τοῦτο—σε ποιεῖν τοῦτο—ἵνα ποιῇς τοῦτο. These relative conjunctions refer to a demonstrative in the principal sentence, either expressed or implied.

#### *Moods.*

#### *Conjunctive and Optative after the Indicative.*

2. The proper mood of the final sentence is the subjunctive, (past or present,) as the end or aim is something which either really resides in the will or imagination of the speaker or agent, or is supposed to do so. When the action of the verb depending on ἵνα, &c. relates to present or future time, the conjunctive is used, because the aim of a present action is immediately in the mind of the speaker; but if the aim relates to the past, it depends on past circumstances, and therefore the optative is used<sup>b</sup>. And hence the general rule may be laid down: *When the dependent verb refers to present or future time, the conjunctive is used; when to time past, the optative.* Hence too we get the usual but less accurate rule, that when the principal verb is in the pres., pft., fut., or aorist with a present

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Nitzsch Odys. III. 76.

sense, the Conjunctive is used ; but when the principal verb is in an historic tense, the Opt., (subj. of hist. tenses) is used ; if a past action has for its object something yet to come, of course the conjunctive is used, not the optative ; as, ταῦτα γράφω, γέγραφα, γράψω, ἵν' ἔλθῃς, *ut venias*, that you may come : λέξον, ἵν' εἰδῶ, *dic, ut sciam*, "that I may know :"—ταῦτα ἔγραφον, ἔγεγράφειν, ἔγραψα, ἵν' ἔλθοις, *ut venires* : but also μετεπεμψάμην, "I sent for you," (past) ἵνα εἰδῶ, "that I may presently know :"—so we say, "I do this that you may"—"I did this that you might"—"I did this that you may ;" so that generally speaking, where in English we should use "may," the conjunctive is used ; where "might," the optative. II. λ, 289 sq. ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρῃσθε, *ut gloriam vobis paretis* ; but II. ε, princ. ἐνθ' αὖ Τυδεΐδῃ Διομήδῃ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἐκδηλος μετὰ πᾶσιν Ἀργεῖοις γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο, *ut clarus fieret et gloriam sibi pararet* : II. τ, 347 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν στάξον ἐνὶ στήθεσσι, ἵνα μὴ μιν λιμὸς ἴκηται, *ut ne fames eum occupet* ; but *ibid.* 351 ἢ δ' Ἀχιλλεὺς νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν στάξ, ἵνα μὴ μιν λιμὸς ἀτερπὴς γούναθ' ἴκοιτο, *ut ne—occuparet* : Od. α, 85 Ἑρμείαν—νῆσον ἐς Ὠγυγίην δτρύνομεν (for δτρύνωμεν), ὅφρα τάχιστα Νύμφη εὐπλοκάμῳ εἴπῃ νημερτέα βουλήν : v. 89 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ υἱὸν μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω : *Ibid.* 174 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ : II. α, 26 μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κεικίω, μὴ νυ τοι οὐ χροίσμῃ σκῆπτρον καὶ στέμμα θεοῖο : v. 32 ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι ; but Plat. Rep. 393 E ὁ δὲ Ἀγαμέμνων ἡγρίαιεν, ἐντελλόμενος νῦν τε ἀπίνεαι καὶ αὐθις μὴ ἐλθεῖν, μὴ αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στεμματα μὴ ἐπαρκέσῃ—ἀπίνεαι δὲ ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι : Od. ι, 355 sq. δός μοι ἔτι πρόφρων, καὶ μοι τέον οὔνομα εἰπέ αὐτίκα—νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης : *Ibid.* 154 sq. ὦσαν δὲ Νύμφαι—αἶγας ὀρεσκώους, ἵνα δειπνήσειαν ἐταῖροι : Xen. Cyr. I. 2, 3 (ἐκ τῆς τῶν Περσῶν ἐλευθέρως ἀγορᾶς καλουμένης) τὰ μὲν ὧνια καὶ οἱ ἀγοραῖοι—ἀπελήλανται εἰς ἄλλον τόπον, ὥς μὴ μιν γνῆται ἢ τούτων τύρβῃ τῇ τῶν πεπαιδευμένων εὐκοσμῇ : *Ibid.* 15 ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι (ραυαῖς *repetam* :) *Ibid.* I. 4, 25 Καμβύσης—τὸν Κύρον ἀπεκάλει, ὅπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίῃ.

*Obs.* 1. When a past aim is to be expressed, the Future optative is often used. See §. 406. 6.

*Obs.* 2. For the use of the Conjunctive Aorist see §. 405. 2.



*Seeming exceptions to the Rule usually given.*

§. 806. When an historic tense is used in the sense of a principal tense, and the subjunctive of the principal tenses (Conj.) is used.

When a principal tense is used in the sense of an historic tense, and the subjunctive of the historic tenses (Opt.) is used.

*Conjunctive after the aorist, and other historic tenses.*

1. When the aorist has the force of the perfect (§. 404.) the past action is considered as containing, and extending into, present time, and the dependent verb refers to something present or future : Od. λ, 93 τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο, ἦλυθες, ὅφρα ἴδῃ νέκρας καὶ ἀτερπέα χῶρον : here ἦλυθες = ἐλήλυθας, *advenisti, ades, as*, Il. α, 202 τίπτ' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας ; ἥ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο ; Od. γ, 15 τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὅφρα πύθῃαι πατρός : Od. ν, 418 τίπτε τ' ἄρ' οὐ οἱ ἔειπες, ἐνὶ φρεσὶ πάντ' εἰδυῖα ; ἥ ἵνα πού καὶ κείνος ἀλώμενος ἄλγεα πάσῃ ; Il. ε, 127 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπήεν, ὅφρ' εὖ γινώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα : but Plat. Alcib. II. extr. ὥσπερ τῷ Διομήδεϊ φησὶ τὴν Ἀθηνᾶν Ὅμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλὺν, ὅφρ' εὖ γινώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα : here ἀφελεῖν is aorist, but in Homer the aim of the verb is present, so that ἔλον is known to be used in a perfect sense : Eur. Med. 214 Κορίνθιαί γυναικες, ἐξήλθον δόμων, μή μοι τι μέμψῃσθε : Id. Hecub. 25 κτείνει με χρυσοῦ—χάριν ξένος πατρώος, καὶ κτανὼν ἐς οἶδμ' ἁλὸς μεθήχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ : but Ibid. 710 Hec. ἐμὸς ξένος, Θρήκιος scil. ἔκτεινέ νιν : Chor. ὦμοι, τί λέξεις ; χρυσὸν ὥς ἔχοι (ἔχῃ Dind.) κτανῶν : here ἔκτεινε is the real aorist, and the aim of the verb is something past : Hdt. VII. 8, 1. extr. διὸ ὑμέας νῦν ἐγὼ συνέλεξα, ἵνα τὸ νοέω πρήσσειν ὑπερθέωμαι ὑμῖν : Plat. Legg. 653 sq. θεοὶ δὲ οἰκτεῖραντες τὸ τῶν ἀνθρώπων ἐπίπονον πεφυκὸς γένος—Μούσας Ἀπόλλωνά τε μουσηγέτην καὶ Διόνυσον ξυνεορταστὰς ἔδωσαν, ἵν' ἐπαυροῦνται τὰς γενομένας τροφὰς ἐν ταῖς ἑορταῖς μετὰ θεῶν : Demosth. 117, 26 τὰς πόλεις αὐτῶν παρήρηται καὶ τετραρχίας κατέστησεν, ἵνα μὴ μόνον κατὰ πόλεις, ἀλλὰ καὶ κατ' ἔθνη δουλεύωσιν.

2. In narrating past events as if they were present, the writer throws himself so completely into the past events which he is narrating, that they become to him as if they were present, and placing himself in the position of the subject of the past verb, he

looks upon the aim thereof as he did, that is, as something present or future: this poetic idiom (πρὸ ὀμμάτων ποιεῖν) is mostly used by the historians, especially Thucydides; but in other writers, both in prose and poetry, it is sometimes used also to mark the present continuance of a past aim, or to lay emphasis on some past aim or final cause by stating it in the exact form, (either Present or Aorist,) in which it presented itself to the mind of the original agent or writer. (See also 886, 2.) So Hdt. V. 68 φυλάς δὲ τὰς Δωριέων, ἵνα δὴ μὴ αἱ αὐταὶ ἔωσι τοῖσι Σικυωνίοισι,—μετέβαλε ἐς ἄλλα οὐνόματα. So G. T. as Matt. xii. 11 ἐπήρωτησαν αὐτόν εἰ ἔξοστιν—ἵνα κατηγορήσωσιν αὐτοῦ—where the form εἰ ἔξοστιν κ. τ. λ. naturally suggests the mood which would have been used when these words were spoken. Sometimes the aor. conjunctive is used where the verb in the original clause stood, or would have stood, in the present, as from the force of the Aorist proper (see §. 405. 2. and Obs. 2.) the Aorist conjunctive brings forward the verbal notion in which the aim consisted, and keeps out of view the accident of time which might require the optative rather than the conjunctive: Il. δ, 301 κακοὺς δ' ἐς μέσσον ἔλασσαν ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίῃ: Hdt. I. 29 Σόλων ἀπεδήμησε ἔτεα δέκα, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λῦσαι τῶν ἔθετο: Ibid. 9 ὁ μὲν δὴ λέγων ταῦτα ἀπεμάχετο ἄρρωδέων, μὴ τι οἱ ἐξ αὐτέων γένηται κακόν: Id. VII. 8. init. σύλλογον Περσέων τῶν ἀρίστων ἐποιέετο, ἵνα γνώμας τε πύθῃται σφέων καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ θέλει: Cf. VI. 9. 100: Thuc. II. 101 οἱ Ἕλληνες ἐβοήθησαν, μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ: Plat. Rep. 472 C παραδείγματος ἄρα ἔνεκα—ἔζητοῦμεν αὐτό τε δικαιοσύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελῶς δίκαιον—καὶ ἀδίκαιον αὐτὸν καὶ τὸν ἀδικώτατον, ἵνα εἰς ἐκείνους ἀποβλέποντες, οἷοι ἂν ἡμῖν φαίνωνται εὐδαιμονίας τε πέρι καὶ τοῦ ἐναντίου, ἀναγκαζώμεθα καὶ περὶ ἡμῶν αὐτῶν ὁμολογεῖν κ. τ. λ.: Id. Protag. 320 A Περικλῆς δεδιὼς περὶ αὐτοῦ μὴ διαφθαρῇ δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπᾶσας ἀπὸ τούτου καταθέμενος ἐν Ἀρίφρονος ἐπαίδευε: Id. Crito 43 B καὶ ἐπὶ τῇδ' ἐσεὶ οὐκ ἤγειρον, ἵνα ὥς ἥδιστα διδάγῃ<sup>a</sup>: Demosth. 25, 24 πολλὰ ἰδίᾳ πλεονεκτῆσαι—οὐκ ἠελήσατε, ἀλλ', ἵν' οἱ ἄλλοι τύχωσι τῶν δικαίων, τὰ ὑμέτερ' αὐτῶν ἀνηλίσκετε εἰσφέροντες καὶ προεκινδυνεύετε στρατευόμενοι: Id. 836. princ. εἶπε γὰρ, ὥς ὁ πάππος ὦφειλε τῷ δημοσίῳ καὶ διὰ ταῦθ' ὁ πατὴρ οὐκ ἐβούλετο μισθωθῆναι τὸν οἶκον, ἵνα μὴ κινδυνεύσῃ, sc. ὁ οἶκος. This making past things appear present is very natural, when the writer or speaker is speaking of himself: Il. ι, 493 sq. ἀλλὰ σε παῖδα, θεοὺς ἐπιείκελ' Ἀχιλλεῦ, ποιεύμην, ἵνα μοί

<sup>a</sup> “Ubi id quod propositum fuit nondum perfectum et transactum est, sed adhuc durare cogitatur.” Stallb.

ποτ' αἰεκέα λοιγὸν ἀμύνης. So almost always in the *Odyssey*, when Ulysses is relating his own adventures: *Od.* i, 102 αὐτὰρ τοὺς ἄλλους κελόμην—*νηὸν ἐπιβαίνεμεν*—, μήπως τις λωτοῖο φαγὼν νόστοιο λάθηται: *Od.* i, 377 ἔπεσσί τε πάντας ἑταίρους θάρσυνον, μήτις μοι ὑποδδείςας ἀναδύη.

*Obs.* 1. The Conjunctive often follows an Aorist Participle when this is used in narrations rather to denote the action of the verb than as an expression of past time: *Hdt.* III. 102 ἀναβαίνει ἐπιτηδεύσας ὅκως ζεύξῃ.

*Obs.* 2. From what has been said above (2) as to the notion of the thing aimed at or intended being brought prominently forward by the Aorist Conjunctive, the accident of time being kept out of view, it will be easily seen how this construction became the regular idiom for the final clause in Hellenistic Greek; it was naturally adopted by the G. T. writers, so that the optative is not found in real final clauses, but its place is supplied by the (generally Aorist) conjunctive. The ind. present occurs twice after *ἵνα*, *Gal.* iv. 17 ζηλοῦσιν ὑμᾶς ἵνα αὐτοὺς ζηλοῦτε: *1 Cor.* iv. 6 ἵνα μὴ—*φυσιοῦσθε*: and this construction is found also in the Greek of the G. T. æra. So also the indicative fut. in final clauses, as *1 Pet.* iii. 1 ἵνα—*κέρδηθῶσονται*: in some editions the conj. aor. is substituted by a slight change of vowels for the fut. ind.: if the future is correct it may be referred to the usage of *ἵνα* &c. with the historic tenses. See §. 813.

### *Optative after a principal tense or aorist.*

§. 807. A principal tense (or an aorist imper., conj., or opt. in a present sense) is followed by an optative.

a. When the historic present is used, this being equivalent to a past tense, and the aim of the verb being past: *Eur. Hec.* 10 πολλὸν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατήρ, ἢν εἴποι' Ἰλίου τείχη πέσοι, τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου: *Ibid.* 1148 μόνον δὲ σὺν τέκνοισί μ' εἰσάγει δόμους, ἢν ἄλλος μὴ τις εἰδείῃ τάδε.

β. When the writer or speaker introduces the aim of another person, not as existing in his own mind, but in the mind of that person, so that the sentence partakes of the character of the *oratio obliqua*; as, *Il.* η, 339 πύλας ποιήσομεν (conj.) εὐ ἀραρυίας, ὅφρα δὲ αὐτῶν ἱππηλασίῃ ὁδὸς εἴη “*vult item a ceteris cogitari, quibus suum Nestor consilium suadet*.” so *Ibid.* 342 ἥ (for *ἵνα*) is used with the optative: *Soph. Cē.* C. 11 στήσόν με κἀξίδρυσον, ὥς πυθοίμεθα, “*ita jubetur aliquis eādē mente agere, quæ inest imperanti, optativus igitur non ad Œdipi, sed Antigonæ mentem spectat eam, quā sedem jubetur eligere*.” see also *Arist. Aves* 1524: *Plat. Rep.* 410 B ἂρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, καὶ οἱ καθιστάντες μουσικῇ καὶ γυμναστικῇ παιδεύειν οὐχ οὗ ἕνεκά τινες οἴονται καθιστᾶσιν, ἵνα τῇ μὲν τὸ σῶμα θεραπεύοντο, τῇ δὲ τὴν ψυχὴν; “*Socrates non e suâ ipsius sententiâ rem*

*affert; sed consilium, quod gymnastices conditores sequuti sint, ex ipsorum mente indicat*<sup>a</sup>.”

γ. When the mind of the writer or speaker, at the moment when he is expressing the aim, is dwelling on some intention which he had in time past, when he began the action he is now continuing: Arist. Ran. 24 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὄχῳ, ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι “*sentit enim jam Dionysus se frustra studuisse, ne laboraret famulus: nam qui irritum suum consilium ita pronuntiat, is non jam consilium a præsente rei contemplatione cap- tum dicit, sed priorem cogitat consilii cogitationem*”<sup>b</sup>.”

δ. When the dependent sentence forms part of a wish introduced by εὔχομαι, &c.: Arist. Aves 928 εὔχομαι δέ σοι τάδε—ὅπως τῶν τευ- θῶν ἐμπλήμενος φθაίης ἄν: so G. T. as Eph. iii. 14 κάμπτω τὰ γόνατά — ἵνα δῶῃ.

#### Optative or Conjunctive after Optative.

§. 808. When the principal verb is in the opt. with or without ἄν, the dependent verb is generally in the opt.; as, Soph. Aj. 1217 sq. γενοίμαν, ἵν' ὕλαεν ἔπεστι πόντου πρόβλημ' ἀλίκλυστον—, τὰς ἱερὰς ὅπως προσείπομεν Ἀθήνας: Demosth. 39, 3 ὥς δ' ἄν ἐξετασθεῖη μάλιστ' ἀκριβῶς, μὴ γένοιτο, ὥ πάντες θεοί<sup>c</sup>: Eur. Troad. 698 παῖδα τόνδε παιδὸς ἐκθρέψαις ἄν, Τροίας μέγιστον ὠφέλημ', ἵν' οἱ ποτε ἐκ σοῦ γενόμενοι παῖδες Ἴλιον πάλιν κατοικήσειαν καὶ πόλις γένοιτ' ἔτι: but if the notion of realisation comes in, the conjunctive is used; Plat. Apol. 28 D αὐτίκα—τεθναῖν δίκην ἐπιθεῖς τῷ ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν, ἄχθος ἀρούρης.

#### Interchange of Optative and Conjunctive.

§. 809. 1. When two or more final clauses follow the same principal clause, it sometimes happens that the verb of one is in the conj., of the other in the opt., according to the proper force of these moods (§. 411. 1.). The former gives a notion of the realisation of the proposed end, the latter has no such notion, but represents it as a mere possibility or supposition<sup>d</sup>.

2. The optative frequently expresses the ulterior consequence of the conjunctive: Od. μ, 156 ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἢ κε θάνωμεν, ἢ κεν ἀλευόμενοι θάνατον καὶ κῆρα φύγοιμεν, the second sentence is merely a wish, and a consequence which might follow if death were avoided: Il. ε, 567 περὶ γὰρ δῖε ποιμένι λαῶν, μήτι πάθῃ, μέγα δέ σφεας ἀποσφάλλει πόνοιο, the first sentence expresses the im-

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Reisig 169.

<sup>c</sup> Schäfer Appar. tom. I. 456.

<sup>d</sup> Nitzsch Odyssey iii. 76.

mediate object of fear, the second the consequences resulting therefrom : Il. ο, 597 sq. Ἑκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι Πριαμίδῃ, ἵνα νηυσὶ κορωνίσιν θεσπιδαῖς πῦρ ἐμβάλη ἀκάματον, Θέτιδος δ' ἐξάλσιον ἀρῆν πᾶσαν ἐπικρήναιε, the former sentence expresses the immediate result of the favour of Jove, the latter the consequences of that result : Hdt. IX. 51 ἐς τοῦτον δὴ τὸν χρόνον ἐβουλευσάντο μεταστήναι, ἵνα καὶ ὕδατι ἔχῃσι χρᾶσθαι ἀφθόνη, καὶ οἱ ἱππέες σφέας μὴ σινοίωτο (the primary, and secondary end).

3. Or the conjunctive gives a certain, the optative only a probable result : Hdt. I. 185 ὥς τε ὁ ποταμὸς βραδύτερος εἴη (probable), καὶ οἱ πλοοὶ ἔωσι σκολιοὶ (certain) : Thuc. iii. 22 ὅπως ἀσαφῇ τὰ σημεῖα τοῖς πολεμοῖς ἦ (certain), καὶ μὴ βοηθοῖεν. So in Cæ. C. 190 the optatives εἴπομεν and ἀκούσαιμεν (if the reading is correct) express an uncertain secondary aim in Œdipus' mind, the words μὴ χρεῖα πολέμωμεν give his determined and primary aim. So Eur. El. 56 πηγὰς ποταμίας μετέρχομαι—, ὥς ὕβριν δεῖξωμεν Αἰγισθοῦ θεοῖς, γούους τ' ἀφείην : Id. Hec. 1138 ἔδεια, μὴ σοὶ πολέμιος λειφθεῖς ὁ παῖς Τροίαν ἀθρόοισι καὶ ξυνοικίῃ πάλιν, γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμίδων τινα Φρυγῶν ἐς αἶαν αὐθις ἄρειαν στόλον, κᾶπειτα Θρήκης πεδία τρίβοιεν τὰδε λεηλατοῦντες, γέλοισιν δ' εἴη κακὸν Τρώων, ἐν ᾧ περ νῦν—ἐκάμνομεν, “*alterum, Troja ut restitueretur, verebatur ne eveniret; de altero conjecturam faciebat, haud esse dissimile veri Achivos reditu-  
turos*”<sup>a</sup>.

#### *Conjunctive and Optative with ἄν.*

§. 810. 1. To the final conjunctions ὥς, ὅπως, μή and ἵνα, the modal adverb ἄν is frequently (especially in Hdt.) added, pointing to some (generally not expressed) condition : Od. ε, 167 πέμψω δέ τοι οὖρον ὅπισθεν, ὥς κε μάλ' ἀσκήθης σὴν πατρίδα γαίαν ἱκῆαι, αἶ κε θεοὶ γ' ἐθέλωσι : Od. β, 376 ἀλλ' ὁμοσον, μὴ μητρὶ φίλῃ τάδε μυθήσασθαι—, ὥς ἂν μὴ κλαίονσα κατὰ χρόα καλὸν ἰάπτῃ (sc. ἐὰν ταῦτα ἀκούσῃ). Compare Od. μ, 156, §. 809. : Od. θ, 20 sq. καὶ μιν μακρότερον καὶ πάσσονα θῆκε ἰδέσθαι, ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο, sc. εἰ πρὸς τοὺς Φαίηκας ἀφίκοιτο : Od. β, 52 οἱ πατὴρ μὲν ἐς οἶκον ἀπερρίγασιν νέεσθαι Ἰκαρίου, ὥς κ' αὐτὸς ἐδιδῶσαιτο θύγατρα, δοίῃ δ' ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι. (The opt. is used here after the perf. according to §. 807. β. :) Æsch. Ag. 364 τὸν τάδε πράξαντ' ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι (= τείναντα) ὅπως ἂν μήτε πρὸ καίρου μήθ' ὑπὲρ ἄστρον βέλος ἡλίου σκήψειν, so that in this way, &c. : Eur. Bacch. 509 sq. καθεῖρφατ' αὐτὸν ἱππικαῖς πέλας φάτναισιν, ὥς ἂν σκότιον εἰσορᾷ κνέφας : Id. Hippol. 1313 δάκνυι

<sup>a</sup> Pfaff ad loc.

σε Θησεῦ, μῦθος, ἀλλ' ἔχ' ἥσυχος, τοῦνθένδ' ἀκούσας, ὥς ἂν οἰμῶξης πλέον : Hdt. III. 44 ἐδεήθη, ὅπως ἂν καὶ παρ' ἑωυτὸν πέμψας ἐς Σάμον δέοιτο στρατοῦ : Xen. Cyr. V. 2, 21 διὰ τῆς σῆς χάρας ἄξεις ἡμᾶς, ὅπως ἂν εἰδῶμεν, ἅτε δεῖ φιλία καὶ πολέμια νομίζειν. The passages in which *μή* ἂν is used with opt. are to be explained by §. 814. c. So Thuc. II. 93 ἦν προσδοκία οὐδεμία, μή ἂν ποτε οἱ πολέμιοι ἐξαπναιῶς οὕτως ἐπιπλεύσειαν : Xen. Anab. VI. 1, 1 εἰ οὖν ταῦτα ἐγὼ ὀρῶν δοκοίην, ὅπου δυναίμην, ἐνταῦθ' ἄκρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκείνο ἐννοῶ, μή λίσαι ἂν ταχὺ σωφρονισθῇην.

2. The general force of ὥς ἂν, ὅπως ἂν, ὅφρα ἂν, &c. (in the dramatic writers especially) with the conjunctive seems to be that they modify or give a polite colouring to the intentions, desires, commands of the principal sentence, mostly when they are, or might seem to be, unreasonable, strange, abrupt, or startling, by stating or implying some reason or intent thereof, so that reference is made to the judgment or will of some person addressed or spoken of, as if the intention or command depended on it. This answers to our *by thus doing—if you please—if you will be so good—by your leave*, &c. Soph. Aj. 654 ἀλλ' εἴμι πρὸς τε λουτρὰ καὶ παρακτίους λειμῶνας ὥς ἂν λύμαθ' ἀγνίσας ἐμά—ἐξαλειύσωμαι, *I will go (by your leave) in order*, &c. : Soph. OE. C. 575 τοῦτ' αὐτὸ νῦν διδασχ' ὅπως ἂν ἐκμάθω, *be so good as to tell this very point*, &c. It is often ironical, as Soph. Electra 1495 χώρει δ' ἐνθαπερ κατέκτανες πατέρα τὸν ἄμδν ὥς ἂν ἐν ταύτῳ θάῃς, *be so good as to go*, &c. : Hdt. I. 24 κελεύειν—*cύτὸν διαγράσθαι μιν, ὥς ἂν ταφῆς ἐν γῇ τύχη*.

3. In some passages it is omitted where it might be expected. This occurs generally where the speaker is too much hurried or excited to trouble himself to be civil. So Eur. Bacch. 1202, where Agave rushes on the stage in a frantic state with the head of Pentheus in her hands, ὦ καλλίπυργον ἄστν Θηβαίας χθονὸς ναίοντες ὥς ἴδητε τήνδ' ἄγραν : so Med. 1315 : so in an angry speech, Soph. Ant. 768 σὺ τ' οὐδαμὰ τοῦμδν προσόψει κρᾶτ' ἐν ὀφθαλμοῖς ὀρῶν ὥς τοῖς θέλουσι τῶν φίλων μαίρη ξυνών.

4. In the following passages ὥς and ὅπως are to be taken as modal adverbs, and with ἂν seem to signify *how in the world* : Xen. Cyr. I. 2, 5 ἐπιμέλονται, ὥς ἂν βέλτιστοι εἴεν οἱ πολῖται, *how the citizens may be best* : Ibid. 10 βασιλεὺς ἡγεμῶν αὐτοῖς ἐστί, καὶ αὐτὸς τε θηρᾷ, καὶ τῶν ἄλλων ἐπιμελεῖται, ὅπως ἂν θηρῶν : Ibid. II. 1, 4 βουλευσόμεθα, ὅπως ἂν ἄριστα ἀγωνιζόμεθα : Plat. Symp. 187 D πάλιν γὰρ ἦκει ὁ αὐτὸς λόγος, ὅτι τοῖς μὲν κοσμίοις τῶν ἀνθρώπων, καὶ ὥς ἂν κοσμιώτεροι γίγνοιτο οἱ μήπω ὄντες, δεῖ χαρίζεσθαι.

*Obs. 1.* Hence the elliptic use of the opt. with *ἄν* to express a wish : II. ζ, 281 ὣς κε οἱ αὐτοὶ γαῖα χάνοι ! sc. εἰ τοῦτο δυνατόν εἴη, *utinam, si fieri posset, terra devoraretur !*

*Obs. 2.* The general rules and exceptions given above (§. 806 sq.) hold good for the conj. and opt. with *ἄν* as well as without it.

*Obs. 3.* Ὡς *ἄν* with the opt. is far more rare in Attic than in Epic and Ionic ; *ἵνα ἄν* is very seldom found, see above (§. 809.) : Od. μ, 156. Soph. Œ. C. 189. Demosth. 780, 7 ἵνα μηδ' ἄν ἄκων αὐτῇ ποτε προσπέσῃ : *ἵνα ἄν* has generally the force of *ubique* or *sicubi* ; ὅφρα *ἄν* (κε) is only Epic : Od. μ, 51 ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω, ὅφρα κε τερπόμενος ὅπ' ἀκούης Σειρήνοισιν : II. μ, 25 sq. ἕε δ' ἄρα Ζεὺς συνεχὲς, ὅφρα κε θάσσον ἀλίπλοα τείχεα θείη. In G. T. either form is used indifferently, see Matt. vi. 5 and 16.

*Ὅπως and ὥς with Future Indicative.—Ὅπως ἄν with Future Indicative.*

§. 811. Verbs of *caring, considering, troubling oneself about, endeavouring, effecting, and inciting*, or words which imply such notions ; as, ἐπιμελεῖσθαι, φροντίζειν, δεδιέναι, φυλάττειν, σκοπεῖν, σκέπτεσθαι, βουλευέσθαι, ὁρᾶν, ποιεῖν, πρᾶττειν, *curare*, μηχανᾶσθαι, παρακαλεῖν, παραγγέλλειν, παρασκευάζεσθαι, προειπεῖν, αἰτεῖσθαι, ἀξιοῦν, ἄγε &c., are followed by ὅπως (ὅπως μή), and in Hdt. also by ὥς or ὥς μή (on μή see §. 814.), with the fut. ind. instead of the conjunctive. The sense of this future is nearly allied to the conjunctive, and only differs therefrom in that it definitely expresses the possible realisation of the proposed end. After the verbs of *caring, and considering*, the original sense of ὅπως is clearly seen, as ὅτῳ τρόπῳ is used instead of it : Thuc. IV. 128 ἐπρασσεν, ὅτῳ τρόπῳ—ἀπαλλάσσεται for ὅπως : Id. VI. 11 σκοπεῖν ὅτῳ τρόπῳ τὸ σφέτερον ἀπρεπὲς εὐ θήσονται : Xen. Cyr. I. 2, 3 οἱ Περσικοὶ νόμοι ἐπιμέλονται, ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται, οἷοι πονηροῦ ἢ αἰσχροῦ ἔργου ἐφίεσθαι : Ibid. II. 4, 31 Κῦρος, ὦ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε, ὅπως ὥς τάχιστα ἔχων οἷσις καὶ τὸν δασμὸν καὶ τὸ στράτευμα : Plat. Rep. 421 Ε παντὶ τρόπῳ φυλακτέον, ὅπως μήποτε αὐτοὺς λήσει εἰς τὴν πόλιν παραδόντα (sc. πεινία καὶ πλοῦτος) : Demosth. 21, 12 σκοπεῖσθε—τοῦτο, ὦ ἄνδρες Ἀθηναῖοι, ὅπως μὴ λόγους ἐροῦσι μόνον οἱ παρ' ἡμῶν πρέσβεις, ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν : Id. 130, 75 δέδοικα, ὅπως μὴ πάνθ' ἅμα, ὅσα οὐ βουλόμεθα, ποιεῖν ἡμῖν ἀνάγκη. And ὅπως and ὥς are used with the ind. fut., even when the principal verb is in an historic tense, where we should expect the fut. opt., the *oratio obliqua* being changed into the *oratio recta*, and the words brought prominently forward in the tense in which they were originally conceived at the time. In Æschines 62, 45, sqq., we find the conjunctive in one clause and the fut. in the other.

2. Sometimes ὅπως ἄν is used with fut. ind. to refer to a condition either expressed or understood : Hdt. III. 104 οἱ δὲ δὴ Ἰνδοὶ

τρόπῳ τοιούτῳ καὶ ζεύξει χρεώμενοι ἐλαύνουσι ἐπὶ τὸν χρυσὸν λελογισμένως, ὅκως ἂν καυμάτων τῶν θερμότητων ἑόντων ἔσονται ἐν τῇ ἄρπαγῇ, i. e. ὅταν καύματα θερμότητα ᾖ.

*Obs. 1.* Where an interchange takes place between the future and optative after ὅπως &c., the difference is the same as between the conjunctive and optative (see §. 809.): Hdt. I. 117 σκοπῶν ὅκως σοι ποιήσω κατὰ νόον μήτε—αὐθέντης εἶην.

3. Final clauses are sometimes expressed by Fut. Participle; as, Hdt. V. 17 ἐπέμποντο αἰτήσοντες (= ἵνα αἰτοῖεν) γῆν καὶ ὕδωρ.

*Obs. 2.* We must not confound this construction with the indirect question, §. 877. *Obs. 2.*

*Remarks on ὅπως.—Dawes's Canon.—Elliptical use of ὅπως and ὅπως μή.*

§. 812. 1. Dawes laid down (Miscell. Crit. 227, 459.) that ὅπως is joined with the conj. of the pres., aor. I. pass. aor. II. act. midd. or pass., but never with conj. of aor. I. act. or midd., but in the place thereof the ind. fut. is used, and hence the ind. fut. and conjunctive are often interchanged; as, Plat. Tim. 18 E ὅπως οἱ κακοὶ χωρὶς οἱ τ' ἀγαθοὶ ταῖς ὁμοίαις ἐκάτεροι ξυλλέγονται, καὶ μή τις αὐτοῖς ἔχθρα διὰ ταῦτα γίγνηται. But as this canon rests on no grammatical or logical grounds, so it is shaken by the fact that in many passages, by the agreement of the MSS., ὅπως is joined with aor. I. conj. act.: a change of HI into EI, and Ω into O, being all that is required to make the aor. I. conj. into the fut. ind., there were great opportunities opened to the inaccuracy of transcribers. The ancients no doubt regarded rather the difference of meaning in their use of one or the other, not the difference of form. There are many passages in Hdt. and the Attic writers, prose and poetry, which contradict this rule; as, Hdt. II. 120 extr. ὅκως ποιήσωσι; Thuc. I. 73 ὅπως μὴ βουλευσθήσθε: Id. IV. 66 ὅπως μὴ ἐπιβουλήσωνιν: Lysias 138 extr. ὅπως μὴ ἐργάσῃσθε. In these examples all MSS. agree, and there are some cases, where the aorist conj., and fut. ind., have a different form; as, ὅπως κλαύσω (F. κλαυσούμαι), ἐκπλεύσῃ (F. ἐκπλεύσεται), ἀνακομίσῃ (F. ἀνακομίσει), ἀπολαύσωμεν (F. ἀπολαυσόμεθα), ἀποφύγῃ (F. ἀποφανεί). In many passages the metre forbids any alteration<sup>a</sup>. The difference between these two forms doubtlessly is, that the fut. ind. represents the proposed end as something existing in future time; the aor. conj. as something of which the future realisation is only conceived, but without any notion of its actually existing. See Æsch. Pers. 114 ταῦτά μοι μελαγχίτων φρὴν ἀμύσσεται φόβῳ,—μή πόλις πύθηται κενανδρὸν μέγ' ἄστυ Σουσίδος καὶ τὸ Κίσινον πόλισμ' ἀνίδουπον ἔσσεται.

2. Ὅπως (or ὅπως μή) stands with the fut. ind. or with the conj. to express a desire or warning, ὅρα or ὁρᾶτε, *vide, videte*, being readily supplied by the mind: Xen. Anab. I. 7, 3 ὅπως οὖν ἔσσεσθε ἄνδρες δέξιοι τῆς ἐλευθερίας: Arist. Nub. 489 ἄγε νῦν, ὅπως, ὅταν τι προσβάλλωμαι σοφὸν περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει: Plat. Meno 77 A ἀλλ' ὅπως μὴ οὐχ οἶός

<sup>a</sup> Dawes's error seems to have been one into which he, in common with other English scholars, has too frequently fallen, the laying down a rule from a number of instances too generally, and not caring to

inquire whether there were any grammatical or logical grounds for it to rest upon, and then altering all the passages to suit his canon.



τ' ἔσομαι πολλὰ τοιαῦτα λέγειν. So in the forms δεῖ σ' (sc. σκοπεῖν) ὅπως in Attic poetry : Soph. Aj. 556 δεῖ σ' ὅπως πατὴρ δειξέις ἐν ἐχθροῖς, οἷος ἐξ οἴου τράφησ. (See §. 898. Obs. 2.) Conjunctive : Hdt. VI. 85 εἰ νῦν ὀργῇ χρεώμενοι ἔγνωσαν οὕτω Σπαρτιῇται, ὅκως ἐξ ὑστέρης μὴ τι ὑμῖν, ἣν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν χώραν ἐσβάλλωσι, *videte, ne—inferant*.

3. The final clause sometimes depends on a notion suggested by the context ; as, Eur. Ion 1420 μορφήν ἔχον τίν' ; (ἐρωτῶ sc.) ὥς με μὴ ταύτη λάβῃς.

Ἦνα, ὥς, ὅπως (more rarely), with the Historic Indicative.

§. 813. Ἦνα, ὥς, ὅπως, (more rarely) are joined with the historic tenses of the ind., to express an end proposed and wished for, but not attained, or not to be attained. The principal sentence expresses something which does not take place, so that the end proposed by, or which might have resulted therefrom, does not take place either. We may translate ὥς &c. by—in which case I should : Soph. CE. R. 1387 οὐκ ἂν ἐσχόμην τὸ μὴ ποκλείσαι τοῦμόν ἄθλιον δέμας, ἢ ἡ τυφλὸς τε καὶ κλύων μηδέν, *ut essem caecus* : Ibid. 1393 τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε ἔμαυτὸν ἀνθρώποισιν, ἔνθεν ἦν γεγώς, *ut nunquam ostendissem* : Eur. Hippol. 645 sq. χρῆν δ' ἐς γυναῖκας πρόσπολον μὲν οὐ περᾶν, ἀφθογγα δ' αὐταῖς συγκατοικίξειν δάκη θηρῶν, ἢ εἶχον μήτε προσφωνεῖν τινὰ, μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν, *ut possent* : Ibid. 928 (χρῆν) δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν, τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγγανεν (i. e. *iniustam*), ὥς ἡ φρονοῦσα τᾶδικ' ἐξηλέγχετο πρὸς τῆς δικαίας, κοῦκ ἂν ἠπάτῳμεθα, *ut convinceretur* : Id. Phœn. 202 (Chorus) Τύριον οἶδμα λιποῦσ' ἔβαν—, Φοίβῳ δούλα μελάθρων ἢ ὑπὸ δειράσι νιφοβόλοις Παρνασοῦ κατενάσθην, (κατενάσθη Dind.) Ἦνα depending on δούλα, *ut habitarem (at ibi habitare non potuit, quoniam, bello inter Poly-nicem et Eteoclem exorto, Thebis manere coacta erat)* : Aristoph. Pax 135 οὐκοῦν ἐχρῆν σε Πηγάσου ζεῦξαι πτερὸν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος : Plat. Crit. 44 D εἰ γὰρ ὦφελον—οἷοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάεσθαι, Ἦνα οἷοί τε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἂν εἶχε, *quo efficere possent etiam bona maxima (at id non possunt)* : Demosth. 837, 5 ἐχρῆν—παρασημήνασθαι κελεῦσαι τὰς διαθήκας, ἢ, εἰ τι ἐγίγνετο ἀμφισβητήσιμον, ἦν (*ut—liceret*) εἰς τὰ γράμματα ταῦτ' ἐπανελθεῖν καὶ τὴν ἀλήθειαν πάντων εὐρεῖν : Ibid. 849, 17 ἐξήγησεν ἂν με τὸν παῖδα τὸν γράφοντα τὰς μαρτυρίας, ἢ, εἰ μὴ παρείδιδουν, μηδὲν δίκαιον λέγειν ἐδόκουν : Id. 47, 27 οὐ γὰρ ἐχρῆν—ταξιάρχους παρ' ὑμῶν—ἄρχοντας οἰκείους εἶναι, ἢ ἦν ὥς ἀληθῶς τῆς πόλεως ἡ δύναμις<sup>a</sup> : It is worthy of observation that ἂν is not used, in this construction, even where there is direct reference to a pre-

<sup>a</sup> Schäfer ad loc.

ceding hypothetical sentence containing the condition of the dependent clause.

*Obs.* The proper sense of these conjunctions is that which they have in this construction, *ὡς* (= *οἷς*), *in which case or circumstances*. The subjunctive as being the verbal expression of *mental acts*, connects them with some act of the mind, whence they get their sense of *aim* &c. See §. 327. 3.

*Remarks on the construction of the seemingly final Conjunction μή.*

§. 814. After verbs of *doubting, questioning, considering, reflecting, asking and inquiring*, and also verbs of *fear, of anxiety*, which imply *reflection*; (or where such a notion is implied in the context, as Hdt. V. 3 ἀμήχανον *μή ἐγγίγνetai* : cf. Rom. xi. 21 *μήπως οὐδὲ σοῦ φείσεται* : sc. *δέδοικα*) ; as, σκοπεῖν, φροντίζειν, ὁρᾶν, ὑποπτεύειν, ἐννοεῖν, μετανοεῖν, ἀμφισβητεῖν, πυνθάνεσθαι, ἐξερευνᾶν, ὀκνεῖν, δεδιέναι, φοβεῖσθαι &c., the negative *μή* is used without any other final conjunction, where in English we might use sometimes the word *that*, but more generally the word *lest*. *Μή* is a sort of interrogation (as in Lat. *ne*) which introduces an indirect question in the mind relating to the preceding object of anxiety, &c. ; as, Demosth. 14, 18 ὀκνῶ *μή μάταιος ἡμῖν ἡ στρατεία γένηται*, *I fear whether the expedition has not been undertaken in vain* ; that is, *I fear that (or lest) it has*. The corresponding English expression is, *I doubt whether* (negative), or, *I doubt whether it is not* (affirmative). The construction of this sort of sentence is as manifold as that of the indirect question. See §. 873. 4. and §. 876 sqq. So G. T. as Matt. viii. 4 ὅρα μηδενὶ εἵπης : in ch. ix. 30 however the same notion is expressed by two independent infinitives, ὁρᾶτε μηδεὶς γινωσκέτω : so ch. xxiv. 6.

Hence we find *a.* The indicative of all the tenses, when the writer or speaker is inwardly persuaded that the object of his anxiety is really or will be in existence ; and hence especially of events which are either present or past to him : Od. ε, 300 δεῖδω, *μή δὴ πάντα θεὰ νημέρtea εἶπεν*, *I fear whether the goddess has not (= that she has) told us*, &c.<sup>a</sup> : Eur. Phœn. 92 ἐπίσχες, ὥς ἂν προὔξερεννήσω στίβον, *μή τις πολιτῶν ἐν τριβῇ φαντάζεται*, *καμοὶ μὲν ἔλθῃ φαῦλος, whether there is not = I am afraid that, or lest* : Thuc. III. 53 νῦν δὲ φοβούμεθα, *μή ἀμφοτέρων ἡμαρτήκαμεν* : Xen. Cyr. III. 1, 27 ὅρα, *μή ἐκείνους αὐτὸ δεήσει σε σωφρονίζειν ἔτι μᾶλλον, ἢ ἡμᾶς νῦν ἐδέησεν* : Id. IV. 1, 18 ὅρα *μή πολλῶν ἐκάστῳ ἡμῶν χειρῶν δεήσει καὶ ὀφθαλμῶν* : Plat. Lach. 187 B σκοπεῖν *χρή, μή οὐ—ὕμιν ὁ κίνδυνος κινδυνεύεται* : Id. Rep. 451 A φοβερὸν—, *μή σφαλεῖς τῆς ἀληθείας—κείσομαι*<sup>b</sup> : Id. Phileb. 13 A φοβοῦμαι δέ, *μή τινος ἡδονὰς ἡδοναῖς εὐρήσομεν ἐναντίας* : Id. Cratyl. 393 C φύλαττε *μή πη παρακρούσομαι σε*<sup>c</sup>.

*b.* The subjunct. of the principal tenses (conjunctive) after a principal, and of the historic tenses (optative) after an historic tense, to signify a suspicion ; the optative referring to past, the conjunctive to present or future time. The subjunct. is here deliberative. For examples see §. 805. 2. and Od. ε, 473 δεῖδω, *μή θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι* : Xen. Cyr. I. 1, 3 ἐκ τούτου δὲ ἀναγκάζομεθα μετανοεῖν, *μή οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ἢ* (for εἴη §. 806. 2.) *τὸ ἀνθρώπων ἄρχειν* : Id. M. S. IV. 2, 39 καὶ φροντίζω, *μή κράτιστον ἢ μοι σιγᾶν* : Plat. Phæd. 70 A τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις, *μή, ἐπειδὴν ἀπαλλαγῇ τοῦ σώματος, οὐδαμοῦ ἔτι ἢ* : Eur. Med. 118 οἱ μοι, τέκνα, *μή τι πάθῃθ', ὥς ὑπεραλγῶ*<sup>d</sup>.

<sup>a</sup> Nitzsch ad loc.<sup>b</sup> Stallb. ad loc.<sup>c</sup> Elms. Heracl. 483.<sup>d</sup> Pflugk ad loc.

*Obs. 1.* The conjunctive is often used after past tenses, in order to bring the clause prominently forward, as if the past fear or doubt was actually present. See §. 887.

*c.* The opt. is also used in its secondary meaning to express more decidedly a doubt as to the realisation of the object, a possibility only of its being so : Hdt. VII. 105 *ἄρα μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημένος εἶη*, *vide, ne vana jactatio fuerit hoc, quod a vobis dictum est.* So ironically : II. γ, 436 *μήπως τάχ' ἵπ' αὐτοῦ δουρὶ δαμείης*, *lest you should possibly.* *Ἄν* is added when the suspicion is supposed to depend on a condition : Xen. Anab. VI. 1. 29 *ἐκείνω ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθῇν* : cf. the examples in §. 810.

*Obs. 2.* After verbs of *looking into, inquiring, seeing*, such as *ὄραν, σκοπεῖν*, or words which imply such notions, *μή* with the ind. present expresses an inquiry whether something is not ; *ἄρα μὴ ποιεῖ*, *see whether he is not doing it.* With the conj., a fear lest something should be : *ἄρα μὴ ποιῇ*, *see lest he do it.* So the ind. in Eur. Phœn. 92, given above in *a.*

*Obs. 3.* There is a difference also between the conj. pres. and aor., *ἄρα μὴ ποιῇ*, *lest he do it now* ; *μὴ ποιήσῃ*, *at some future, indefinite time.*

*Obs. 4.* After notions of *fear or anxiety*, &c. *εἰ* (*whether, if*) is used instead of *μή*, and *μή οὐ*, giving a more indefinite character to the feeling : Eur. Med. 184 *φόβος, εἰ πείσω δέσποιναν ἐμήν* : “ *in voc. φόβος inest notio dubitandi ; ac quum is, qui dubitat, sitne aliquid necne, etsi cogitatione plerumque in alterutram partem inclinatur, id tamen non indicet, fit, ut ex cujusque loci conditione intelligendum sit, utrum εἰ valeat μή οὐ an μή<sup>a</sup> :*” Ibid. 931 *ἐγγλθέ μ' οἶκτος εἰ γενήσεται τάδε* : so for *μή* Androm. 60 *καὶ νῦν φέρουσά σοι νέους ἦκα λόγους, φόβῳ μὲν εἴ τις δεσποτῶν αἰσθήσεται.* (See also §. 750.)

*Obs. 5.* We also find the following constructions after notions of *fear and anxiety*, &c. :

*a.* *ὅπως, quomodo*, Attic poetry : Eur. Heracl. 248 *μὴ τρέσης, ὅπως σέ τις σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βίᾳ* : Id. Iph. T. 995 *τὴν θεὸν δ' ἔπως λάθω, δέδοικα, timore percussus delibero, quomodo—lateam.*—So where the notion of *fear*, &c. is suggested by the context or supplied by the mind : Æsch. Choeph. 192 *ἐγὼ δὲ (δέδοικα) ὅπως μὲν ἀντικρυς τὰδ' αἰνέσω.*

*b.* *ὅπως μή quomodo non*, also Attic poetry : Soph. Œ. R. 1074 *δέδοικ' ὅπως μὴ ἔκ τῆς σιωπῆς τῇσδ' ἀναρρήξει κακά* : Arist. Eq. 211 *θανμάζω δ' ὅπως*, followed by present.

*c.* *ὅτι or ὥς, that*, which signifies merely the object of fear, without any notion of deliberation : Æsch. P. V. 901 *ὅτι μὲν ὁμαλὸς ὁ γάμος ἀφοβος οὐ δέδια* : Xen. Cyr. V. 2, 12 *μὴ φοβοῦ ὥς ἀπορήσεις<sup>b</sup>* : cf. III. 1, 1. Demosth. 141 *καὶ τὸν φόβον ὥς οὐ στήσεται τοῦτο ἄνευ μεγάλου τινὸς κακοῦ.*

*d.* Infinitive with or without the article : *φοβεῖσθαι τὸ ἀποθνήσκειν—δεῖσθαι τὸ ζῆν.*—Eur. Hec. 768 *ὀρρωδὼν θανεῖν* : Plat. Gorg. 457 *Ε φοβοῦμαι διελέγχειν σε.* See above, §. 664. 1. and §. 670. The omission of the article makes a great difference of sense ; if the infinitive has no article, the verb of *fearing* signifies *unwillingness, hesitation* ; if it has the article, the verb takes its proper sense of fear, and the infin. with the article signifies the object of fear.

*e.* *ὥστε μή* with the inf. (rarely) where the object of the fear is expressed, as that which is in consequence thereof avoided : Eur. Iph. T. 1380 *φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα.*

<sup>a</sup> Pflugk ad loc.

<sup>b</sup> Bornemann ad loc.

## ADJECTIVAL SENTENCE.

§. 815. 1. The adjectival sentence is the resolution of an adjective or participle, and therefore signifies the attribute of a substantive; as, οἱ πολέμιοι, οἱ ἀπέφυγον (=οἱ ἀποφυγόντες πολέμιοι)—τὰ πράγματα, ἃ ὁ Ἀλέξανδρος ἔπραξεν (=τὰ ὑπὸ τοῦ Ἀλεξάνδρου πραχθέντα πράγματα, or τὰ τοῦ Ἀλεξάνδρου πράγματα).—ἡ πόλις, ἐν ᾗ ὁ Πεισίστρατος τύραννος ἦν (=ἡ ὑπὸ τοῦ Πεισιστράτου τυραννευθεῖσα).

2. The inflexions of the relative pronoun which refers to the subst. in the principal clause, denote the gender and number, and frequently the case, which would be denoted by the inflexion of the simple adj. or participle.

3. A simple attribute, such as Πεισίστρατος ὁ τύραννος, is generally speaking not resolved into an adjectival sentence, such as ὁς τύραννος ἦν, except when particular emphasis is to be laid on that attribute; but if the attribute is compounded of the adj. and certain accessories thereto, the adjectival sentence is the most natural, and sometimes the only way of expressing it.

*Remarks on the Relative Pronoun.*

§. 816. 1. Originally there was no distinct form for the relative pronoun in Greek, but the demonstrative performed the functions of the relative, being placed in both clauses; in the first as a simple demonstrative, in the second as a retrospective demonstrative, as in German, *der Mann, der*; in English, "*the thing, that*" (see §. 834.): so Il. α., 125 ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδασται, *quæ ex urbibus diripuimus, ea distributa sunt*: (so Il. η., 481 οὐδέ τις ἔτλη πρὶν πίνειν πρὶν λείπειν ὑπερμενεῖ Κρονίωνι, *nor did any one dare before to drink, before &c.*: Pind. Nem. IV. 4 οὐδὲ μὲν ὕδωρ τόσον γε μαλθακὰ τέγγει γυνία, τόσσον εὐλογία φόρμιγγι συνάπορος.) The aspirated pronouns were demonstrative as well as those beginning with τ, till the necessities of language soon assigned to the latter the demonstrative, to the former the relative, function. There are many instances, as well in the other dialects as in the most perfect sort of Attic, to prove that the relative pronouns were originally demonstrative; as we find that the relative forms are used as demonstrative. (On the use of the demonstrative τοῦ, τῷ, τόν for οὗ, ᾧ, ὧν, see §. 445: so even in Attic, τέως for ἕως, τῶς for ὥς.)

2. So Homer frequently uses, especially with γάρ, or καί, the relative ὅς as a demonstrative: Il. ζ, 59 μηδ' ὄντινα γαστέρι μήτηρ κούρον ἔοντα φέροι, μηδ' ὅς φύγοι, *ne is quidem aufugiat*: Il. φ, 198 ἀλλὰ καὶ ὅς δειδοικε Διὸς μέγαλοιο κεραυνόν: cf. Od. α, 286. Il. λ, 535: Æsch. Eum. 7 δίδωσι δ' ἡ (for αὐτῇ) γενέθλιον δόσιν. So οἷ—οἷ, *these—those, the one—the other*: Il. φ, 353 τείροντ' ἐγγέλνυς τε καὶ ἰχθύες, οἱ κατὰ δίνας, οἱ κατὰ καλὰ ρέεθρα κυβίστων ἔνθα καὶ ἔνθα.—οἷ—οἷ τε: Il. ψ, 498 οἱ δεύτεροι, οἱ τε πάροιθεν.—οἱ for οὗτοι Hes. Theog. 22. So Pind. Pyth. III. 89. (B.)

3. In Attic (and Ionic prose) this use is confined to the following cases :

a. Καὶ ὅς, seldom καὶ ἥ, for καὶ οὗτος, καὶ αὕτη : Xen. Cyr. V. 4, 4 καὶ ὅς ἐξαπατηθεὶς διώκει ἀνὰ κράτος : Plat. Symp. 201 E καὶ ἥ, οὐκ εὐφημήσεις ; ἔφη. In the oblique cases the article is used and not the relative, as καὶ τόν, *et eum*.

b. Ὃς μὲν—ὅς δέ Demosth. and later writers, but before them by Doric writers, not only in nom. but also in oblique cases sing. and plural : Archyt. 676. ap. Gal. (238 Orell.) τῶν ἀγαθῶν ἃ μὲν ἐντὶ ἀνθρώπῳ, ἃ δὲ τῶν μερέων : Demosth. 248 πόλεις Ἑλληνίδας ὅς μὲν ἀναίρων, εἰς ὅς δὲ τοὺς φρυγάδας κατὰγον. Ὃ μὲν—ὅς δέ : Theogn. 307 ἄλλ' ὃ μὲν αὐτὸς ἔτισε κακὸν χρέος, ὅς δὲ φιλοισιν ἄτην ἐξοπίσω παισὶν ἐπεκρέμασεν (Bekker οὐδὲ φιλοισιν) : so in G. T. 1 Cor. xi. 21 ὅς μὲν πεινῶ, ὅς δὲ μεθύει : so ἃ μὲν for τὰ μὲν, followed by ἀλλὰ for τὰ δέ. Matt. xiii. 4.

c. Ὃς καὶ ὅς, *this and that*, indefinite ; *such a one—any one*, very rare, only in nom. ; as, Hdt. IV. 68 τὰς βασιλῆας ἰστίας ἐπιώρκηκε ὅς καὶ ὅς : in accus. τὸν καὶ τόν, τὸ καὶ τό, see §. 444. b.

d. In the phrase ἦ δ' ὅς, ἦ δ' ἥ, *said he, she*, mostly in Plato.

e. The following relative conjunctions are also used as demonstr. : Il. ο, 547 ὃ δ' ὄφρα (for τόφρα) μὲν εἰλίποδας βοῦς βόσκ' ἐν Περκώτῃ—αὐτὰρ ἐπεὶ κ. τ. λ. : εἰως for τέως Il. μ, 141 : ἵνα for ἔνταῦθα Il. κ, 127. So ὅτε μὲν—ὅτε δέ even in Attic, and ὅτε μὲν—ἄλλοτε δέ : Il. ρ, 178 ὅτε δ' αὐτὸς ἐποτρυνεὶ μαχέσασθαι. So ὥς—ὡς, Il. ξ, 294 ὥς ἴδεν, ὥς μιν ἔρωσ πικινὰς φρένας ἀμφεκάλυψεν. So Theocr. II. 82. So ἔνθα—ἐνθα, *ubi—ibi* Id. VIII. 48 : ὅσον—ὅσον, *quantum—tantum* Id. IV. 39. Arist. Vesp. 212. (Hebr. x. 37.)

4. The relative ὅστις, compounded of a relative and indefinite pronoun, &c., expresses an indefinite, and hence a general notion, *whosoever, any one, every one who, &c.*, and therefore is very commonly used in general propositions : Eur. Troad. 400 φεύγειν μὲν οὖν χρή πόλεμον ὅστις εὐ φρονεῖ : Id. Hec. 502 ὅστις εἰ, *whosoever you are* : it is frequently joined with the generalising adverbs δή, δήποτε, οὖν, which emphasize and therefore increase the indefiniteness of the pronoun.

5. The indefinite notion is yet more strongly marked when these pronouns are applied to an individual, so that it is not viewed as a particular individual, but merely as a representative of the class to which it belongs ; and this is frequently the case with ὅστις, *such a one as*, in Attic and also in Epic : Od. β, 124 ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὄντιν' αἱ οἱ νῦν ἐν στήθεσσι τιθείσι θεοί : Xen. Anab. II. 6, 6 ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργον εἶναι, ὅστις—αἰρεῖται πολεμεῖν : Eur. Hipp. 921 δεινὸν σοφιστὴν εἶπας, ὅστις εὐ φρονεῖν τοὺς μὴ φρονούντας δυνατός ἐστ' ἀναγκάσαι. So G. T., as Matt. vii. 24 πᾶς οὖν ὅστις ἀκούει.

6. From ὅστις being thus used to clothe an object in the essential characteristic of the species, rather than the accidental properties of the individual, there arises its definite force in adjectival sentences, to introduce that which is to be regarded as the especial attribute of the antecedent (qualitative force) ; while ὅς expresses merely an accidental property which does not so peculiarly characterise it : hence ὅστις throws an emphasis on the subst. to which it refers ; as, ἡ πόλις ἣ κρίζεται (*the city*), but ἡ πόλις ἣτις (*that city*), ἐν Δελφοῖς κρίζεται, as early as Homer ; as, Il. ψ, 43 οὐ μὰ Ζῆν' ὅστις (*the god who*), τε θεῶν ὑπατος καὶ ἄριστος (ὅς would simply be "*who*") : Hdt. II. 151 ἐν φρενὶ λαβόντες τὸ χρηστήριον, ὃ τι ἐκέχρηστό σφιν, i.e. *that oracle which, &c.* : Ibid. 99 πόλιν κτίσας ταύτην, ἣτις νῦν Μέρμφις καλεῖται :

Soph. Cē. C. 252 οὐ γὰρ ἴδοις ἂν ἀνθρώπων βροτὸν (*that mortal*), ὅστις ἂν, εἰ θεὸς ἄγοι, ἐκφυγεῖν δύναίτο: so G. T., as Matt. ii. 6 ὅστις ποιμανεῖ κ. τ. λ.<sup>a</sup>

7. Ὅστις is also used *explanatively* to mark that the relative sentence expresses some (for the time) especial *quality, characteristic, or function*, the result or intent of the antecedent clause: Æsch. 68. 3 πρεσβείας ἐλίσσθαι—οἵτινες δεήσονται, *to request*: or explains it, or gives the reason for it: so by an ellipse of the antecedent: Soph. Cēd. C. 263 κἄμοιγε ποῦ ταῦτα ἐστὶν (πάρ' ὑμῶν sc.) οἵτινες βάθρων ἐκ τῶνδ' ἐμε—ἐλαύνετε, *since ye &c.*, where in Latin *quippe qui* is used: Eur. Med. 589 εἰ σοι γάμον κατεῖπον, ἦτις οὐδ' ἐνὶ τολμᾷς μεθεῖναι κ. τ. λ. See Soph. Trach. 6. Cēd. C. 263. Hdt. III. 120 Πολυκράτεια πάντως ἀπολείσαι, δι' ὅτινα κακῶς ἤκουσε. So G. T., as 1 Tim. i. 4 γενεαλογίας—αἵτινες ἐκζητήσεις παρέχουσιν. Ὅς however has also this force. *σε ράπισσε.* So ὅστις ἂν for *ἐάν τις*.

Obs. 1. On the use of these pronouns in indirect questions, being compounded of *ὅς* and *τίς* interrog., see *Interrogative Sentences*, §. 877.

Obs. 2. On *ὅς τε, ὅστις τε*, see §. 755. 3., *ὅσπερ* §. 734. 2. 3., *ὅς γε*, §. 735. 9.

Obs. 3. Occasionally *τί* stands for *ὅ τι*: this probably arose from its being so used in the indirect question (§. 877. Obs. 2.), as Soph. Cēd. Col. 315 *τί φῶ*, and then, 317, *οὐκ ἔχω τί φῶ*: Xen. Cyr. I. 2, 10 οὐ ῥάδιον εὑρεῖν ἐν τῇ θήρᾳ τί ἀπεστί τῶν ἐν τῇ πολέμῳ: this is more decided in G. T., so Mark xiv. 36 οὐ τί ἐγὼ θέλω ἀλλὰ τί σὺ: Matt. x. 19 δοθήσεται ὑμῖν—τί λαλήσετε.

Obs. 4. So *ἐφ' ὧ* introduces a clause expressing the especial object or condition of the antecedent clause. Dem. 242, 6 τὸ ἔχειν *ἐφ' ὧ* δωροδοκῆσετε, *περιποιεῖ*.

Obs. 5. The difference between *ὅς* and *ὅστις* may be variously expressed—*ὅς* is objective, *ὅστις* subjective—*ὅς* is individual, *ὅστις* generic—*ὅς* expresses the personal identity of the relative and antecedent, as *Θουκυδίδης ὃς ἦν Ὀλόρου υἱός*—*ὅστις* the qualitative identity, i. e. by referring to the existence of some quality or characteristic, as *Θουκυδίδης ὃστις ἦν Ἀθηναῖος*.

Obs. 6. For *ὅστις* and *ὅς* in indirect questions, see §. 877. Obs. 4.

### *Rélation between the Principal and Dependent Sentences.*

§. 817. 1. The relation between the substantive and the adjectival clause is denoted by a demonstrative pronoun in the principal clause, pointing forwards to the relative pronoun in the dependent one, and this latter pointing backwards to the former; as, *οὗτος ὁ ἀνὴρ, ὃν εἶδες*. The article *ὁ, ἡ, τό*, is to be reckoned as a demonstrative, as it originally had this sense (§. 444.); as, *τὸ ῥόδον, ὃ θάλλει*. Generally speaking it may be said, that whenever the article is used with a subst., it points to a relative clause either expressed or implied; as, *τὸ ῥόδον καλὸν ἐστί*, that is *ὃ ὀράς*, or some such expression. But, as is obvious, this relative sentence need not be expressly stated when it is easily supplied, or the object is supposed to be sufficiently well-known. Hence the name *Article, ἄρθρον*, that is, *a joint*, is very significant, as it expresses the connexion or fitting in of the article and the relative in the two sentences, as it were the two parts of a joint; hence both the demonstr. *ὁ, ἡ, τό*, and the relative *ὃς, ἡ, ὃ*, are termed not unfrequently, "*articles*," the former *præpositivus*, the latter *postpositivus*.

2. As to *ὁ, ἡ, τό*, and the demonstr. *οὗτος, αὐτή, τοῦτο* the relative *ὃς, ἡ, ὃ* answers, so the demonstr. of quality or size, *τοῖος, τοιοῦτος, τόσος, τοσοῦτος*, have their proper relatives *οἷος* and *ὅσος*. But sometimes *ὃς* also is the relative to *τοιοῦτος*: Plat. Gorg. 473 Εἰ ὅταν τοιαῦτα λέγῃς, ἃ οὐδεὶς ἂν

<sup>a</sup> See Ellicott Gal. iv. 24.

φήσειεν ἄνθρώπων, as in other relations *ὅς* often expresses quality : Plat. Theæt. 197 A οὐδένα τρόπον διαλέξομαι, ὧν γε *ὅς* εἰμι : Id. Phædr. 243 E τοῦτο μὲν πιστεύω, ὥσπερ ἂν ᾗς *ὅς* εἶ : Id. Rep. 529 A οὐκ ἀγεννῶς μοι δοκεῖς τὴν—μάθησιν λαμβάνειν παρὰ σαντῶ ἧ ἐστι. See *Interrog. Sentences*, 877, *Obs.* 4.

3. *ὅσος* sometimes refers to a simple demonstrative, with the additional notion of quantity : Eur. Hipp. 469 ἐς δὲ τὴν τύχην πεσοῦς' ὅσην σύ. So where the antecedent is suppressed : Soph. Œ. R. 1228 νίψαι τήνδε τὴν στέγην ὅσα κεύθει.

*Obs.* 1. The neuter relative (*singular or plural*) sometimes refers not to any individual antecedent, but to the general notion of the preceding clause : (see also 836. 2, 820. *Obs.*) : Thuc. II. 40 ὁ τοῖς ἅλλοις ἀμαθία μὲν θράσος—φέρει : (for the construction of ἀμαθία see §. 824. II. *Obs.* 4.) Æschin. 68, 32 οὐκ ἐστὶν ἄνδρα γεγονέναι ἀγαθόν, ἃ τετὼλμηκεν οὗτος γράψαι.

*Obs.* 2. *ὅποιος, ὅσος* have a twofold force, 1. as indefinite interrogatives, used in indirect questions (see 877. *Obs.* 2), 2. sometimes as relatives of quality or quantity, still more indefinite and general than *ὅστις*, but still following the same constructions.

*Obs.* 3. The relative clause may be introduced by a preposition and the relative in its proper case, denoting of course the relation in which the relative stands to its verb.

*Obs.* 4. The neuter relative *ὅ* has sometimes the adverbial force of *that*, like *quod* in Latin. II. a, 120 λεύσσετε γὰρ τότε πάντες, *ὅ* μοι γέρας ἔρχεται ἄλλῃ. II. χ, 445 οὐδ' ἐνόησεν *ὅ* μιν μάλα τῆλε λοετρῶν—δάμασε.

#### *Omission of the Demonstrative before the Relative.*

4. The demonstr. is omitted in the principal clause, and this not only when it would be in the same case as the relative, but even when it is in a different case, but can be easily supplied, and has no particular emphasis. Where the demonstr. would be quite indefinite, the relative is equivalent to *si qui, whosoever*, or *if any one* : and the demonstr. is often omitted when an adjectival clause precedes, as we shall see further on : Od. λ, 433 sq. ἡ δ' ἑξοχα λύγρ' εἰδυῖα οἱ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω θηλυτέρῃσι γυναιξὶ καὶ (sc. ταύτῃ) ἧ κ' εὐεργὸς ἔησιν : Soph. Phil. 139 καὶ γνώμα (sc. ἐκείνου) παρ' ὅτῳ τὸ θεῖον Διὸς σκῆπτρον ἀνάσσεται : Eur. Or. 602 γάμοι δ' ὅσοις μὲν εὖ καθεστᾶσιν βροτῶν, (τούτοις sc.) μακάριος αἰὼν' οἷς δὲ μὴ πίπτουσιν εὖ, (οὔτοι sc.) τά τ' ἔνδον εἰσὶ κ. τ. λ. : Arist. Vesp. 586 ἔδομεν ταύτην (sc. αὐτῷ) ὅστις ἂν ἡμᾶς ἀναπέλῃ : Thuc. II. 41 οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτου, οὔτε (τινὸς sc.) ὅστις ἔπεισι μὲν τὸ αὐτίκα τέρψει κ. τ. λ. : Lys. 152, 40 μὴ οὖν προκαταγινώσκετε ἀδικίαν τοῦ εἰς αὐτὸν μὲν μικρὰ δαπανῶντος—, ἀλλ' ὅσοι (i. e. ἀλλὰ τούτων, ὅσοι) καὶ τὰ πατρῶα κ. τ. λ. : Plat. Rep. 373 B (ἡ πόλις) ὄγκον ἐμπληστέα καὶ πλήθους (sc. τούτων), ἃ οὐκέτι τοῦ ἀναγκαίου ἕνεκά ἐστὶν ἐν ταῖς πόλεσιν<sup>a</sup>. Thuc. I. 69 καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι (ὑπὸ τινων sc.) ὧν ὁ λόγος τοῦ ἔργου ἐκράτει<sup>b</sup> : so in hasty expressions an emphatic but easily supplied pronoun is sometimes omitted ; Soph. Œ. C. 263

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Or ὧν may be taken objectively (§. 652. *Obs.* 6), and be referred to ὑμῖν in ἐλέγεσθε, whose fame &c.

κάμοιγε ποῦ ταῦτ' ἐστίν (παρ' ὑμῶν sc.) οἵτινες ἐλαύνετε : so where the writer wishes to generalise a principle or sentiment ; Thuc. IV. 86 καὶ οὐκ ἂν μεῖζω πρὸς τοῖς ὅρκοις βεβαίωσιν λάβετε ἢ (τούτων) οἷς τὰ ἔργα κ. τ. λ. : II. ξ, 80 βέλτερον δς φεύγων προφύγη κακὸν ἢ ἐλπίς : see §. 836. 6. Thuc. I. 68 τί δεῖ μακρηγορεῖν (περὶ τούτων sc.) ὦν τοὺς μὲν δεδουλωμένους ἤδη ὀράτε κ. τ. λ. This suits well the forcible brevity of Thucyd., so IV. 26 ἀθυμίαν πλείστην παρεῖχε...δ χρόνος ἐπιγιγνόμενος (ἐν τῇ πολιορκεῖν αὐτοὺς) οὗς φοντο ἡμερῶν ὀλίγων ἐκπολιορκήσειν. So after neuter adjectives in general statements : Thuc. I. 82 ἀνεπίφθορον ὅσοι=(τούτοις ἀπασιν οἷ) κ. τ. λ. So very often Lat. : Sallust. Cat. 58 *maximum est periculum* (sc. *iis*), *qui maxime timent*. See §. 836. 6. So οὐκ ἔστιν, ὅς (or ὅστις) οὐ ταῦτα ποιῆσαι.

5. There is a peculiar form in Greek, *ἔστιν οἱ λέγουσιν*, (*sunt qui dicant*.) This form was so firmly established in the language, that neither the number of the relative has any influence on the verb *ἔστι*, nor is the tense changed, though the time spoken of be past or future ; hence this form has assumed the character of the substantival pronoun *ἐνιοι*, and by means of the cases of the relative has a complete inflexion.

Nom.—"Ἐστὶν οἷ=ἐνιοι : Xen. Cyr. II. 3, 18 οἱ μὲν ἔβαλλον ταῖς βώλοισι, καὶ ἔστιν οἱ ἐτίγχανον καὶ θωράκων κ. τ. λ.

"Ἐστὶν ᾧ=ἐνια. "Ἐστὶν ᾧ ἦν χαλεπώτατα.

Gen.—"Ἐστὶν ὧν=ἐνίων : Thuc. III. 92 Λακεδαιμόνιοι τῶν ἄλλων Ἑλλήνων ἐκέλευον τὸν βουλούμενον ἔπεσθαι, πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθῶν.

Dat.—"Ἐστὶν οἷς=ἐνίοις : "Ἐστὶν οἷς οὐχ οὕτως ἔδοξεν. So in construction with a preposition : Thuc. I. 23 ἔστι παρ' οἷς.

Acc.—"Ἐστὶν οὗς=ἐνίους : Plat. Phæd. 111 D ἔστι δ' οὗς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατύτέρους.

"Ἐστὶν ᾧ=ἐνια : Thuc. II. 26 Κλεόπομπος τῆς παραθαλασσίας ἔστιν ᾧ ἐδήλωσε.

As a question—ἔστιν οἵτινες ; Xen. M. S. I. 4, 6 ἔστιν οὐστίνας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ ; Also singular ; as, Plat. Meno 85 B ἔστιν ἡντινα δόξαν οὐχ αὐτοῦ οὗτος ἀπεκρίνατο ;

*Obs.* 1. The phrase, Thuc. I. 40 φανέται ᾧ, *seemingly some*, is the same in principle. So also ἐν ἔτιχεν=τῶν τυχόντων, Dem. 170, 22. So Dem. 273, 20 ἦν προσήκειν=τὴν προσήκουσαν. So Dem. 116, 16 ὧν προσήκει=τῶν προσήκόντων : see 822. *Obs.* 8.

*Obs.* 2. Sometimes we find the plural εἰσίν : Eur. Iph. Taur. 624 εἶσω δόμων τῶνδ' εἰσὶν οἷς μέλει τόδε : Arist. Pax 499 ἀλλ' εἰσὶν οἱ κωλύουσιν : Thuc. VII. 44 οἱ ὑστερον ἡκοντες εἰσὶν οἱ διαμαρτόντες ἐπλανήθησαν : Id. I. 23 εἰσὶ δὲ αἱ . . . μετέβαλον : Plat. Legg. 934 D μαίνονται μὲν οὖν πολλοὶ ὑπὸ νόσων, εἰσὶ δὲ οἱ διὰ θυμοῦ κακὴν φύσιν ἅμα καὶ τροφὴν γενομένην ; but rarely the impf. ἦν : Xen. Hell. VII. 5, 17 τῶν πολεμίων ἦν οὗς ὑποσπόνδους ἀπέδοσαν : Id. Anab. I. 5, 7 ἦν δὲ τούτων τῶν σταθμῶν οὗς πάνυ μακροὺς ἤλαυνεν (with the relative in the singular : Id. Cyr. V. 3, 16 ἦν δὲ καὶ δ ἔλαβε χωρίον).



*Obs. 3.* Where the Latins said *sunt qui dicant*, the Greeks would generally use the above form, *ἔστιν οἱ λέγουσιν*, or *εἰσὶν οἱ λέγοντες*, as Dem. 45, 18 *εἰσὶν οἱ πάντ' ἐξαγγέλλοντες, sunt qui omnia enunciant*. But sometimes also we find *εἰσὶν οἱ λέγουσιν*, as Hdt. III. 45 *εἰσι δὲ, οἱ λέγουσι τοὺς ἀπ' Ἀλγύπτου νικῆσαι Πολυκράτεια*.

*Obs. 4.* Analogous to this formula is the use of *ἔστιν* with a relative adverb, the demonstr. being omitted :—

\**Ἔστιν ὅτε* = *ἐνίῳτε, est quando, i. e. interdum* ;

\**Ἔστιν ἵνα* or *ὅπου*, or *ἐνθα*, *est ubi, i. e. aliquando* ;

\**Ἔστιν οὐ* or *ἐνθα*, (Soph. El. 1043.) *est ubi, in many places* ;

*οὐκ ἔσθ' ὅπου, nunquam* ;

\**Ἔστιν ἥ* or *ὅπη*, *quodammodo* ; or *in many spots* ; *οὐκ ἔστιν ὅπη, no whither* ;

*οὐκ ἔστιν ὅπως, nullum modo, οὐκ ἔστιν ὅπως οὐ, certainly* : so Soph. Phil. 196 *οὐκ ἔσθ' ὥς οὐ*.

\**Ἔστιν ὅπως* ; in the question, *Is it possible that ?*

*Obs. 5.* These expressions are especially Attic, both prose and poetry ; as, Xen. Cyr. III. 1, 20 *ὁ μὲν γὰρ ἰσχύϊ κραθθεὶς ἔστιν ὅτε φήθῃ τὸ σῶμα ἀσκήσας ἀναμαχεῖσθαι* : Ibid. 24 *δουλεύοντες ἔστιν ὅτε δύνανται καὶ μᾶλλον τῶν εὐδαίμωνων ἐσθίειν τε καὶ καθεύδειν*.

6. When the object to which the relative refers is to be considered as indefinite, the demonstrative is omitted, and the relative refers directly to the subst. ; as, (*οὗτος*) *ἄνθρωπος, ὃς καλός ἔστιν = ἄνθρωπος καλός*. When the relative refers to a personal pronoun, this supplies the place of the demonstr. ; as, *ἐγὼ, ὃς—σύ, ὃς &c.* If no particular emphasis is to be laid on this pronoun it is omitted, and the relative refers to the person implied in the inflexion of the verb ; as, *καλῶς ἐποίησας, ὃς ταῦτα ἔπραξας* : if the subst. to which the adjunct. clause refers is omitted, the adjunct. clause has the force of, and is said to represent, a substantive ; as, *ἦλθον οἱ ἄριστοι ἦσαν = ἦλθον οἱ ἄριστοι* (sc. *ἄνδρες*).

*Obs. 6.* Substantives expressing *place, mode* or *manner*, &c. are sometimes followed by a local, modal or other relative adverb, according to the sense of the subst., instead of the relative pronoun ; as, *ὁ τόπος ὅθι ἔστη : ὁ τρόπος ὥς ἐβίωσε*.

*Obs. 7.* The case which the relative represents is to be learnt from the context—thus sentences with the relative in an oblique case can stand as the nominative case to the verb.

Gen. : Demosth. 276 *οὗτ' εἰσήγετο ὧν ἐδεῖτ' αὐτῷ*.

Dat. : Eur. Orest. 603 *οἷς δὲ μὴ πίπτουσιν εἰ—εἰσὶ δυστυχεῖς*.

Acc. : Eur. Med. 1302 *ταύτην δ' (οὔτοι) οὗς ἔδρασεν ἔρξουσιν κακῶς*.

And sometimes a relational clause thus standing for the nom. is joined with a substantive in the nom., Xen. Cyr. V. 1, 11 *ἐγὼ καὶ ὧν κρατῶ μενούμεν παρὰ σοί*.

*Obs. 8.* So sentences with the relative in nominative represent the genitive, dative or accusative belonging to the verb, as the suppressed demonstrative would stand in one or other of these cases, as

a. Gen. : Eur. Electr. 378 μαρτὺς γένοιτ' ἂν ὅστις ἐστὶν ἀγαθός = τοῦ ἀγαθοῦ ἀνδρός. Cf. 376.

b. Dat. : Soph. Aj. 1050 δοκοῦντα δ' (αὐτῷ) ὅς κρᾶναι στρατοῦ.

c. Acc. : Eur. Med. 515 πτωχοὺς ἀλᾶσθαι παῖδας ἧ τ' ἔσωσά σε = ἐμέ τε ἧ ἔσωσά σε : Virg. Æn. V. 485 *Protenus Æneas celeri certare sagitta, invitat qui forte velint.*

d. So where the genitive is in an oblique case with or without a preposition<sup>a</sup>. Thus in the acc. to represent a gen., Xen. Anab. V. 1. 8 εἰδέναι τὴν δύναμιν (sc. αὐτῶν) ἐφ' οὗς ἂν ἴωσιν : so in the dative it may represent a genitive : Thuc. II. 40 δι' εὐνοίας φ' δέδωκε—αὐτοῦ φ' δέδωκε. An accusative : Soph. OE. R. 296 φ' μὴ ἐστὶ δρῶντι τάρβος (τοῦτον) οὐδ' ἔπος φοβέει : thus joined with an accusative, Thuc. VI. 61 πέμπουσι ναῦν ἐπὶ τ' ἐκείνων καὶ ὧν περὶ ἄλλων ἐμεμήνυτο : with a dat. Plat. Rep. 387 E τοὺς θρήνους γυμᾶξιν ἀποδιδόμεν καὶ ὅσοι κακοὶ τῶν ἀνδρῶν, so supplying the noun to a genitive : also Dem. 310, 3 συστάντων οἷς ἦν ἐπιμελές κ.τ.λ.

Obs. 9. When the relative clause stands first, and the sentence is so turned that the supposed antecedent is wholly lost sight of, the relative equals εἴ τις, as Thuc. I. 70 οἱ Ἀθηναῖοι ἃ ἂν ἐπινοήσαντες μὴ ἐπεξέλθωσιν οἰκείων στέρεσθαι ἡγούνται : Xen. Mem. II. 2, 6 ἃ ἂν οἶωνται ἄλλον ἰκανώτερον διδάξαι πέμπουσι πρὸς τοῦτον.

Obs. 10. The relative clause sometimes stands before the antecedent, when peculiar emphasis is to be laid upon it, as Dem. 70, 9 οἷς γὰρ οὖσιν ὑμετέροισι ἔχει τούτοις πάντα κέκτηται : G. T. John i. 12 ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς.

Obs. 11. A relative clause introduced by an article sometimes stands for a simple attributive adjective : Dem. 276, 10 τοὺς ὀπλιουσὶ δὴ ποθ' ὑμεῖς ἐξέπεμπετε στρατηγούς.

### Person of the Verb in the Adjectival Sentence.

§. 818. The person of the dependent verb is determined by the substantive or demonstrative pronoun either expressed or to be supplied ; as, ἐγὼ, ὃς γράφω : σὺ, ὃς γράφεις : ὁ ἀνὴρ or ἐκεῖνος, ὃς γράφει : οἱ τῶν πολιτῶν ἄριστοι ἦσαν, τὴν πόλιν ἔσωσαν.

Obs. 1. Hence after the vocative, the second person is used ; as, ἀνθρώπε, ὃς ἡμᾶς τοιαῦτα κακὰ ἐποίησας. Sometimes however the third person is used referring to a person speaking, or spoken to ; as, Il. ρ, 248 ὃ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες, οἵτε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ δῆμια πίνουσιν καὶ σημαίνουσιν ἕκαστοι λαοῖς. Frequently there is a transition made from speaking of some one in the third person in the principal clause, to an emphatic apostrophe to him in the relative clause : Od. δ, 686 ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν· οἱ θάμ' ἀγειρόμενοι βίοντον κατακείρετε πολλόν ; Hdt. VIII. 142 ἄλλως τε, τουτέων ἀπάντων αἰτίους γενέσθαι δουλοσύνης τοῖσι· Ἕλλησι Ἀθηναίοις, οὐδαμῶς ἀνασχετόν· οἷτινες αἰεὶ καὶ τὸ πάλαι φαίνεσθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων—here Herodotus returns in the adjct. sentence to the *oratio recta* : Eur. Hec. 1196 πρὸς τόνδε δ' εἰμι, . . . ὃς φῆς.

Obs. 2. When the person of the verb in the relative clause does not refer to the subject of the principal verb, but to some other subst. in the principal clause, it often agrees, not with the antecedent, but with the person implied therein : Isocr. 141 εἰοίκατε γὰρ οὕτω διακειμένοις ἀνθρώποις οἷτινες—τεθύκαμεν—ἐκκλησιάζομεν.

<sup>a</sup> Ellendt Lex. Soph. ad voc. 4.

*Agreement of the Relative Pronoun.*

§. 819. The relative pronoun agrees in number and gender with the subst. to which it refers, (as the attributive adjective with its subst.,) but its case depends on its construction in the relative clause ; as, ὁ ἀνὴρ, ὃν εἶδες—ἡ ἀρετὴ, ἥς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν—οἱ στρατιῶται, οἷς μαχόμεθα &c. : ὁ ἀνὴρ οὗ οἶκον ἦλθες.

But to both these general rules there are many exceptions.

*Exceptions in gender and number.*

1. Constructio κατὰ σύνεσιν ; Π. ω, 201 ὦ μοι πῇ δὴ τοι φρένες (φρόνησις) οἴχουθ' ἥς τὸ πάρος περ ἔκλε' ἐπ' ἀνθρώπους κ. τ. λ. (§. 378.). In personal names this belongs rather to poetry than prose ; as, Π. κ, 278 Διὸς τέκος, ἦτε μοι αἰεὶ—παρίσταται : Π. χ, 87 φίλον θάλος, ὃν τέκον αὐτῇ : so in Homer always ; βίη Ἡρακλείῃ, ὅσπερ : Soph. Phil. 714 ὦ μελέα ψυχὰ, ὅς μὴδ' οἰνοχύτου πώματος ἦσθη δεκέτει χρόνῳ : Eur. Suppl. 12 θανόντων ἑπτὰ γενναίων τέκνων,—οὗς ποτ' Ἀργείων ἀναξ Ἀδραστος ἤγαγε. With collective nouns or substantives used as such this construction is found not unfrequently in prose as well as poetry ; Π. π, 368 λέιπε δὲ λαὸν Τρωϊκόν, οὗς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε : Od. λ, 502 τῷ κε τέφ(τινὶ) στύξαμι μένος καὶ χεῖρας ἀάπτους, οἱ κείνον βιώωνται : Hdt. VIII. 128 περιέδραμε ὄμιλος—, οἱ αὐτίκα τὸ τόξενμα λαβόντες—ἔφερον ἐπὶ τοὺς στρατηγούς : Thuc. III. 4 τὸ τῶν Ἀθηναίων ναυτικόν, οἱ ὥρμουν ἐν τῇ Μαλέῃ : Eur. Or. 1134 sq. νῦν δ' ὑπὲρ ἀπάσης Ἑλλάδος δώσει δίκην, ὃν πατέρας ἔκτειν', ὃν τ' ἀπώλεσεν τέκνα : Plat. Phædr. 260 A πλῆθει, οἷπερ δικάσουσι. So when an adjective is used for a subst. in the gen. plural : Thuc. II. 45 γυναικείας ἀρέτης, ὅσαι κ. τ. λ. : so G. T. as Phil. ii. 15 γενεᾶς σκολίας—ἐν οἷς φαίνεσθε.

2. Here also belong the following constructions :

a. Where the antecedent is in the singular, but the relative in plural—the relative referring, in a general way, not to any definite individual, but to a class, and having the sense of οἷος ; but this is more common in poetry than prose : Od. μ, 97 κῆτος, ᾧ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη : Π. ξ, 410 χερμαδίῳ, τὰ ῥα πολλὰ—παρ' ποσὶ μαρναμένων ἐκυλίνδετο : Eur. Or. 920 αὐτουργός, οἷπερ καὶ μόνου σώζουσι γῆν<sup>a</sup> : Id. Helen. 440 Ἑλλήν πεφυκώς, οἷσιν οὐκ ἐπιστροφάι : Id. Suppl. 867 φίλοις τ' ἀληθῆς ἦν φίλος, παροῦσί τε καὶ μὴ παροῦσιν ὃν ἀριθμὸς οὐ πολὺς : Theocr. 25, 121 οὐ μὲν γάρ τις ἐπήλυθε νοῦσος ἐκείνου βουκολίῳ αἰτ' ἔργα κ. τ. λ. : Plat. Rep. 554 Α αὐχμηρός γε τις—ὢν καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποιὸς ἀνὴρ, οὗς δὴ (cujusmodi homines) καὶ ἐπαινεῖ τὸ πλῆθος<sup>b</sup> : Demosth. 328 (24) ἀνδρὶ καλῷ τε κάγαθῷ, ἐν οἷς οὐδαμοῦ σὺ φανήσῃ γεγονώς. So when a

<sup>a</sup> Porson et Schäfer ad loc.

<sup>b</sup> Stallb. ad loc.

plural substantive is implied in the context; as, πάντων after a superlative: Arist. Ran. 710 ὁ πονηρότατος βαλανεύς (πάντων) ὅποσοι κ. τ. λ. So G. T., as 2 Pet. iii. 1 ταύτην—δευτέραν—ἐπιστολήν—ἐν αἷς. So also when the neuter plur. & refers to an indefinite pronoun, or an adjective in neut. sing. used as a substantive, since in both of these a merely general notion is contained: Isocr. 67 Ε οὐδὲν τοιοῦτον κατασκευάζουσιν, ἐξ ὧν κ. τ. λ.: Thuc. III. 38 ἄλλο τι ἢ ἐν οἷς ζῶμεν. Cf. Plat. Alc. I. 129 C.

β. On the other hand a singular relative refers to a plur. antecedent when the relative is used in an indefinite sense; as ὅστις, ὃς ἂν with conj. *quisquis, quicumque*: Il. λ, 367 νῦν αὖ τοὺς ἄλλους ἐπείσομαι (*persequar*), ὃν κε κιχείω: Il. τ, 260 ἀνθρώπους τίνυνται, ὅτις κ' ἐπιόρκον ὁμόσση: Eur. Med. 219 δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν, ὅστις πρὶν ἀνδρὸς σπλάγχχνον ἐκμαθεῖν στυγεί δεδορκώς, οὐδὲν ἡδίκημένος<sup>a</sup>: Id. Hec. 359 δεσποτῶν ὦμων φρένας τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται.—So especially πάντες ὅστις (or ὃς ἂν with conj.), never πάντες οὔτινες, but always πάντες, ὅσοι or ὅστις; as, Thuc. VII. 29 πάντας ἐξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντας: Plat. Rep. 566 D ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ. So frequently the relative pronoun is placed first in the singular, while a substantive to which it belongs, (generally a demonstr. pronoun,) follows in the plur.: Soph. Antig. 707 ὅστις γὰρ αὐτὸς ἡ φρονεῖν μόνος δοκεῖ, ἡ γλῶσσαν, ἣν οὐκ ἄλλος, ἡ ψυχὴν ἔχειν, οὗτοι διαπυρθέντες ὥφθησαν κενοί: Thuc. VI. 17 ὃ τι δὲ ἕκαστος ἡ ἐκ τοῦ λέγων πείθειν οἶεται, ἡ στασιάζων ἀπὸ τοῦ κοινοῦ λαβὼν ἄλλην γῆν, μὴ κατορθώσας, οἰκήσειν, ταῦτα ἐτοιμάζεται.

Obs. 1. So two relatives both in the singular refer to a plural verb whose subject is ἕκαστος; Il. ο, 664 μνήσασθε ἕκαστος παίδων—ἡμὲν ὅτεω ζῶουσι καὶ ᾧ κατατεθνήκασι.

§. 820. 1. The relative sometimes agrees neither with the grammatical nor the natural gender of its antecedent, but is in the neuter to signify that the notion of the relative clause is to be taken not as particular, but general (§. 381.): Soph. OE. T. 540 ἄρ' οὐχὶ μῶρόν ἐστι τοῦγγέλρημά σου, ἄνευ τε πλήθους καὶ φίλων τυραννίδα θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται. This may clearly be seen in the following examples: Xen. M. S. III. 9, 8 φθόνον δὲ σκοπῶν, ὃ τι εἴη, *quid sit invidia* (in what category it is to be classed), ὅστις εἴη, *qualis sit invidia*, the category is supposed to be fixed, and its properties alone inquired after. Cf. Plat. Gorg. 462 D τίς τέχνη ὀψοποιία;—Οὐδεμία, ᾧ Πῶλε.—'Αλλὰ τί, φάθι.—Φημὶ δὴ ἐμπειρία τις.

Obs. This neuter relative seems sometimes to refer to a masculine or feminine substantive, without the generalising sense as above: but in reality it refers to the whole sentence (see also 836. 2): Thuc. I. 59 τρέπονται ἐπὶ τῇν

<sup>a</sup> Pflugk ad loc.

Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐπέμποντο (where ἐφ' ὅπερ refers to τρέπονται ἐπὶ τ. Μακ. : Id. III. 39 init. νῆσον δὲ οἵτινες ἔχοντες μετὰ τειχῶν καὶ κατὰ θάλασσαν μόνον φοβούμενοι τοὺς ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τριήρων παρασκευὴ οὐκ ἄφρακτοι ἦσαν πρὸς αὐτούς (where ἐν ᾧ refers to the sentence which is to be supplied after φοβούμενοι : μὴ ἐπέρχωνται.)

2. When the plural of the subst. (expressed or implied) is used for the singular, the relative may be in the singular ; as, Eur. Iph. A. 985 sq. οἰκτρὰ γὰρ πεπόνθαμεν, ἡ κεινὴν κατέσχον ἐλπίδα.

§. 821. 1. When the relative refers to two or more objects, it is in the plural, and of the same gender with the substantives, if they are all of the same gender ; but if the substantives express things inanimate, the relative is often in the neuter ; as, Plat. Apol. 18 A ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεθράμμην : Xen. Cyr. I. 3, 2 ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ, καὶ χρώματος ἐντρίψει καὶ κόμαις προσθέτοις, ᾧ δὲ νόμιμα ἦν ἐν Μήδοις : Soph. Œ. R. 216 ᾧ δ' αἰτεῖς—ἀλλὴν κἀνακούφισιν κακῶν λάβοις ἄν.

2. But if the substantives are of different genders, the relative pronoun, in personal names, agrees with the more worthy gender ; in names of things it is generally neuter ; as, Od. β, 284 θάνατον καὶ Κῆρα μέλαιναν, ὅς δὴ σφίι σχεδὸν ἔστι : Isocr. de Pace 159 A ἡκομεν ἐκκλησιάζοντες περὶ τε πολέμου καὶ εἰρήνης, ᾧ μεγίστην ἔχει δύναμιν ἐν τῷ τῶν ἀνθρώπων βίῳ. But sometimes it agrees with the last subst. : Isocr. 163 A ἣν δὲ τὴν εἰρήνην ποιησώμεθα—μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

3. When there is in the relative sentence a substantive used as a predicate, the relative frequently, and indeed generally, does not agree with its own substantive, but suffers a sort of attraction to the predicative subst. The verb which with the subst. makes up the predicate is generally one of *being*, or *calling*, or *being called* ; the reason of this is the importance of the predicative substantive : Hdt. II. 17 ἡ μὲν (δδδς) πρὸς ἧῷ τρέπεται, τὸ καλέεται Πηλοῦσιον στόμα : Id. V. 108 τὴν ἄκρην, αἱ καλεῦνται κληῖδες τῆς Κύπρου : Id. VII. 54 Περσικὸν ξίφος, τὸν ἀκινάκην καλέουσι : Plat. Phædr. 255 C ἡ τοῦ ρεύματος ἐκείνου πηγὴ, ὃν ἕμερον Ζεὺς Γανυμήδους ἔρων ὠνόμασε : Id. Phil. 40 A λόγοι μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, αἷς ἐλπίδας ὀνομάζομεν : Dem. 853, 31 ἔχει—Ἀφοβος—ὀδοῦντα μὲν μνᾶς, ἣν ἔλαβε προῖκα τῆς μητρὸς. And even where the relative refers to a whole sentence ; Eur. Med. 14 αὐτὴ τε πάντα συμφέρουσ' Ἰάσoui ἡπερ μεγίστη γίγνεται σωτηρία. So G. T. as Mark xv. 16 τῆς αὐλῆς ὃ ἔστι πραιτώριον : 1 Tim. iii. 15 ἐν οἴκῳ Θεοῦ, ἧτις ἐστὶν ἐκκλησία Θεοῦ : Eph. iii. 13 ἐν ταῖς θλίψεσι, ἧτις ἐστὶ δόξα ὑμῶν. This is less frequent in Latin.

*Obs.* Hence where the emphasis is to be laid on the antecedent, the attraction of gender does not take place.

4. When the relative does not follow immediately on its antecedent, but on another substantive which forms part of the principal clause, it agrees sometimes in number and case, not with its antecedent, but with this predicative substantive: Plat. Legg. 937 D καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, δὲ πάντα ἡμέρωκε τὰ ἀνθρώπινα; Id. Gorg. 460 E οὐδέποτε' ἂν εἴη ἡ ῥητορικὴ ἀδικον πρᾶγμα, δὲ γ' ἂν ἐπεὶ δικαιοσύνης τοὺς λόγους ποιεῖται<sup>a</sup>: Ibid. 463 B ταύτης μοι δοκεῖ τῆς ἐπιτηδεύσεως πολλὰ μὲν καὶ ἄλλα μόρια εἶναι, ἐν δὲ καὶ ἡ ὀψοποιικὴ, δὲ δοκεῖ μὲν εἶναι τέχνη.

5. The relative sometimes agrees with a substantival personal pronoun implied in its adjectival form: Soph. Œ. C. 730 τῆς ἐμῆς ἐπεισόδου, ὅν μῆτ' ὀκνεῖτε.

#### Exceptions in Case. Attraction.

§. 822. 1. As the adjectival sentence represents an attribute of its subst., forming with it one whole notion, the Greek language endeavoured to make the adjectival sentence so coalesce with its substantive, that the unity of this whole notion should not be lost; they effected this by placing the relative not in the case of the verb on which it immediately depends, but in the case of its antecedent. This is called (*Attic*) *attraction*, the relative being, as it were, attracted to and acted upon by its antecedent; as, Hdt. I. 23 Ἀρίονα διθύραμβον πρῶτον ἀνθρώπων τῶν (=ὧν) ἡμεῖς ἴδμεν. Even Homer uses this attraction: Il. ε, 265 τῆς γάρ τοι γενεῆς ἧς Τρωὶ περ εὐρύσπα Ζεὺς δῶκε: Il. ψ, 649 τιμῆς ἧστέ μ' εἰοικε τιμηθῆσθαι: Thuc. VII. 21 ἄγων ἀπὸ τῶν πόλεων ὧν ἐπεισε (τῶν πεισθεισῶν) στρατιάν: Arist. Thesm. 835 ἐν τε ταῖς ἄλλαις ἑορταῖς αἰσιν ἡμεῖς ἡγομεν: Æsch. Ag. 947 μέλοι—τῶν περ ἂν μέλλης τελεῖν: Soph. Œ. C. 334 ἦλθον ξύν (τοῦτῳ) ὅπερ εἶχον οἰκετῶν πιστῷ μόνῳ: Xen. Cyr. III. 1, 33 σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν (=τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖσι): Plat. Rep. 408 A ἐκ τοῦ τραύματος οὗ ὁ Πάνδαρος ἔβαλεν. So G. T., as Luke ii. 20 ἐπὶ πᾶσιν οἷς ἤκουσαν. The antecedent noun is often omitted (§. 817. 2.): μεμνημένος ὧν ἔπραξε or ὧν ἔπραξε μεμν. So οἷς ἔχω χρώμαι.

Obs. 1. This attraction, however, generally speaking (see below, Obs. 8.), is not used except where the relative should stand in the accusative, but is attracted by the genitive or dative of its antecedent.

2. The unity of the substantive and adjectival sentence is very frequently yet more perfect, by the substantive being transferred from the principal to the relative clause (see §. 824. II. 2.): ἐπιθυμῶ ἧς ἔγραψας ἐπιστολῆς (=τῆς ὑπὸ σοῦ γραφθείσης ἐπιστολῆς)—χαίρω ἢ ἔγραψας ἐπιστολῇ (=τῇ ὑπὸ σοῦ γραφθείσῃ ἐπιστολῇ); Eur. Orest.

<sup>a</sup> Stallb. ad loc.

1409 ἀς ἔγην' ὁ τοξότας Πάρις γυναικός. So G. T., as 2 Cor. x. 13 οὐ μέριμνεν ἡμῖν ὁ Θεὸς μέτρου : Rom. iv. 17 κατέναντι οὐ ἐπίστευσε Θεοῦ<sup>a</sup>.

*Obs. 2.* This attraction takes place even when the verb in the relative clause is omitted; as, Hdt. IV. 73 πάντων παρατίθει τῶν (for ἃ) καὶ τοῖσι ἄλλοισι (παρατίθει sc.): and even when a short parenthesis occurs, between the antecedent and relative : Il. ω, 335 ἀνδρὶ ἐταιρίσσαι, καὶ τ' ἔκλυες, ᾧ κ' ἐβέλθηθα.

*Obs. 3.* So the relative is in the case of a preposition, the antecedent being dropped : Soph. Elect. 1379 ἐξ (τούτων) οἶων ἔχω αἰτῶ : Xen. Cyr. II. 4, 17 ὁπότε δὲ σὺ προεληλυθοῖς σὺν ἡ ἔχοις δυνάμει : Plat. Gorg. 519 A ὅταν τὰ ἀρχαία προσπολλύωσι πρὸς οἷς ἐκτίσαντο : Xen. Cyr. III. 1, 34 ἐγὼ δὲ ὑπισχνούμαι, ἣν ὁ θεὸς εὐ διδῶ, ἀνθ' ὧν ἂν ἐμοὶ δανείσῃς : so ἀνθ' ὧν for ἀντὶ τούτων, ἃ : Ἐξ ὧν for ἐκ τούτων, ἃ ; hence ἀνθ' ὧν for ὅτι, as χάριν σοι οἶδα, ἀνθ' ὧν ἦλθες, because that. So G. T. as Heb. v. 8 ἔμαθεν ἀφ' ὧν ἔπαθε for ἀπὸ τούτων ἃ ἔπαθε.

*Obs. 3\*.* Certain phrases in which the substantives have been thus transposed have assumed an adverbial force; so ὧν τρόπον for τρόπον ὧ : Dem. 233, 29 ἀφ' ἧς ὠμόσατε ἡμέρας<sup>b</sup>.

*Obs. 4.* This attraction after a preposition resolves itself into a simple omission of the antecedent, if the case required by the preposition is the same as that required by the verb of the relative clause, as πρὸς οὓς λέγω for πρὸς τούτους οὓς λέγω : or where the same preposition with the same case would naturally stand with the relative, it is simply an omission of the antecedent and of the preposition which should stand with the relative, as Xen. M. S. II. 6, 34 ἐμοὶ ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβω εὐνοικῶς ἔχειν πρὸς ἐμέ for πρὸς τούτους πρὸς οὓς : or in phrases, where the relative is the nominative to a verb expressed or implied, Soph. Œ. C. 250 πρὸς (τούτο) ὃ τι, σοι φίλον (sc. ἐστὶ) ἄντοιμαι. But when the relative clause requires another preposition, or the same used in another relation, the attraction is not admissible. It would be wrong for instance to say, πρὸς οἷς λέγω for πρὸς τούτους παρ' οἷς λέγω. The instances which are adduced against this may be explained; as, Xen. Cyr. VIII. 2, 26 πολλὰ ἐμνηχανῶτο πρὸς τὸ πρωτεύειν παρ' οἷς ἐβούλετο ἐναντὶν φιλείσθαι, is not necessarily παρὰ τούτοις ἐν οἷς, as it would be correct to say, παρ' οἷς ἐβ. φιλείσθαι : so Arist. Eth. Nic. I. 5, 5 τιμᾶσθαι (παρὰ τούτοις) παρ' οἷς γινώσκονται.

*Obs. 5.* The attraction is seldom brought about by the preposition on which the antecedent depends being also used with the relative; as in Thuc. III. 64 ἀφ' ὧν ἐγένοντο ἀγαθοὶ, ἀπὸ τούτων ὠφελείσθαι : here more usually either ἀπὸ τούτων would have been omitted, or ἀφ' ὧν would have been merely ἃ, as the sense is, *to draw profit from those things wherein they have been brave* : Lyc. c. Leocr. c. 32 εἰς αὐτὸ τούτο τὴν τιμωρίαν τάξαντες, εἰς ὃ μάλιστα φοβούμενοι τυγχάνουσι : Demosth. 95, 23 καὶ περὶ ὧν φασι μέλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀκροᾶσθε for ἃ φασι etc. ; Ibid. 96, 26 ἀφ' ὧν ἀγείρει καὶ προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων διάγει. There is a very singular passage in Hdt. III. 31 οἱ δὲ βασιλῆϊοι δικασταὶ κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς οὐδ' ἀποθάνωσι, ἣ σφίσι παρευρεθῇ τι ἄδικον, μέχρι τούτου : so G. T. as Acts xxv. 18 ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην.

*Obs. 6.* When the attracted relative is followed by a predicative subst.

<sup>a</sup> Winer refers this to the omission of a preposition, κατέναντι Θεοῦ (καθ' οὐ ἐπίστευσε—but this seems to violate the rule given below (*Obs. 4.*), as the prepositions κατέναντι and κατὰ are not used in the same relation.)

<sup>b</sup> This must be distinguished from the clauses introduced by a preposition, where the relative refers to a suppressed antecedent in a different case, as Demosth. 116, 2 βούλομαι εἰπεῖν (ταῦτα) ἐξ ὧν—οὕτω φοβοῦμαι.

or adjunct. the attraction extends to them likewise; as, Demosth. 325, 10 ἐμὲ οὐτε καιρὸς—προσηγάγετο ὧν ἔκρινα δικάϊων καὶ συμφερόντων τῇ πατρίδι οὐδὲν προδοῦναι, for ἃ ἔκρινα δίκαια καὶ συμφέροντα. Cf. Soph. Œ. C. 334 above, 1.

Obs. 7. As the object of the attraction is to connect the relative immediately to its antecedent as an attribute, it follows of course, that properly it can only take place when the real demonstrative is omitted in the principal sentence before the substantive; as, ἐλάττων ἐστὶ τοῦτου τοῦ ἀνδρός, ὃν εἶδες becomes ἐλάττων ἐστὶ τοῦ ἀνδρός οὐ εἶδες or οὐ εἶδες ἀνδρός: or where an adjectival sentence, by the omission of the demonstrative, represents a substantive; as, Isocr. 46 B C ἡ πόλις ἡμῶν ὧν ἔλαβεν ἀπασι μετέδωκε, for μετέδωκεν ἐκείνων, ἃ ἔλαβεν: Xen. Anab. I. 9, 25 σὺν οἷς μάλιστα φιλεῖς (= φίλους), for σὺν τούτοις, οὗς. But whenever the demonstrative is expressed in the principal clause (the article is not meant here, as it is often used not as a demonstrative, but merely as the article) there are two distinct sentences connected together indeed, but each in a whole and perfect form, so that grammatically the one form does not need the other to complete it; nor properly can the relative clause be taken into the principal clause as the attributive of the substantive, as the attribute is there already; but the attraction had so powerful an influence on the language, that it also takes place when the demonstrative is expressed in the principal sentence; and even where the relative sentence is used as a substantive, and therefore might be expected to have an independent form: Hdt. III. 80 τούτων τῶν ὁ μόναρχος ποιεῖ οὐδέν: Thuc. V. 37 ἐδέοντο τούτων ὧν περ καὶ—φίλοι ἐπεστάλκεσαν: Plat. Phæd. 70 A (ψυχὴ) ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλθες: Id. Rep. 556 B ἐλάττω φύονται τῶν τοιούτων κακῶν οἷων νῦν δὴ εἵπομεν: Soph. Œ. R. 147 τῶνδε γὰρ χάριν καὶ δεῦρ' ἔβημεν, ὧν δὲ ἐξαγγέλλεται: Xen. Cyr. I. 6, 11 ὧν μὲν νῦν λέγονται λήψεσθαι οἱ στρατιῶται, οὐδεὶς αὐτῶν ἐμοὶ τούτων χάριν εἴσεται: Demosth. 843, 1 extr. μὴ γὰρ οἴσθε αὐτὸν, ὅπερ ὧν ἡγήται μὴ λαβεῖν, ὑπὲρ τούτων ὑμῖν λειτουργεῖν ἐβέλησεν: Ibid. 70, 17 οἷς οὖσιν ὑμετέροις ἔχει (ὁ Φίλιππος), τούτοις πάντα τὰλλα ἀσφαλῶς κέκτηται. So G. T. as Acts xxiv. 8 περὶ πάντων τούτων ἐπιγινῶναι ὧν κατηγοροῦμεν αὐτοῦ: cf. ibid. 21. So sometimes, though but rarely, in Latin: Terent. Heaut. I. 1, 35 *hæc quidem causâ, quæ dicit tibi*.

Obs. 8. The attraction seldom takes place where the relative should stand in the dative or the nominative: Dative: Thuc. I. 1 ἐκ δὲ τῶν τεκμηρίων ὧν ἐπὶ μακρότατον σκοποῦντί μοι ξυμβαίνει πιστεῦσαι, for οἷς πιστεῦσαι: Od. ω, 30 ὡς ὄφελος τιμῆς ἀπονήμενος ἦσπερ ἀνασσοες δῆμῳ ἐνὶ Τρώων θάνατον καὶ πότμον ἐπισπεῖν (for ἦπερ): Xen. Cyr. V. 4, 39 ἦγετο δὲ καὶ τῶν ἑαυτοῦ τῶν τε πιστῶν, οἷς ἦδετο, καὶ ὧν (for ἐκείνων, οἷς) ἦπιστε πολλούς, i. e. *secum duxit multos suorum, et fidorum, quibus delectabatur, et eorum, quibus diffidebat*. So G. T. as Matt. xxiv. 38 ἄχρι ἣς ἡμέρας εἰσῆλθε Νῶε for ἄχρι ἡμέρας ἥ; 1 Tim. iv. 6 τῆς καλῆς διδασκαλίας ἣς παρηκολούθηκας. Nominative: Plat. Phæd. 69 A τοῦτο δ' ὁμοῖόν ἐστιν ᾧ νῦν δὴ ἐλέγετο for τούτῳ δ': Xen. Hdt. I. 2, 1 τῷ δ' ἄλλῳ ἔτει ᾧ ἦν Ὀλυμπίας κ. τ. λ.: Hdt. I. 78 οὐδὲν κω εἰδότες τῶν ἦν περὶ Σάρδεις τε καὶ αὐτὸν Κροίσον for τούτων ἃ ἦν<sup>a</sup>. The follow-

<sup>a</sup> It is possible that the very difficult passage Thuc. V. III. is an application of the principle of the attraction of the nomin., καὶ ἐνθυμείσθε ὅτι περὶ πατρίδος βουλευέσθε, ἦν (sc. βουλὴν ἣ) μιᾶς περὶ, καὶ ἐς μίαν βουλὴν, τυχούσάν τε καὶ μὴ κατορθώσασαν, ἔσται, *which deliberation will be for the only country you have, and for the only*

(time of) *deliberation which will be allowed you, whether it hits the right point (= is right) or fails (= is wrong.)* This is thrown out only as a possible interpretation of a passage which is esteemed hopeless, (see Arnold, ad loc.) depending on an idiom of the language, though very anomalously applied.



ing are not to be classed here : ll. ψ, 649 τιμῆς ἥστέ μ' ἔοικε τετιμῆσθαι ; because we may say, τιμὴν τιμᾶσθαι ; therefore ἥστε may be for ἥντε not ἥτε : Arist. Plut. 1044 τάλαν' ἐγὼ τῆς ὕβρεος ἥς ὑβρίζομαι ; because ὕβριν ὑβρίζεσθαι : Thuc. VII. 70 πᾶς τέ τις, ἐν ᾧ προσετέτακτο, αὐτὸς ἕκαστος ἡπείγετο πρῶτος φαίνεσθαι, because it may be ἐν τούτῳ δ, like προστάττομαι τι. Nor the phrases in Hdt. κατὰ τὰ εἰρηται, ὑπὸ τῶν εἰρηται, as εἰρηται is used impersonally (see §. 365. 5.), according as it has been said—by those by whom it has been said (that it was done, sc.). So in Thuc. V. 79 ἐς πόλιν ἄλθειν ἄντινα ἴσαν ἀμφοῖν ταῖς πόλεσι δοκοίη, the verb δοκοίη may be impersonal—it may seem that, &c. : Ibid. VII. 61 ἀφ' ὧν ἡμῖν παρασκευάσται, may be preparations are made : but in Plat. Rep. 402 A ἐν ἀπασιν, οἷς ἐστὶ περιφερόμενα, it seems as if οἷς ἐστὶ would most naturally equal ἃ ἐστί, though it is generally interpreted ἐν ἀπασιν ἐν οἷς περιφερόμενά ἐστι : nor Demosth. 273, 20 ἦν προσήκειν ὀργήν, as we must supply ἔχειν or some such word to ἦν : nor Id. 41, 8 φροντίζειν ὧν ἐχρήν, as we must repeat φροντίζειν after ὧν. If the relative should stand in the genitive it is not attracted ; such a construction as χράομαι πᾶσιν οἷς ἐπιθυμῶ would be wrong.

Obs. 9. Sometimes, though but rarely, this attraction of the accusative is not used by the Attics ; as, Thuc. I. 50 τὰ σκάφη οὐχ εἰλκον ἀναδούμενοι τῶν νεῶν, ἃς καταδύσειαν : Eur. Med. 752 δμνυμι—ἐμμένειν δ σου κλύω for οἷς σου κλύω : Ibid. 758 τυχοῦσ' ἃ βούλομαι : Plat. Gorg. 520 B μέμφεσθαι τούτῳ τῷ πράγματι, ὃ αὐτοὶ παιδεύουσι (because of the demonstr. :) Lysias 444 τῶν ἄλλων κακῶν, ἃ πεπόνθατε ὑπ' αὐτῶν (seemingly because a genitive follows). In G. T. also it sometimes does not take place.

Obs. 10. This attraction sometimes takes place in the local adverbs, so that the relative adverb appears in a form which expresses the direction of the demonstrative adverb, or of the substantive which precedes or is implied : Thuc. I. 89 διεκομίζοντο εὐθὺς (sc. ἐντεῦθεν) δθεν (for οὐ, ubi) ὑπεξέθεντο παῖδας : Soph. Trach. 701 ἐκ δὲ γῆς δθεν (ubi) προῦκειν' ἀναέουσιν θρομβώδεϊς ἀφροί : Id. Phil. 481 ἐμβάλου μ' ὅπη θέλεις ἄγων, ἐς ἀντλίαν, ἐς πῶραν, ἐς πρύμνην ὅποι (for οὐ, ubi) ἥκιστα μέλλω τοὺς παρόντας ἀλγυνεῖν : Id. Ant. 228 τάλας, τί χωρεῖς (ἐκείσε) οἱ μολῶν δώσεις δίκην ; though here οἱ may be joined with μολῶν :) Eur. Iph. T. 118 χωρεῖν χρεῶν (ἐκείσε) ὅποι χθονὸς κρύψαντε λήσομεν δέμας : Id. Heracl. 19 πέμπων (ἐκείσε) ὅποι γῆς πυνθάνουθ' ἰδρυμένους κήρυκας ἐξαυτεῖ.

Obs. 11. Here must be classified ὃς βούλει for οὗτος ὃν βούλει : so in Latin, *quivis* for *quemvis* : Plat. Gorg. 517 B ἔργα τοιαῦτα—, οἷα τούτων ὃς βούλει εἰργασται : Id. Cratyl. 432 A τὰ δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός.

Obs. 12. In G. T. Luke xix. 37 περὶ πάντων ὧν εἶδον δυνάμεων, it seems as if the word δυνάμεων came into the writer's mind, after he had written πάντων, as explanatory of it ; it is in a sort of apposition.

### Attraction of the Relatives οἷος, ὅσος, ἡλίκος.

§. 823. The relatives, οἷος, ὅσος, ὅστις, ἡλίκος, suffer attraction, not only from the accus. but also from the nomin., to some other case, when the verb εἶναι with an express subject is the verb of the relative sentence, as οἷος σὺ εἶ, οἷος ἐκείνος (or ὁ Σωκράτης) ἐστί ; and this in a very peculiar manner, as the two following examples will shew : Xen. M. S. II. 9, 3 χαρίζομαι οἷῳ σοὶ ἀνδρὶ for χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, and in an adjectival sentence representing a substantive, χαρίζομαι οἷῳ σοί, for χαρίζ. τῷ τοιούτῳ οἷος σὺ εἶ. This attraction consists in the omission from the principal clause of the

demonstrative adjective, (or the substantive,) in genitive, dative, or accusative, as τοιούτου ἀνδρός, τοιούτῳ ἀνδρί, τοιούτου ἀνδρα, or τοῦ τοιούτου, τῷ τοιούτῳ, τὸν τοιούτον, and then putting the relative by attraction in the case of the preceding substantive or of the demonstrative which is omitted; as, ἀνδρὸς οἷου, ἀνδρὶ οἷῳ, ἀνδρα οἷον or οἷον, οἷῳ, οἷον: the verb of the relative sentence (εἶναι) is then also omitted, and the subject of the relative sentence agrees with the attracted relative. This attracted adjectival sentence assumes the character of an inflected adjective, and still greater connection and unity between the two sentences thus mixed up together is produced, by placing the substantive omitted from the principal clause, and to which the relative refers, in the adjectival sentence. So

Gen.	ἐραμαι οἷου σοῦ ἀνδρός.	ἐραμαι οἷου σοῦ.
Dat.	χαρίζομαι οἷῳ σοὶ ἀνδρί.	χαρίζομαι οἷῳ σοί.
Acc.	ἐπαινῶ οἷόν σε ἀνδρα.	ἐπαινῶ οἷόν σε.
Gen.	ἐραμαι οἷων ὑμῶν ἀνδρῶν.	ἐραμαι οἷων ὑμῶν.
Dat.	χαρίζομαι οἷοις ὑμῖν ἀνδράσι.	χαρίζομαι οἷοις ὑμῖν.
Acc.	ἐπαινῶ οἷους ὑμᾶς ἀνδρας.	ἐπαινῶ οἷους ὑμᾶς.

Οἷος: Thuc. VII. 21 πρὸς ἀνδρας τολμηροὺς οἷους καὶ Ἀθηναίους for οἷοι Ἀθηναῖοι εἰσιν: Lucian Toxar. c. 11 οὐ φαῦλον τὸ ἔργον, ἀνδρὶ οἷῳ σοι πολεμιστῇ μονομαχῆσαι. So also Thuc. I. 70 δοκεῖτε οὐδ' ἐκλογίσασθαι πώποτε, πρὸς οἷους ὑμῖν Ἀθηναίους ὄντας, καὶ ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας, ὃ ἀγὼν ἔσται, *You do not seem to have considered what sort of people these Athenians are, and how much and how entirely they differ from you, against whom this contest will be;* for οἷοι εἰσιν Ἀθηναῖοι πρὸς οὓς &c.: cf. Dem. 259, 2. Arist. Nub. 1109 τὴν δ' ἐτέραν αὐτοῦ γνάθου στόμωσον οἷαν ἐς τὰ μέζω πράγματα. So in an adjectival sentence representing a substantive: Plat. Soph. 237 C οἷῳ γε ἐμοὶ παντάπασιν ἄπορον for τῷ τοιούτῳ, οἷός γε ἐγὼ εἰμι, ἄπορόν ἐστιν. Here also belongs the attraction of οἷος with superlative; as, Plat. Symp. 220 B καὶ ποτε ὄντος τοῦ οἷου δεινोटάτου for τοιούτου, οἷός ἐστι δεινोटάτος: Arist. Eq. 978 καὶ πρεσβυτέρων τινῶν οἷων ἀργαλεωτάτων ἤκουσα for τῶν οἷοι ἀργαλεώτατοι εἰσι. A curious construction is found in Plat. Apol. 39 C τιμωρίαν ὑμῖν ἤξειν εὐθύς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν ἢ οἷαν ἐμὲ ἀπεκτόνατε, for ἡ αὕτη ἐστίν, οἷαν ἐμὲ ἀπ. *quam quā me affecistis.*—Ὅσος: Od. 4, 321 sq. τὸ μὲν (ρόπαλον Κύκλωπος) ἄμμες ἐσκομεν εἰσορόωντες ὅσον θ' ἰσὶν νηὸς εἰκοσόροιο: Ibid. 325 τοῦ μὲν ὅσον τ' ὄργῳ ἀν ἐγὼν ἀπέκοψα παραστάς for τοσοῦτο ὅσον ἐστὶν ὄργυια: Od. κ, 113 τὴν δέ γυναῖκα εὖρον ὅσην τ' ὄρεος κορυφήν, for τοσαύτην ὅση ἐστὶν ὄρεος κορυφή: Hdt. I. 160 ἐπὶ μισθῷ ὅσῳ δὴ, *mercede, quantulacunque est.* So also ὅσος in indefinite notions of magnitude: Id. I. 157 Μαζάρης τοῦ Κύρου στρατοῦ μοῖραν ὅσην δὴ κοτε ἔχων, *partem, quantulacunque erat.*—Ὅστισούιν:

Plat. Rep. 335 B ἔστιν ἄρα δίκαιον ἀνδρὸς βλάπτειν καὶ ὀντινοῦν ἀνθρώπων for ἀνθρώπων καὶ ὀντισσοῦν ἔστι.—Ἡλίκος : Arist. Ach. 703 εἰκὸς ἄνδρα κυφὸν ἡλίκον Θουκυδίδην ἐξολέσθαι—Ὅστις : Thuc. VIII. 87 ἦτινι δὴ γνώμη, for τῇ γνώμῃ ἦτις ἦν, *whatever it was* : Ὅποιός : Demosth. τούτους τοὺς στρατιώτας Διοπεΐθης νῦν ἔχει τοὺς ὁποίους τινὰς οὖν, Id. 276, 10 ὁποιοισδὴποθ' ὑμεῖς ἐξεπέμπετε στρατηγούς.

Obs. 1. So Il. ι, 354 ἀλλ' ὅσον ἐς Σκαίᾳς τε πύλας καὶ φηγὸν ἴκανεν, i. e. ἐπὶ τοσοῦτον, ὅσον ἔστιν ἐς Σκ., *he only came as far as &c.* Hence the forms ὅσον μόνον, *tantum non*, *almost*, ὅσον οὐ or ὀσονοῦ, *prope*, &c.<sup>a</sup>

Obs. 2. We find τοῖον and τόσον similarly used in Homer, which is to be explained by the fact mentioned above (§. 816.) that the demonstr. originally performed the functions of the relative : Il. ψ, 246 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, ἀλλ' ἐπιεικέα τοῖον, i. e. τοῖον οἷον ἐπιεικέα οἱ τοῖον οἷος ἐπιεικής : Ibid. 454 ὅς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ λευκὸν σῆμ' ἐτέτυκτο. : Od. δ, 371 νήπιος εἷς, ὃ ξεῖνε, λίην τόσον, ἢ χαλὶφρων.

Obs. 3. The attraction takes place even where οἷος stands for οἷός τε or ὥστε, and is joined with the infin. in the sense, *I am of such a nature or sort, as, (is sum, qui,)* hence, *I can, I ought, I am prepared, I am able, (so queo, I am able, from quis.)* The relative οἷος points to a demonstr. τοιούτος which is sometimes expressed. The following are two instances of the idiom without attraction : Plat. Crit. 46 B ἐγὼ—τοιούτος οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ : Id. Apol. 31 A ἐγὼ τυγχάνω ὦν τοιούτος οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδῶσθαι. With the attraction (the demonstr. sometimes precedes) ; as, Od. φ, 172 οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ, οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ οἰστῶν : Soph. Œd. Col. 869 ἥλιος δοίῃ βίον τοιούτον οἷον (ὥστε) κάμει γηράναι ποτέ : Plat. Rep. 415 E στρατοπεδευσάμενοι δὲ—εὐνὰς ποιησάσθων.—Οὐκοῦν τοιαύτας, οἷας χειμῶνός τε στέγειν καὶ θέρους ἱκανὰς εἶναι : Demosth. 23, 19 (περὶ αὐτὸν ὁ Φίλιππος ἔχει) τοιούτους ἀνθρώπους οἷους μεθυσθέντας ὀρχεῖσθαι τοιαῦτα, οἷα ἐγὼ νῦν ὀκνῶ πρὸς ὑμᾶς ὀνομάσαι : Lucian Hermot. c. 76 Στωϊκῷ τοιούτῳ—οἷῳ μῆτε λυπεῖσθαι μῆτ' ὀργίζεσθαι : but as a general rule the demonstr. is omitted : Xen. M. S. III. 11, 1 γυναῖκος—καλῆς—καὶ οἷας συνεῖναι τῷ πείθοντι : Ibid. I. 4, 12 μόνην τὴν τῶν ἀνθρώπων (γλῶτταν) ἐποίησαν (οἱ θεοὶ) οἷαν ἀρθροῦν τε τὴν φωνήν κ.τ.λ. : Demosth. 23, 17 ἤκουον ἀνδρὸς οὐδαμῶς οἷου τε ψεύδεσθαι. So ὅσος in the sense of οἷος with the further notion of quantity : Arist. Nub. 434 ὅσ' ἐμαντῷ στρεψοδικῆσαι for τοσαῦτα ὅσα.

Obs. 4. When τέ is attached to οἷος it refers more definitely to the demonstr., as it implies that something has preceded with which the word to which it is attached is connected ; this of course must be the demonstrative of οἷος, as οἷος can refer to nothing else. See under τέ (§. 755. 3, 4.).

Obs. 5. When the adjct. sentence is used as a substant. the article sometimes precedes the attracted οἷος, ἡλίκος, and the sentence takes the character of an inflected substantive :

Nom.	ὁ οἷος σὺ ἀνὴρ.
Gen.	τοῦ οἷου σοῦ ἀνδρός.
Dat.	τῷ οἷῳ σοὶ ἀνδρί.
Acc.	τὸν οἷόν σε ἄνδρα.
Nom.	οἱ οἷοι ὑμεῖς ἄνδρες.
Gen.	τῶν οἷων ὑμῶν ἀνδρῶν.
Dat.	τοῖς οἷοις ὑμῖν ἀνδράσι.
Acc.	τοὺς οἷους ὑμᾶς ἄνδρας :

<sup>a</sup> Passow Lex. v. ὅσος.

Xen. Cyr. VI. 2, 2 οἱ δὲ οἱοί περ ὑμεῖς ἄνδρες—καταμανθάνουσιν : Id. Hell. II. 3, 25 γρόντες μὲν τοῖς οἰοῖς ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν : Arist. Eccl. 465 ἐκείνο δεινὸν τοῖσιν ἡλίκοισι νῶν for τηλικούτους, ἡλίκοι νῶ ἔσμεν : Plat. Lach. 180 D οἱ ἡλίκοι ἐγὼ αἱ. καὶ ἐγώ.

Obs. 6. When the subject of the abbreviated adject. sentence and the article are of different number, the subject is in the nomin. without being affected by the attraction; this however is but seldom : Arist. Ach. 601 νεανίας δ' οἴους σὺ διαδεδρακότας : Xen. Hell. I. 4, 16 οὐκ ἔφασαν δὲ τῶν οἴων περ αὐτὸς ὄντων : Æschin. F. Leg. 48, 20 τρισμυρίους κιναίδους οἴουσπερ σὺ : Demosth. 758 οἴουσπερ σὺ συμβούλοις.

Obs. 7. A similar contraction of the principal and relative clauses takes place in expressions such as, θαυμαστὸν ὅσον προὔχώρησε=θαυμαστὸν ἐστὶν ὅσον προὔχώρησε *mirum quantum processit* (for *mirum est, quantum processerit*). And even Plat. Rep. 350 D μετὰ ἰδρώτος θαυμαστοῦ ὅσου for θαυμαστὸν ἐστὶν μεθ' ὅσου : Id. Hipp. 282 C χρήματα ἔλαβε θαυμαστὰ ὅσα, for θαυμαστὸν ἐστὶν, ὅσα : Hdt. IV. 194 οἱ δέ (sc. πίθηκοι) σφί ἄφθονοι ὅσοι ἐν τοῖς οὖρεσι γίνονται : Id. I. 14 ὅσα ἔστι οἱ πλείεστα for ὅσα ἔστι ἐν Δελφοῖσι πλείεστα οἱ ἔστι. So Latin, *quam plurima*. So Od. δ, 74 ὅσα ταδ' ἄσπετα πολλά. So Lucian Toxar. c. 12 πολλοὺς καὶ ἄλλους εἶχε περὶ αὐτὸν—φιλίας πλείεστον ὅσον ἀποδέοντας : Arist. Vesp. 213 ἀπεκοιμήθημεν ὅσον ὅσον στίλην : Plat. Charm. 155 C ἀνέβλεψέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶον. Also θαυμαστή ὁση ἢ προχώρησις αὐτοῦ : Hdt. IV. 28 ἀφόρητος ὅλος γίνεται κρυμός. Lastly in adverbs, θαυμαστῶς ὥς, θαυμασίως ὥς : Plat. Rep. 331 A εὐ οὖν λέγει θαυμαστῶς ὥς σφόδρα for θαυμαστὸν ἐστὶν, ὥς.—So θαυμασίως ὥς ἄθλιος γέγονε for θαυμάσιόν ἐστιν, ὥς ἄθλιος γέγονε : Plat. Phæd. 66 A ὑπερφυῶς—ὥς ἀληθῆ λέγεις : Ibid. 96 C θαυμαστῶς ὥς : Id. Symp. 173 C ὑπερφυῶς ὥς χαίρω for ὑπερφύες ἐστὶν, ὥς χαίρω : Demosth. 844, 1 θαυμαστῶς ἂν ὥς εὐλαβούμεν : so G. T. as Heb. x. 37 μικρὸν ὅσον ὅσον.

Obs. 8. A peculiar method of making sentences coalesce occurs, when, after a verb of *asking* or *knowing*, &c. *ὅστις* or *οἷος* &c. might stand in the sense of “*who*” (*what*) *he is*, with a demonstrative as the subject (by inverse attraction, see below) of the verb *εἶναι* ; as, *ἔρειο ὅστις οὗτός ἐστιν* (for *ἔρειο τοῦτον ὅστις ἐστίν*), and on this a relative adjectival sentence follows, (such as *ὃν ἄγει*) referring to that demonstrative, the full sentence being *ἔρειο τοῦτον ὃν ἄγει ὅστις ἐστίν*. The verb *εἶναι* and the second relative are omitted, and the first relative and the demonstrative to which the omitted relative refers are in the case of the omitted relative ; as, Il. λ, 611 Νέστορ' ἔρειο, ὄντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο, i. e. *ὅστις οὗτός ἐστιν, ὃν ἄγει* : Od. ι, 348 ὅφρ' εἰδῆς, οἷόν τι ποτὸν τόδε νῆς ἐκεεύθει ἡμετέρη, i. e. *οἷόν τι ποτὸν τόδε ἐστίν, ὃ νῆς ἐκ*. So Hdt. IV. 133 *ὅτι βούλοισ' ἂν τοσοῦτο πλήθος γίνεσθαι* for *τί ἐστὶ ὃ βούλοιστο τοσοῦτο*. But a more simple way of explaining this construction is, to translate the demonstr. “*here*”—*whom brings he here, or in such numbers*.

*Inverse Attraction. The Antecedent attracted to the case of the Relative.*

§. 824. I. 1. Sometimes the relative does not stand in the case of the antecedent in the principal clause, but, *vice versa*, the antecedent in the case of the following relative—this is called *Inverse Attraction*. It most frequently occurs when the subst.

should be in the nom. or acc., sometimes in genitive, rarely in dative, and when it is separated from the rest of its clause by the relative clause to which it is joined ; as, Π. ξ, 371 ἀσπίδες ὅσαι ἄρισται ἐνὶ στρατῷ ἡδὲ μεγίσται, ἐσσάμενοι — ἴομεν : Π. κ, 416 φυλακὰς δ' ἄς εἴρεαι, ἥρως, οὔτις κεκριμένη ῥύεται στρατόν : Soph. CE. C. 1150 λόγος δ' ὅς ἐμπέπτωκεν ἀρτίως ἐμοὶ στείχοντι δεῦρο, (sc. τούτου,) συμβάλου γνώμην, *de eo tuam tecum reputa sententiam* : Id. Trach. 283 τάσδ' ὥσπερ εἰσορᾷς, ἐξ ὀλβίων ἄζηλον εὐρούσαι βλον, ἦκουσι πρὸς σε : Lysias 649 τὴν οὐσίαν ἣν κατέλειπε τῷ υἱεῖ, οὐ πλείονος ἀξία ἐστίν : Plat. Lys. 221 Β οἷόν τε οὖν ἐστίν, ἐπιθυμοῦντα καὶ ἐρῶντα τούτου οὐ ἐπιθυμεῖ καὶ ἐρᾷ μὴ φιλεῖν ; Xen. Hell. I. 4, 2 πάντων ὧν δέονται πεπραγότες εἶεν : Soph. Trach. 151 τότ' ἂν τις εἰσίδοιτο—κακοῖσιν οἷς ἐγὼ βαρύνομαι : so G. T. as 1 Cor. x. 16 τὸν ἄρτον ὃν κλῶμεν οὐχὶ κοινωνία—τοῦ σώματος. The dative is very seldom thus lost by attraction : Eur. Med. 11 Μῆδεια ἀνδάνουσα μὲν φνυγῇ πολιτῶν (MSS.) ὧν ἀφίκετο χθόνα, i. e. *placere studens civibus, in quorūm terram fugā pervenit*.

Obs. 1. Sometimes a demonstrative is used in the principal clause to supply the case thus lost : Hom. Hymn. in Cer. 66 κούρην τὴν ἔτεκον, γλυκερὸν θάλος, εἶδεῖ κυδρὴν, τῆς ἀδινὴν ὅπ' ἄκουσα : Arist. Plut. 200 τὴν δύναμιν ἣν ὑμεῖς φατέ ἔχειν με, ταύτης δεσπότης γενήσομαι : Soph. CE. R. 449 τὸν ἄνδρα τούτον ὃν πάλα ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον τὸν Λαῖειον, οὗτός ἐστιν ἐνθάδε : Eur. Or. 1629 sq. Ἑλένην μὲν ἣν σὺ διολέσαι πρόθυμος ὧν ἡμαρτες—, ἥδ' ἐστίν : Ibid. 591 sq. Ἀπόλλων δὲ μεσομφάλους ἔδρας νάων βροτοῖσι στόμα νέμει σαφέστατον—, τούτῳ πιθόμενος τὴν τεκοῦσαν ἔκτανον : Plat. Meno 96 Α ὠμολογήκαμεν δὲ γε, πράγματος οὐ μήτε διδάσκαλοι, μήτε μαθηταὶ εἶεν, τοῦτο διδασκὸν μὴ εἶναι. So G. T. as Luke xii. 48 παντὶ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ.

2. This inverse attraction is very common in οὐδεὶς ὅστις οὐ (or rarely ὅς, Plat. Alc. 103 B) the verb ἐστί being omitted : Plat. Protag. 317 C οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴην : Id. Phæd. 117 D κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλεισε τῶν παρόντων.—Hence the formula, οὐδεὶς ὅστις οὐ, as a pronom. subst. (for πάντες, *nemo non*), which is inflected through all the cases ; as,

Nom.	οὐδεὶς	ὅστις	οὐκ ἂν ταῦτα ποιήσεις.
Gen.	οὐδενὸς	ὅτου	οὐ κατεγέλασεν.
Dat.	οὐδενὶ	ὅτῳ	οὐκ ἀπεκρίνατο.
Acc.	οὐδένα	ὄντινα	οὐ κατέκλεισε.

So οὐδαμὸς : Hdt. VII. 145 οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλῶν μέζω<sup>2</sup> : Demosth. 230 ἐτέρῳ δ ὅτῳ κακόν τι δώσομεν ζητεῖν for ζητεῖν ἕτερον ὅτῳ, κ. τ. λ.

\* Soph. Ant. 4 seq. may be explained by this analogy, joining οὐδὲν ἐστ' ὅποιον οὐ, taking the words οὐτ' ἀλγεῖνον, οὐτ' αἰσχρὸν κ. τ. λ. as subdivisions of οὐδὲν

(§. 777. 5.), and the οὐκ before ὅποιον as merely a repetition of the former negative. See also, §. 823. Obs. 3.

3. But sometimes this formula suffers the common attraction, the relative following the case of οὐδεὶς instead of οὐδεὶς the case of the relative. So with an inf. depending on the attracted acc.: Xen. Cyr. I. 4, 25 οὐδένα ἔφασαν ὄντιν' οὐ δακρύνοντ' ἀποστρέφεσθαι, for οὐδένα ἔφασαν γενέσθαι ὅστις οὐ δακρύνων ἀποστρέφοιτο: Plat. Protag. 323 C ὡς ἀναγκαῖον οὐδένα ὄντιν' οὐχὶ ἀμωσγέπως μετέχειν αὐτῆς (τῆς δικαιοσύνης).

4. So in questions with τίς: Thuc. III. 39 τίνα οἶεσθε ὄντινα οὐ βραχείᾳ προφάσει ἀποστήσεσθαι;

Obs. 2. The local adverbs also are thus attracted, the demonstr. adverb assuming the form of the relative; as, Soph. CE. C. 1227 βῆναι κείμεν ὅθεν περ ἦκει for κείσε, ὅθεν: Plat. Crit. 45 B πολλαχοῦ γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη, ἀγαπήσουσί σε for ἀλλαχοῦ ὅποι.

### *Inverse Attraction by the transposition of the Substantive.*

II. 1. There is also another sort of this attraction, whereby the connexion between the two sentences is clearly marked; it differs from the one just treated of, in that the antecedent is not merely attracted to the case of its following relative, but is actually transposed into the relative clause, and stands after the relative in immediate construction with the verb thereof, as ὃν εἶδες ἄνδρα ἦλθε. This deserves a further remark, as it is very frequently used, and sometimes creates at first sight a difficulty in the construction, while it gives force to the whole sentence. The object of this collocation is to bring prominently forward the adjectival sentence, on which in reality the chief emphasis is laid, and to give it a substantival character; while the substantive on the contrary is little more than an adjective expressing some attribute of the adjectival sentence, and is in the case of the verb thereof.—This is called *transposition*. (See also §. 898. 2.)

2. The most remarkable uses of it are: *a.* The cases required in the two clauses being the same, the principal clause or part of it standing first, but the antecedent being placed with the verb of the relative clause: Il. ρ, 640 εἴη δ' ὅστις ἐταῖρος ἀπαγγέλλει τάχιστα Πηλεΐδῃ: Eur. Or. 1184 οἶδ' ἦν ἔθρεψεν Ἑρμιόνην μήτηρ ἐμή. See also 822, 2 and Obs. 3\*.—*b.* The cases required in the two clauses being different, the relative clause standing first, and the transposed case being supplied by a demonstrative (see Obs. 1.) Ὅν εἶδες ἄνδρα, οὗτός ἐστιν: so G. T., as Mark vi. 16 ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν: John xvii. 2 πᾶν ὃ δέδωκας αὐτῷ, δώσω αὐτοῖς ζωήν.—*c.* The cases in the principal and dependent clause being different, the principal clause or part of it

standing first and the transposed case not supplied by a demonstrative. Nom. lost: Il. θ, 131 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἦν τότ' ἀπηύρων κούρην Βρισηῖος: Soph. Aj. 1044 τίς δ' ἔστιν, ὄντιν' ἄνδρα προσλεύσεις στρατοῦ; Eur. Hipp. 389 οὐκ ἔσθ' ὁποῖω φαρμάκῳ διαφθερεῖν ἔμελλον: So Cicero de Legg. III. 5, 12 *haec est enim, quam Scipio laudat in libris et quam maxime probat temperationem reipublicae*.—Acc. lost: Xen. Anab. I. 9, 19 εἴ τινα ὀρήφῃ κατασκευάζοντα, ἦς ἄρχοι χώρας: Æsch. Ag. 1457 sq. νῦν δὲ τελείαν ἐπηνθίσω—ἦτις ἦν—ἔρις: Choeph. 698 νῦν δ' ἡπερ ἐν δόμοισιν βακχείας καλῆς ἱατρὸς ἐλπίς ἦν, παροῦσαν ἐγγράφει: Eur. Bacch. 246 sq. ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἐπάγια, ὕβρεις ὕβριζειν, ὅστις ἔστιν ὁ ξένος: so G. T. as Acts xxi. 16 ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι. So Cicero pro Sulla c. 33 *quae prima innocentis mihi defensio est oblata, suscepi*.—Dat. lost: Thuc. VI. 30 τοῖς πλοίοις καὶ ὅσῃ ἄλλῃ παρασκευῇ ζυνείπετο, πρότερον εἴρητο κ. τ. λ.: Hdt. IX. 26 ὅσαι ἤδη ἔξοδοι ἐγένοντο, for ἐν πάσαις ἐξόδοις αἱ ἐγένοντο. So G. T., as Rom. vi. 17 ὑπηκούσατε εἰς ὃν παρεδόθητε τύπον διδασκῆς. So Cicero N. D. II. 48 *quibus bestiis erat is cibus, ut alius generis bestiis vescerentur, aut vires natura dedit aut celeritatem*.

Obs. 1. Generally when the subst. thus transposed would in the principal clause be in any other case than nom. or acc., a pronoun is used in the principal clause to supply its place: Eur. Or. 63 sq. ἦν γὰρ κατ' οἴκουσ ἐλπίς ὅτ' ἐς Τροίαν ἔπλει, παρθένον—, ταύτῃ γένηθε: sometimes even when the principal clause stands first, as Il. φ, 441 οὐδέ νυ τῶνπερ μέμνηται, ὅσα δὴ πάθομεν κακὰ.

Obs. 2. This transposition sometimes takes place in the simple attraction, and sometimes when the cases are both in the accusative; as, Hdt. I. 57 τὸν ἡνείκατο χαρακτήρα—τοῦτον ἔχουσι ἐν φυλακῇ (see §. 822. 2.).

3. When attributive adjectives are joined to the substantive, either

(a.) The adjective and substantive are both transposed to the adjectival, while the demonstrative remains in the principal clause; as, Il. ω, 167 τῶν μμνησκόμενοι, οἳ δὴ πολέες τε καὶ ἑσθλοὶ—κέατο ψυχὰς ὀλέσαντες: Demosth. 1239 ταύτην ἦτις εἴη μεγίστη πίστις;

(b.) Or the subst. remains in the principal, and the adj. only is transposed to the relative clause: Od. δ, 11 υἱέτι—, ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης: Eur. Or. 853 πότνι' Ἥλέκτρα, λόγουσ ἄκουσον, οὓς σοι δυστυχεῖς ἦκω φέρων;

(c.) Or the adjective remains in the principal, and the subst. is transposed to the relative clause: Eur. Herc. F. 1163 ἦκω ξὺν ἄλλοις, οἳ παρ' Ἀσώπου ῥοὰς μένουσιν ἔνοπλοι γῆς Ἀθηναίων κόροι: Arist. Ran. 889 ἔτεροι γάρ εἰσιν οἷσιν εὐχομαι θεοῖς;

(d.) Or where there is more than one adjective, one of them remains with the subst. in the principal, the other is transposed to the relative clause; as, Il. v, 339 sq. *ἔφριξεν δὲ μάχῃ φθισίμβροτος ἔγχειήσιν μακρῆς ἃς εἶχον ταμεσίχροας*.

*Obs.* 3. Sometimes the demonstrative is transferred to the relative clause: Eur. Iph. Aul. 155 *σφραγίδα φύλασσε' ἣν ἐπὶ δέλτῳ τήνδε κομίζεις*.

4. A word in apposition to the subst. to which the relative sentence refers is sometimes attracted to the relative clause: Od. α, 69 *Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν, ἀντίθεον Πολύφημον*: Od. δ, 11. Il. γ, 122. λ, 625. Plat. Hipp. M. 281 C *τί ποτε τὸ αἴγιον, ὅτι οἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγάλα λέγονται ἐπὶ σοφίᾳ, Πιττακοῦ καὶ Βίαντος κ. τ. λ.*<sup>a</sup>: Plat. Apol. 41 A *εὐρήσει τοὺς ὡς ἀληθῶς δικαστάς, οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθους καὶ Αἰακός*<sup>b</sup>: Eur. Hec. 771 *πρὸς ἀνδρ', ὃς ἄρχει τῆσδε, Πολυμήτωρ, χθονός*<sup>c</sup>: Ibid. 986 *πρῶτον μὲν εἰπεὶ παῖδ', ὃν ἐξ ἐμῆς χειρὸς, Πολυδῶρον, ἐκ τε πατρὸς ἐν δόμοις ἔχεις*. So Arist. Poet. XI. *ἐλεός τε καὶ φόβον ὥων πράξεων ἡ τραγωδία μίμησις ἐστίν, for πράξεις τοιαύτας ὥων κ. τ. λ.* So G. T. as Philem. 10 *παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγὼ ἐγέννησα—Ὀνήσιμον*: Luke i. 72 *μνησθῆναι διαθήκης ἀγίας αὐτοῦ, ὅρκον (ὅρκον) ὃν ὤμοσε*. 1 John ii. 25. So frequently when in apposition to a demonstr.: Il. η, 187 *ἀλλ' ὅτε δὴ τὸν ἵκανε—ὃς μιν ἐπιγράφας κυνέη βάλε φαίδιμος Αἴας*: Eur. Hipp. 101 *τήνδ', ἣ πύλαισι σαῖς ἐφέστηκεν, Κύπρις*. And sometimes when the demonstr. is omitted; as, Plat. Rep. 402 C *οὐδὲ μουσικοὶ πρότερον ἐσόμεθα, οὔτε αὐτοὶ οὔτε οὓς φάμεν ἡμῖν παιδευτέον εἶναι, τοὺς φύλακας*<sup>d</sup>.

*Obs.* 4. A substantive (mostly with the article) is often placed in the relative clause, in the same case with the relative, to explain or define a notion to which the relative refers: Plat. Theæt. 167 B *ἕτερα τοιαῦτα, ἃ δὴ τινες τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν*: Id. Rep. 477 C *εἰ ἄρα μανθάνεις, δ βούλομαι λέγειν τὸ εἶδος*: Id. 583 E *δ μεταξύ ἄρα νῦν δὴ ἀμφοτέρων ἔφαμεν εἶναι τὴν ἡσυχίαν, τοῦτό ποτε ἀμφοτέρα ἔσται λύπη τε καὶ ἡδονή*: Soph. Antig. 404 *ταύτην γ' ἰδὼν θάπτουσιν ὃν σὺ τὸν νεκρὸν ἀπίπας*.—Without the article: Thuc. III. 12 *δ τοῖς ἄλλοις μάλιστα εὐνοια πίστιν βεβαιοί, ἡμῖν τοῦτο (τὴν πίστιν) ὃ φόβος ἐχυρὸν παρέιχε*.

#### *A relative clause coalescing with its dependent clause.*

§. 825. 1. When a relative clause is followed by another clause depending on it, they often coalesce, the relative being thrown into this dependent clause, and standing in the case required thereby; while the relative clause is placed, without any relative, after its dependent clause: Isocr. de Pace c. 16 *ἀνθρώπους αἰρούμεθα τοὺς μὲν ἀπόλιδας, τοὺς δ' αὐτομόλους, οἷς ὅποταν τις πλείονα μισθὸν διδῶ, μετ'*

<sup>a</sup> Heindorf ad loc.<sup>b</sup> Stallb. ad loc.<sup>c</sup> Pflugk ad loc.<sup>d</sup> Stallb. ad loc.



ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν, for οἱ ἀκολουθήσουσιν ὁπότεν τις αὐτοῖς—διδῶ: Plat. Rep. 466 A ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιοῖμεν, οἷς ἐξὸν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν, for οἱ, ἐξὸν αὐτοῖς—οὐδὲν ἔχοιεν<sup>a</sup>: Id. Gorg. 492 B οἷς ἐξὸν ἀπολαύειν τῶν ἀγαθῶν—δεσπότην ἐπηγάγοντο κ. τ. λ.<sup>b</sup>: Demosth. 128, 68 πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύμπιοι νῦν, ἃ τότε εἰ προείδοντο, οὐκ ἂν ἀπώλονται, for εἰ αὐτὰ τότε προεἶδ., αὐτοὺς ἔσωσεν ἂν. The construction is still more peculiar when the relative clause is altered from the form in which it would have stood had the relative not been removed: Isocr. Panath. c. 18 συνέβη κυρίαν ἐκατέραν γενέσθαι τῆς ἀρχῆς τῆς κατὰ θάλατταν ἣν ὁπότεροι ἂν κατὰσχωσιν, ὑπηκόους ἔχουσι τὰς πλείστας τῶν πόλεων, for ἣ, ὁπότεροι ἂν αὐτὴν κατὰσχωσιν, ὑπηκόους παρέξει τὰς πλείστας κ. τ. λ. For an analogous construction, see γάρ (§. 786. Obs. 5.).

Obs. Adverbial relatives.—What is said of the construction of the pronouns *ὅς, ὅστις* &c., holds good also of the adverbial relative pronouns; as, *οὗ, οἷ, ὅθεν, ὅπως, ὅνα, ὅθεν* &c. See the examples given under the *Adverbial Sentences*.

### The Moods in Adjectival Sentences.

#### Indicative without ἂν.

§. 826. 1. The tenses of the indicative are used according to their respective powers, when the notion expressed in the adject. sentence is spoken of as something definite, real, or certain: ἡ πόλις, ἣ κτίζεται, ἣ ἐκτίζετο—ἣ ἐκτίσθη,—ἣ κτισθήσεται.

2. The indicative future is used very frequently when the certainty of something future is spoken of: στρατηγούς αἰροῦνται, οἱ τῷ Φιλίππῳ πολεμήσουσιν.—See §. 406.

3. After negatives also the indicative is used (where in Latin the conjunctive occurs,) when truth or certainty is to be expressed; as, Xen. Hell. VII. 1, 4 παρ' ἐμοὶ οὐδεὶς, ὅστις μὴ ἱκανὸς ἐστὶν ἴσα ποιεῖν ἐμοί, *nemo, qui non possit*.

Obs. *Μή* is used because the simple fact is stated with reference to the nature or requirements of the person spoken of—*who is not able*.—See §. 743.

4. The Greeks, as well as the Latins, use the indicative in those adject. sentences which are introduced by the indefinite relative pronouns; as, ὅστις, *quisquis*; ὅστις δὴ, *quicunque*; ὅστις δὴ ποτε (Demosth. and the later writers, ὅστις δὴ ποτ' οὖν,) ὅσος δὴ, ὅσος οὖν, *quantuscunque*; ὅπόσος, ὅποσοσούν &c., expressing indefinite and general notions; because, though the particular nature of

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Ibid.

the object is unknown or indefinite, the event itself is considered as certain and real, while its indefiniteness is sufficiently marked by the indefinite pronouns: thus Hdt. VI. 12 δουλητήν ὑπομεῖναι, ἥτις ἔσται, *qualiscunque erit*; (*I know it will be, though whether it will be intolerable or bearable I do not know*: ἥτις εἴη, *I am not certain whether it will be, nor do I know its nature*:) Id. VII. 16, 3 οὐ γὰρ δὴ ἐς τοιοῦτό γε εὐθελείης ἀνήκει τοῦτο, ὃ τι δὴ κοτὲ ἔστι, τὸ ἐπιφαινόμενόν τοι ἐν τῷ ὕπνῳ, ὥστε δόξει, ἐμὲ ὀρών, σε εἶναι: Xen. Anab. VI. 5, 6 ἔθαπτον—, ὁπόσους ἐπελάμβανεν ἡ στρατιά: Eur. Or. 418 δουλεύομεν θεοῖς, ὃ τι πότ' εἰσὶν οἱ θεοί. (For ἡγγεῖλας οἱ' ἡγγεῖλας, *et simil.* see §. 835. 1.)

5. The indicative is also used after an indefinite relative when a notion, viewed as an actual fact in a particular case, is referred to the class under which the particular subject falls, where in Latin the indefinite conjunctive is used: Eur. Hipp. 921 δεινὸν σοφιστήν εἶπας, ὅστις εὖ φρονεῖν τοὺς μὴ φρονούντας δυνατός ἐστ' ἀναγκάσαι: or where ὅστις is explicative (see 816, 7), a definite actual point being brought forward: Aristoph. Vesp. 1168 κακοδαίμων ἐγώ, ὅστις ἐπὶ γήρα χίμετλον οὐδὲν λή'ομα:, &c.

*Indicative with ἄν (κέ).*

§. 827. *a.* The indicative future with ἄν occurs (only, but very frequently, in Epic), when a future event is represented in the dependent clause, as certain under some particular condition: Il. ε, 155 ἐν δ' ἄνδρες ναίουσι πολύρρηγες, πολυβοῦνται, οἳ κε εἰ δωτῶνσι θεὸν ὧς τιμήσουσιν, *if he comes to them, they will surely honour him*: Il. μ, 226 πολλοὺς γὰρ Τρώων καταλείψομεν οὓς κεν Ἀχαιοὶ χαλκῷ θηώσουσιν, ἀμνυόμενοι περὶ νηῶν: Od. κ, 432 τί ἱμέρετε, Κίρκης ἐς μέγαρον καταβήμεναι; ἢ κεν ἅπαντας ἡ σὺς ἡὲ λύκους ποιήσεται (sc. εἰ καταβησόμεθα).

*Obs. 1.* Homer sometimes uses here the conjunct. instead of the future, with this difference, that the future event is expressed with less certainty: Il. θ, 353 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσουντες ὄλονται, *who, if we take no care for them, will probably perish*. So Hdt. IX. 46 ὁκότεροι δὲ ἄν νικήσωσι for νικήσουσι. So Od. ζ, 200.

*Obs. 2.* Where κέ is found with ind. pres. the reading is corrupt: Od. α, 316 δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγει, where read either with Hermann ἀνώγη, or with Nitzsch ὅττι τε.

*b.* The indicative of historic tenses (impft., plpft., aor.) takes ἄν when it is to be expressed that the action of the relative sentence would either take place, or have taken place under certain conditions, which however do not, or have not happened (§. 424. *a.*): Od. ε, 39 sq. πόλλ', ὅσ' ἄν οἰδέποτε Τρόίης ἐξήρατ' Ὀδυσσεύς, εἴπερ ἀπήμων

ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν : Od. ξ, 62 ἡ γὰρ τοῦγε θεοὶ κατὰ νόστον ἔδησαν, ὅς κεν ἔμ' ἐνδυκέως ἐφίλει, sc. εἰ μὴ θεοὶ ἔδησαν : Od. ι, 129 sq. οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες . . . οἳ κε σφιν καὶ νῆσον ἐϋκτιμένην ἐκάμοντο : Soph. OE. T. 1371 sq. ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποίοις βλέπων πατέρα ποτ' ἂν προσεῖδον εἰς Ἄϊδου μολών; Eur. Med. 1339 οὐκ ἔστιν ἦτις τοῦτ' ἂν Ἑλληνὶς γυνὴ ἔτλη, *quæ sustinuisset hoc* : Plat. Apol. 38 D οἷς ἂν (λόγοις) ἔπεισα, εἰ ᾧμην δεῖν ἅπαντα ποιεῖν καὶ λέγειν.

c. There is also a passage in Od. σ, 262 where *κέ* is used in a relative sentence in the sense of *frequency, being accustomed to do so*; the condition being conceived in *animo loquentis*, as taking place : καὶ γὰρ Τρῳάς φασι μαχητὰς ἔμμεναι ἄνδρας—οἳ κε τάχιστα ἔκριναν μέγα νεῖκος ὁμοίου πολέμοιο<sup>a</sup>. In G. T. we find ἂν joined to the indicative historic tenses in the sense of *quicumque* (see §. 826. 4.) : Mark vi. 56 ὅποι ἂν εἰσεπορεύετο—ὅσοι ἂν ἤψαντο αὐτόν.—The ἂν or *κέ* belongs to the verb and not to the relative. Cf. Acts ii. 45.

#### Conjunctive.

§. 828. 1. If the attributive notion expressed by the relative sentence is not to be viewed as actually taking place, but only supposed and possible, the relative is followed by the conjunctive, if the verb of the principal clause is in one of the principal tenses (pres., pft., or fut.).

Obs. 1. The relative sentence can generally be taken as an expression of a condition under which the verb of the principal clause will take effect; and the relative, with or without ἂν, can frequently be resolved into *ἐάν* *τις* and the conjunctive.

2. Without ἂν it is used where the relative clause forms part of a general statement which is not merely viewed as universally true, but which is applied to some definite substantive or pronoun in the principal clause, *that—who, or which*, rather than *whosoever, whatsoever*; the conjunctive is used to give that indefiniteness which a general statement implies : Od. α, 351 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι, ἦτις ἀκούοντεςσι νεωτᾶτῃ ἀμφιπέληται, *men praise that song which is new*. The attribute of the song is not expressed as any thing actual, as it would be by the indic., but as something supposed—something possible, (*if it is new, ἐὰν νεωτᾶτῃ ᾦ*.) Comp. Cicero de Orat. II. 44, 185 *ut aut ad eos motus adducantur, si qui finitimi sunt et propinqui his ab talibus animi perturbationibus*<sup>b</sup> : Id. de Fin. III. 9, 31 *et iis, si quæ similes earum sunt* : Id. Acad. II. 41, 128 *earum etiam auctoritatem, si quæ*

<sup>a</sup> Hermann de Part. ἂν p. 21 (whom Kühner follows), would read οἳ τε. He does not give any MSS. authority for it,

but says, "*poetam dedisse οἳ τε non dubium esse puto.*"

<sup>b</sup> O. M. Müller ad loc.

*illustriores videantur, amittere* (*si quæ i. q. quæcunque*): Il. π, 386 sqq. ὅτε δὴ ῥ' ἀνδρεσσι κοτεσσάμενος χαλεπήνη (Ζεύς), οἱ βίῃ εἰν ἀγορῇ σκολιάς κρίνωσι θέμιστας: Od. λ, 427 sq. ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός, ἥτις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλλεται (ἐάν τις, sc. γυνή,—βάλλεται): Il. ο, 491 sq. ρεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή, ἡμὲν δ' τέοισιν κῦδος ὑπέρτερον ἔγγυαλίξῃ, ἥδ' ὄντας μινύθη (§. 816. 2.): Od. μ, 42 ὅστις αἰδρεῖη πελάσῃ, καὶ φθόγγον ἀκούσῃ Σειρήνων, τῷ οὔτι γυνή κ. τ. λ. So Hdt. IV. 46 τοῖσι γὰρ ἡ μήτε ἄστεα μήτε τείχεα ἐκτισμένα—κὼς οὐκ ἂν εἶσαν οὗτοι ἄμαχοι—here there is reference to the definite demonstrative following: Soph. Aj. 812 σώζειν θέλοντες ἀνέρ' ὅς σπεύδῃ θανεῖν. So G. T., as James ii. 10 ὅστις ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, the former clause is particularised by the latter, and the latter follows the construction. In Matt. x. 33 the relative clause is particularised by the following pronoun, but ἂν is the reading of the received text.

*Obs. 2.* ἂν is used in general statements when the universal truth, rather than any particular application thereof, is intended.—See §. 829. 2. And the conjunctive without ἂν is also sometimes used where the general notion is limited in its application only *in animo loquentis*. Cf. Il. ξ, 81, See §. 830. 2., 836.

3. Or it expresses some definite attribute of the principal clause, the existence of which is only supposed. This is rare in Attic Greek, as they usually preferred the optative for that purpose: Od. α, 415 οὔτε θεοπροπίης ἐμπάχομαι, ἦντινα μήτηρ, ἐς μέγαρον καλέσασα θεοπρόπον, ἐξερέται (ἐάν τινα—ἐξερ.).

4. The conjunctive without ἂν is used when the relative sentence forms part of a comparison. The notion is considered as a condition or assumption under which the comparison expressed in the principal clause is conceived. If the comparison is considered absolutely, and the relative sentence expresses merely an attributive notion of one of the objects of comparison, and not any such condition of it, the indicative is used. As the comparison is always conceived by the speaker as present, the conjunctive follows after an historic, as well as after a principal tense: Il. ν, 63 αὐτὸς δ', ὅστ' ἱρῆς ὠκύπτερος ὦρτο πετέσθαι, ὅς ῥα τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς, ὁρμήσῃ πεδίλιον διώκειν ὄρνεον ἄλλο, ὥς ἀπὸ τῶν ἦξε Ποσειδάων ἐνοσείχθων (ἐὰν ὁρμήσῃ): Ibid. 179 ὁ δ' αὐτ' ἐπεσεν, μελίη ὥς, ἥτ' ὄρεος κορυφῇ—χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσῃ: Il. ρ. 110 ὥστε λῖς ἡγύνειος, ὃν ῥα κύνας τε καὶ ἀνδρες ἀπὸ σταθμοῖο δίωνται: Ibid. 134 ἐσθήκει, ὥς τις τε λέων περὶ οἷσι τέκεσσι, ᾧ ῥά τε νήπ' ἄγοντι συναντήσονται ἐν ὕλῃ ἀνδρες ἐπακτῆρες: Il. ο, 579 κύων ὥς, ὅστ' ἐπὶ νεβρῷ βλημένῳ αἵξῃ.

*Obs. 3.* In G. T., as Acts vi. 3, we find the conjunctivus adhortativus (see §. 416. 1.) used after the relative, ἐπισκεψώμεθα—ἀνδρας ἐξ—οὓς καταστήσωμεν.

*Conjunctive with ἄν.*

§. 829. 1. If ἄν is joined to the relative and the conjunctive, it generally belongs to the relative and not to the verb, and gives an indefiniteness to it, by annexing the notion, “*be he who he may* ;” and in consequence of this indefiniteness the conjunctive is used, where in English the indicative stands ; δς ποιεῖ, *he who does it* ; δς ποιῇ, *he who may do it* ; δς ἄν ποιῇ, *whosoever may do, or does, it*.

2. Thus the conjunctive with ἄν is most commonly used in all general statements, proverbs, and sentiments, &c. which are not limited or referred to any definite person or thing, but are universally true—*whosoever* ; and here it is equivalent to ἐάν τις or ὅταν τις : Thuc. II. 62 καταφρόνησις δὲ (ἐγγίγνεται), δς ἄν καὶ γνώμη πιστεύῃ τῶν ἐναντίων προέχειν ; Xen. Hell. II. 3, 51 νομίζω προστάτου ἔργον εἶναι οἷου δεῖ, δς ἄν ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπῃ : Plat. Rep. 402 D οὔτου ἄν ξυμπύπτη ἐν τε τῇ ψυχῇ καλὰ ἦθη ἐνόντα καὶ ἐν τῷ εἶδει ὁμολογοῦντα ἐκείνοις,—τοῦτ’ ἄν εἴη κάλλιστον θέαμα : so where the relative clause may be referred by an ellipse to a plural indefinite adjective or pronoun ; as, Arist. Pax 371 ἄρ’ οἴσθα θάνατον ὅτι προείφ’ ὁ Ζεὺς (πάσι) δς ἄν (*be he who he may*) ταύτην ἀνορύττει ἐθέλη : Thuc. II. 44 τὸ δὲ εὐτυχὲς (τούτοις sc.) οἱ ἄν κ. τ. λ. (Where the pronoun is expressed, the conjunctive stands without ἄν, see §. 828. 2.) So G. T., as Matt. x. 11 εἰς ἣν ἄν πόλιν—εἰσελθῆτε : Gal. v. 17 ἃ ἄν θέλητε.

3. Hence also the relative with ἄν is used to express the indefinite nature, properties, or size of any thing ; as, Od. α, 158 ξεῖνε φίλ’, ἦ καὶ μοι νεμεσήσεται, ὅττι κεν εἴπω ; *si quid dixero* : Hdt. VI. 139 ἡ δὲ Πυθίῃ σφέας ἐκέλευε Ἀθηναίοισι δίκας διδόναι ταύτας, τὰς ἄν αὐτοὶ Ἀθηναῖοι δικάσωσι, *quascunque—constituissent* : Id. IV. 68 λέγοντες τῶν ἀστών τὸν ἄν δὴ λέγωσι : Soph. Ant. 563 δς ἄν βλάβστη μένει νοῦς, *whatsoever it be* : Ibid. 1071 ἄρ’ οἴσθα ταγοὺς ὄντας, ἂν λέγῃς, λέγων. So G. T., as Col. iii. 17 πᾶν ὃ τι ἄν ποιῆτε : Matt. xxi. 22 ὅσα ἄν αἰτήσῃτε. The conjunctive expresses that possibility and uncertainty which is implied in an indefinite notion.

*Obs. 1.* On the conjunctive after an historic tense, see §. 806. The speaker identifies himself with the time past, so that he conceives of it as present. For Pres. and Aor. Conj., see §. 405. 2. and *Obs. 2.*

*Obs. 2.* The indefinite notion expressed by the ind. with ὅστις, ὅσος &c. is different from that of the conjunctive, in that the former relates to the

indefinite nature of the thing spoken of, the latter to the indefinite chances of the thing spoken of happening; when both these notions are required, *ὅστις ἂν* is used with the conjunctive.

*Obs. 3.* If *ἂν* belongs to the verb it is used in much the same sense as the future: Π. φ. 103 νῦν δ' οὐκ ἔσθ' ὅς κεν θάνατον φύγῃ, *shall possibly escape*, (§. 827. *Obs. 1.*); but where it is wished to give an indefiniteness to the action of the verb beyond that which arises from the indefiniteness of the relative, the optative is commonly used.

4. It is also used with a peculiar force to signify that what is spoken of in the relative clause is the sole condition of the action of the principal clause; so in the instance above: τὰς ἂν δικάσωσι, *whatsoever*—nothing else was to be taken into consideration but the judgment of the Athenians: Hdt. I. 29 ὀρκίοισι γὰρ μεγαλοῖσι κατεῖχοντο δέκα ἔτεα χρῆσθαι νόμοις τοὺς ἂν σφί Σόλων θῆται—the only point for them to consider was, whether Solon enacted them. So Thuc. II. 34 ἡρημένους—ὅς ἂν γνώμῃ τε δοκῇ μὴ ἀξύνετος εἶναι καὶ ἀξιώματι προήκη—any one was eligible who came up to this standard: Hdt. IV. 66 πίνουσι ἄνδρες τῶν Σκυθέων τοῖσι ἂν ἄνδρες πολέμοι ἀραιρημένοι ἔωσι—this was the sole condition: Xen. Cyr. III. 1, 20 οὓς δ' ἂν βελτίους τινὲς ἑαυτῶν ἡγήσωνται, τούτοις πολλάκις καὶ ἄνευ ἀνάγκης ἐθέλουσι πείθεσθαι: Ibid. I. 1, 2 ἄνθρωποι δὲ ἐπ' οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὓς ἂν αἰσθωνται ἄρχειν αὐτῶν ἐπιχειροῦντας.

5. This conjunctive sometimes gets from the context the sense of indefinite frequency, *as often as*. The relative sentence contains a condition, recurring with several indefinite persons or things, under which the principal verb has taken or will take place. The *ἂν* belongs to the verb: Π. β, 391 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνᾶειν κ. τ. λ., *as often as I observe*, &c. See Plat. Apol. Socr. 23 A.

*Obs. 4.* In G. T. *ἐάν* is used after the relatives for *ἂν*.

*Remarks on the position, and the omission of ἂν with the Conjunctive.*

§. 830. 1. *Ἄν* is so closely connected with the relative that it forms but one word with it, as in *ὅταν*, *ἐπὶ ἂν*, *ἐπειδὴ ἂν*, &c. (§. 428. a.); and hence it cannot be separated from it, except by little words, such as *δέ*.

2. The relative is found with the conjunctive without *ἂν* in Homeric language very frequently, often in traged., sometimes in Hdt., rarely in Attic prose writers. Where it is omitted it falls under one of the rules given in §. 828. For Homer see above, §. 828: Soph. El. 771 οὐδὲ γὰρ κακῶς πάσχοντι μῖσος ὦν τέκη προσγίγνεται: Eur. Iph. T. 1064 καλὸν τοι γλῶσσο', ὅτῳ πίστις παρή: Id. Med. 516 ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὅς κίβδηλος ἦ τεκμήρι' ἀνθρώποισιν ὅπασας σαφῇ: Id. Alc. 76 οὔτου τόδ' ἔγχος κρατὸς ἀγνίστη τρίχα: Ibid. 978 καὶ γὰρ Ζεὺς, ὃ τι νεύσῃ, ξὺν σοὶ τοῦτο τελευτᾷ: Id. Or. 805

ἀνὴρ, ὅστις τρόποισι συντακῇ, θυραῖος ὢν, μυρίων κρείσσων (ἐστὶν) ὁμαίων— φίλος: Thuc. IV. 18 οἵτινες νομίσωσι: Id. VII. 77 ἐν ᾧ ἀναγκασθῇ χωρίφ μάχεσθαι is a doubtful reading, as are most of the few passages in Attic prose, where the relative is found with the conjunctive without ἄν. In G. T. we find the conjunctive without ἄν: James ii. 10 (See §. 828. 2.) and Luke viii. 17 δ οὐ γνοῦθῃ (al. γνωσθήσεται).

3. The omission of ἄν generally modifies the sense as follows:

\*Ο γενήσεται, *which will be*; not a supposition, but a certainty.

\*Ο γενήται, *which may (or will) probably be*; not a certainty, but a supposition, in some case more or less definite.

\*Ο ἄν γενήται, *whatsoever it may (or will) probably be*, without limitation to any particulars. (See §. 829.)

4. The relative with ἄν and conjunctive is sometimes interchanged with the indicative: when the conjunctive is used it is viewed as something which may happen to all, but it is not thought of as happening to any one in particular; by the indicative the actual existence of the verbal notion is denoted. So Thuc. IV. 92 οὐ γὰρ τὸ προμηθές, οἷς ἄν ἄλλος ἐπὶ —ἐνδέχεται λογισμὸν, καὶ ὅστις τὰ ἑαυτοῦ ἔχει κ. τ. λ., *Pagondas is thinking of the Athenian.*

#### *Optative without ἄν.*

§. 831. 1. The relative without ἄν is joined to the opt. after an historic, in the same way as with the conj., after a principal tense, and expresses a supposed condition of some past action, and may be resolved into εἰ τις with opt.: Il. κ, 20 ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, Νέστορ' ἐπὶ πρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν, εἰ τινὰ οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο, ἦτις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο = εἰ τις—γένοιτο.

2. Hence after an expression of indefiniteness (see also §. 826. 4.): Soph. Trach. 905 sq. ἔκλαιε δ' ὀργάνων ὅτου ψαύσειεν, *whatsoever*: Thuc. VII. 29 πάντας ἐξῆς, ὅτῳ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες: Hdt. III. 1 ἡτρὸν ὀφθαλμῶν δς εἷη ἄριστος.

3. Indefinite frequency. The principal verb is either in impft. or frequentative aor., and expresses repetition or recurrence: (§. 402. 1. 2.) Il. κ, 489 sq. ὄντινα Τυδεΐδης ἄορι πλῆξειε παράστας, τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν: Il. β, 188 ὄντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κικεῖν, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς: v. 198 ὃν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοῶντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε: Il. μ, 268 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν ἄλλον μελιχίλοισι, ἄλλον στερεοῖς ἐπέεσσιν νεῖκεον, ὄντινα πάγχυ μάχης μεθιέντα ἴδοιεν: Il. ο, 743 ὅστις δὲ Τρώων κολῆς ἐπὶ νηυσὶ φέροιτο—, τὸν δ' Αἶας οὔτασκε: Xen. Anab. I. 9, 20 φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους γνοίῃ ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.

4. We have seen that when an indefinite character is to be given to the relative *ἄν* is used with conjunctive; when the indefinite character of the action is to be called out the optative is used—where the optative does not definitely refer to past time, it is used in some of its secondary and implied forces (§. 418. I. a.) of uncertainty, indefinite possibility—a supposition without any notion of any particular case in which it was realised.

a. When the sentence expresses something indefinite, uncertain, doubtful: Soph. Antig. 666 ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν (εἴ τινα στήσειε): Id. Œ. Tyr. 713 ὡς αὐτὸν ἤξοι μοῖρα πρὸς παιδὸς θανεῖν, ὅστις (εἴ τις) γένοιτ' ἐμοῦ τε κἀκεῖνου πάρα: Xen. Cyr. I. 6, 19 τοῦ μὲν αὐτὸν λέγειν, ἀ μὴ σαφῶς εἰδείη, φειδεσθαι δεῖ, *when perhaps he does not know them for a certainty*: Plat. Rep. 455 B ἄρα οὕτως ἔλεγες, τὸν μὲν εὐφυῆ πρὸς τι εἶναι, τὸν δὲ ἀφυῆ, ἐν ᾧ ὁ μὲν ῥαδίως τι μανθάνει, ὁ δὲ χαλεπῶς: cf. II. ε, 407.

β. When the verb of the principal clause is in the optative, as being indefinite: II. ν, 344 μάλα κεν θρασυκάρδιος εἴη, ὅς τότε γηθήσειεν ἰδὼν πόνον, σὺδ' ἀκάχοιτο, i. e. εἰ γηθήσειεν: II. μ, 228 ὧδέ χ' ὑποκρίναιτο θεοπρόπος, ὅς σάφα θυμῷ εἰδείη τεράων, καὶ οἱ πειθοίετο λαοί i. e. εἰ—εἰδείη: Od. α, 47 ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαυτὰ γέρεξοι, i. e. εἰ τις ῥέξοι: II. γ, 299 ὁππότεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν, ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὡς ὅδε οἶνος: II. ζ, 521 οὐκ ἄν τις τοι ἀνὴρ, ὅς ἐναίσμιος εἴη, ἔργον ἀτιμήσειε μάχης.

γ. Hence when the relative sentence forms part of an indefinite wish; as, II. ξ, 107 νῦν δ' εἴη, ὅς τῇσδε γ' ἀμείνονα μῆτιν ἐνίσποι: II. ρ, 640 εἴη δ' ὅστις ἐταῖρος ἀπαγγεῖλειε τάχιστα Πηλεΐδῃ: Soph. Trach. 94 εἴθ' ἀνεμόσσά τις γένοιτ' ἔπουρος ἐστιώτις αὔρα, ἥ τις μ' ἀποικίσσειεν ἐκ τόπων: Arist. Vesp. 1431 ἔρδοι τις, ἣν ἕκαστος εἰδείη τέχνην. But the indicative is sometimes found when it is wished to exclude the notion of indefiniteness: Eur. Med. 659 ἀχάριστος ὄλοιθ', ὅτφ πάρεστι, "*hic enim Chorus loquitur definite, quippe Jasonem cogitans*." So when the relative sentence is a member of a compound dependent clause, expressed as a wish, the optative is used.

Obs. 1. Sometimes the opt. without *ἄν* is interchanged with the conjunct. with *ἄν*, but in different notions: Xen. Cyr. II. 4, 10 δοκεῖ γάρ μοι, ἔφη, πάντας μὲν, οὓς ἄν τις βούληται ἀγαθοὺς συνεργοὺς ποιῆσθαι ὅποιοντι νοσοῦν πράγματος, ἧδιον εἶναι εὖ τε λέγοντα καὶ εὖ ποιοῦντα παρορμᾶν μᾶλλον, ἢ λυποῦντα καὶ ἀναγκάζοντα· οὓς δὲ δὴ τῶν εἰς τὸν πόλεμον ἔργων ποιήσασθαι τις βούλοιο συνεργοὺς προθύμους, τούτους παντάπασιν ἔμοιγε δοκεῖ ἀγαθοὺς θηρατίων εἶναι καὶ λόγοις καὶ ἔργοις: οὓς ἄν βούληται, *if a person wishes* (supposition, but with a notion of its really happening every day) *to make some others, be they who they may, I know not*; here *ἄν* belongs to the οὓς (*if there be*



any such); οὗς δέ τις βούλοιτο, *but if a person should wish...I am not imagining that he does, but supposing he does* (without any notion of realisation) *wish to make certain others &c.* So that in the first clause the conjunctive supposes something which does really take place every day, though without any notion of its taking place in any particular case; but in the second clause it is not to be expressed that any one ever does really wish to do this, but only *suppose one should do so*; and therefore it is put in that indefinite form, οὗς τις βούλοιτο, instead of οὗς ἂν τις βούληται; so in the first case ποιείσθαι, to express the reality in present time of the action; in the second, ποιήσασθαι, because it is not supposed as present, nor yet future, but is a mere supposition, without any regard to time, and therefore in aorist, (§. 401. 1.) For some other uses of the moods after relatives, see the *Oratio Obliqua*, §. 886. 3. b.

*Obs. 2.* In Il. ο, 82 ὥς δ' ὅτ' ἀναΐξη νόος ἀνέρος ὅστ' ἐπὶ πολλὴν γαίαν ἐληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ ἐνθ' εἴην ἢ ἐνθα, μενοινήσειέ τε πολλά. The optative following on a conjunctive seems to arise from its juxtaposition with the wish, in the words ἐνθ' εἴην.

*Obs. 2\*.* In Il. ψ, 345 οὐκ ἔσθ' ὅς κε σ' ἔλθῃ μεταλμένος, οὐδὲ παρέλθῃ, the *κε* belongs to both verbs. The conjunctive (see 829. *Obs. 3.*) signifies *will catch you*; the optative, *could pass you*, see 832.

*Obs. 3.* The optative is not used in G. T. after relatives either with or without ἂν, but the conjunctive (generally the aorist) is used in its stead, see §. 806. *Obs. 2.*

*Obs. 4.* Of course when the relative introduces a wish the optative has not ἂν: Dem. 255, 15 ὧν διαμαρτοῖεν.

#### *Optative with ἂν.*

§. 832. The optative is used with ἂν (κέ), in the relative sentence in the same sense as in independent sentences (see 425, 426) to express a supposed or assumed case depending on certain conditions, hence a still more indefinite possibility; or it is merely a polite form of the future; the ἂν belongs not to the relative, but to the verb: Il. ο, 738 οὐ μὲν τι σχεδὸν ἔστι πόλις πύργους ἀραρυῖα ἢ κ' ἀπαμυναίμεσθ', sc. εἰ ἡμῖν εἴη τοιαύτη πόλις: Od. ι, 126 οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν νῆας εὖσσελμους, αἳ κεν τελόιεν ἕκαστα: Od. ε, 142 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι, οἳ κεν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης: Od. ε, 165 αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον. ἐρυσθρὸν ἐνθήσω μενσεικέ', ἃ κεν τοι λιμὸν ἐρύκοι, *which will perhaps*: Thuc. III. 59 καὶ ὥς ἀσάθμητον τὸ τῆς συμφορᾶς ὧτινί ποτ' ἂν καὶ ἀναξίφ συμπέσοι, *it will possibly fall*: Xen. M. S. I. 2, 6 τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι, παρ' ὧν ἂν λάβοιεν τὸν μισθόν; Plat. Phæd. 89 D οὐκ ἔστιν ὅτι ἂν τις μείζον τούτου κακὸν πάθοι.

*Obs.* Some commentators have been much troubled by the optative without ἂν, where they expected the optative with ἂν; and some have laid it down that the optative without ἂν is a solecism; but there are

enough instances given in the last section to set their minds at rest. *ἄν* is used with the optative when some condition of the verbal notion is to be signified; so by the optative without *ἄν* the event is represented as indefinitely possible, without dependence or connexion with any circumstances which might affect its realization: and that view of the matter in hand depends on the judgment or fancy of the writer, whether the act is or is not so viewed<sup>a</sup>. It is more commonly omitted in poetry than prose, as prose writers naturally paid more attention to the actual circumstances of the case: Il. ε, 303 μέγα ἔργον, δ' οὐ δύο γ' ἄνδρε φέροισιν. A prose writer would have probably added *ἄν* to represent the condition, εἰ βούλουτο: Plat. Euthyd. 292 Εἰ τίς ποτ' ἐστὶν ἡ ἐπιστήμη ἐκείνη, ἥ ἡμᾶς εὐδαίμονας ποιήσειεν (but 293 Α τίς ποτ' ἐστὶν ἡ ἐπιστήμη, ἥς τυχόντες ἄν καλῶς τὸν ἐπιλοῖτον βίον διέλθοιμεν). So where a negative or a perfectly indefinite clause precedes; as, Æsch. P. V. 291 οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νεύμαι<sup>β</sup> ἢ σοι. The previous statement that there is no such person, makes it unnecessary to refer by *ἄν* to his existence; as, οὐκ ἔστιν ὅτῳ ἄν &c., *there is no one, to whom if he existed (ἄν), &c.*; the construction with *ἄν* after such a negative is admissible, when it is wished to lay emphasis on it; as, Eur. Electr. 224 οὐκ ἔσθ' ὅσον θίγοιμ' ἄν (*could possibly*) ἐνδικώτερον: Soph. Ant. 912 οὐκ ἔσθ' ἀδελφός ὅστις ἄν βλάστοι ποτέ, the impossibility is more emphatic than without *ἄν*; and when the negative is not indefinite we find *ἄν*: Eur. Alc. 79 ἀλλ' οὐδὲ φίλων τις πῆλας οὐδεὶς ὅστις ἄν εἴποι, *who, if he were present, might &c.*

*Construction of several relational Sentences together.—Change from the Relative to the Demonstrative Construction.*

§. 833. 1. When there are two or more relational clauses in succession, depending on the same verb, or on different verbs but in the same government, the relative is generally used only once, and thereby the two sentences are united into one; as, ἀνὴρ, δς πολλὰ μὲν ἀγαθὰ τοὺς φίλους, πολλὰ δὲ κακὰ τοὺς πολεμίους ἐπραξεν—ἀνὴρ, δς παρ' ἡμῖν ἦν καὶ (δς) ὑπὸ πάντων ἐφιλείτο—ἀνὴρ, δν ἐθαυμάζομεν καὶ (δν) πάντες ἐφίλουν.

2. But if the verbs of the two clauses require different cases, the relative should stand with each in its proper case; as, ὁ ἀνὴρ, δς παρ' ἡμῖν ἦν, καὶ δν πάντες ἐφίλουν. The Greeks however endeavoured to avoid this repetition either (a.) by omitting the second relative, or (b.) by using a demonstrative (mostly αὐτός) or a personal pronoun in the place of the second relative, so that the dependent relative clause assumes the character of a demonstrative principal clause, connected with the other by καὶ or δέ &c.: a. Od. β, 114 ἀνωχθὶ δέ μιν γαμέεσθαι τῷ, ὅτεφ τε πατὴρ κέλεται καὶ (sc. δς τις) ἀνδάνει αὐτῇ: Od. ι, 110 ἀμπελοι, αἵτε φέρουσιν οἶνον ἐριστάφυλον καὶ (sc. δς) σφιν

<sup>a</sup> In fact, in this, as in many if not most other constructions in Greek, it seems to be unreasonable to try to bind down writers to laws for which no reason can be given, and which they evidently did not always

observe. It could hardly fail to be more profitable if, admitting the exceptional passages, we were to endeavour to catch the shades of meaning which are conveyed by the more or less usual construction.

(Κυκλώπεσσι) Διὸς ὄμβρος ἀέξει : Π. ν, 634 Τρωσίν, τῶν μένος αἶεν ἀτάσθαλον, οὐδὲ δύνανται φυλόπιδος κορέσασθαι ὁμοίτου πολέμοιο for καὶ οἱ οὐ δύνανται κ. τ. λ. : Π. γ, 235 οὓς κεν ἐὺ γνοίην καὶ (sc. ὦν) τοῦνομα μυθησαίμην. So in prose where the clauses are opposed : Plat. Rep. 533 D ἄς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου.—δ. Π. α, 78 ἥ γὰρ ὁτομαι ἄνδρα χολώσμεν, ὅς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ (for ᾧ) πείθονται Ἀχαιοί : Π. κ, 243 sqq. πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θέλοιο λαθόμην, οὐ πέρα μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ (for ὃν δὲ φιλεῖ) Παλλὰς Ἀθήνη : Π. μ, 300 ὥστε λέων ὀρεσίτροφος, ὅστ' ἐπιδευῆς δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγῆνωρ : Od. α, 70 ἀντίθεον Πολύφημον, δοῦ κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θόωσα δέ μιν τέκε Νύμφη : Od. ι, 20 ὅς πᾶσι δόλοισιν ἀνθρώποισι μέλω (curæ sum), καὶ μευ (for καὶ οὐ) κλέος οὐρανὸν ἵκει : Hdt. III. 34 Πηγήσπεα, τὸν ἐτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἔφερε οὗτος : Plat. Rep. 395 D οὐ δὴ ἐπιτρέφομεν, ἦν δ' ἐγώ, ὦν φαμὲν κήδεσθαι καὶ δεῖν αὐτοὺς ἄνδρας γενέσθαι ἀγαθοὺς (for καὶ οὓς φαμεν δεῖν ἄνδρ. ἀγ. γεν.)<sup>a</sup> : Ibid. 505 E δ δὴ διώκει μὲν ἅπαντα ψυχὴ καὶ τοῦτου ἕνεκα πάντα πράττει : Id. Gorg. 452 D δ φῆς σὺ μέγιστον ἀγαθὸν εἶναι τοῖς ἀνθρώποις καὶ σε δημιουργὸν εἶναι αὐτοῦ<sup>b</sup> : Id. Phileb. 12 B ἦν ὅδε Ἀφροδίτην μὲν λέγεσθαι φησι, τὸ δ' ἀληθέστατον αὐτῆς ὄνομα Ἥδονην εἶναι : Demosth. 122, 47 Λακεδαιμόνιοι, οἱ θαλάττης μὲν ἦρχον καὶ γῆς ἀπάσης, ὑφίστατο δ' οὐδὲν αὐτοὺς, for οὓς οὐδὲν ὑφίστατο, *quibus nihil non cessit* : Ibid. 35, 24 ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτούς<sup>c</sup>. So the Latin, Cic. de Orat. II. 74 *Themistocles, ad quem quidam doctus homo—accessisse dicitur, eique artem memorice—pollicitus esse se traditurum*. So G. T., as 2 Pet. ii. 3 οἷς τὸ κρίμα ἔκπαλαι οὐκ ἄργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

Obs. 1. So also the relative adverbs are changed into demonstr. adverbs : Hdt. V. 49, 11 ἔνθα βασιλεὺς τε μέγας διαίταν ποιεῖται, καὶ τῶν χρημάτων οἱ θησανροὶ ἐνθαυτὰ εἰσι.

Obs. 2. There are even some passages where, in the same sentence, we find both the relative and demonstr. : Hdt. IV. 44 Ἰνδὸν ποταμόν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται : Eur. Andr. 650 (γυναικα βάρβαρον) ἦν χρῆν σ' ἐλαυνεῖν τήνδ' ὑπὲρ Νείλου ῥοάς : Soph. Phil. 315 οἷς Ὀλύμπιοι θεοὶ δοῖεν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν. In such passages the demonstr. is emphatic and points to some thought to be supplied—*which—and indeed that river is one of two, &c.—which—this I mean*. So G. T., as Mark vii. 25 γυνή, ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα : Rev. vii. 2 οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν : Gal. ii. 10 δ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Sometimes if the relative is separated from its verb by some other sentence, or if the adjectival sentence is very long, the demonstrative is used for the sake of clearness : Xen. R. Lac. X. 4 ὃς (Λυκούργος) ἐπέειδ' ἀνέμαθεν, ὅτι οἱ μὴ βουλόμενοι ἐπιμελεῖσθαι τῆς ἀρετῆς οὐχ ἱκανοὶ εἰσι τὰς πατρίδας αὔξειν, ἐκεῖνος ἐν τῇ Σπάρτῃ ἠγάγκασε κ. τ. λ.

<sup>a</sup> Stallb. ad loc.<sup>b</sup> Ibid.<sup>c</sup> Bremi ad loc.

*Obs.* 3. Sometimes a clause, which, although it is logically dependent, yet does not stand in the form of the relative construction, is joined to the preceding clause as grammatically a principal clause; as, Plat. Gorg. 483 E *ἐπεὶ ποῖα δίκαια χρώμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν; ἡ δὲ πατὴρ αὐτοῦ ἐπὶ τοὺς Σκύθας; ἢ ἄλλα μυρία ἂν τις ἔχοι τοιαῦτα λέγειν* (for *ἡ τοιαῦτα ἄλλα μυρία δὲ ἂν τις ἔχοι λέγειν*).

*Relative used for Demonstrative.*

§. 834. 1. The relative pronoun is used not only to connect a dependent to a principal clause, but also sentences generally, between which there is no such relation, as it stands for *καί* and a demonstrative, referring to a word in the preceding clause. This is used but seldom in Greek when compared with its very wide use in Latin—in Greek sentences very often begin, *ταῦτα δὲ εἰπόντες, ταῦτα δὲ ἀκούσαντες, μετὰ δὲ ταῦτα, ἐκ τούτου δέ, ὡς δὲ ταῦτα ἐγένετο* &c., where in Latin the relative *qui* &c. would be used.

2. We shall give some of the more unusual cases of this idiom :

a. In sentences which express the ground or reason, in place of the demonstr. with *γάρ*, both in poetry and prose (see also §. 836. 3.); as, Xen. M. S. III. 5, 15 sq. *πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἡ πρεσβυτέρους αἰδέσονται;—οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν πατέρων—ἡ σωμασκήσουσιν οὕτως;—οἱ οὐ μόνον αὐτοὶ εὐξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελῶσι κ. τ. λ.* So Latin: Cicero Phil. IV. 5 *virtus est una altissimis defixa radicibus: quæ* (i. e. *hæc enim*) *nunquam ullâ vi labefactari potest, nunquam demoveri loco.*

b. When the whole sentence is interrupted by one or more parentheses: generally there is joined to the relative some conjunction, as *ἄρα, igitur*, which denotes that the interrupted sentence is taken up again: Il. λ, 221 (*τίς δὲ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν;*) *Ἰφιδάμας Ἀντηνορίδης, ἧς τε μέγας τε, δὲ τράφη ἐν Θρήκῃ κ. τ. λ.*: Vers. 230 *ὅς βα τόν' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἦλθεν.* So also in prose.

c. In addresses, questions, commands, but mostly only in poetry: Soph. Cē. C. 1352 *νῦν δ' ἀξιώθεις εἶσι κάκούσας γ' ἐμοῦ τοιαῦθ', ἃ μὴ τοῦδ' οὐποτ' εὐφρανεῖ βίον· ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,—for σύ γ', ὦ κάκιστε:* Eur. Or. 746 Or. *ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνῳ θέσθαι χρεών:* Pyl. *ἡ κρινεῖ τί χρῆμα;* for *αὕτη δὲ τί χρῆμα κρινεῖ:* Soph. Cē. T. 723 *τοιαῦτα φῆμαι μαντικαὶ διώρισαν· ὦν ἐντρέπου σὺ μηδὲν for τούτων δὲ ἐντρέπου σὺ μηδέν.* So Hdt. I. 89 *οἱ λεγόντων=καὶ οἱ λεγόντων.*—See §. 816. 2.

*Obs.* As the proper force of the relative is a mental repetition of the demonstrative, it is naturally used for the demonstrative and copula.

*Especial peculiarities.—Relative with the principal Verb repeated.*  
—*Relative joined to an explanatory Infinitive or whole Sentence.*

§. 835. 1. Sometimes the relative pronouns are joined in poetry with the principal verb repeated, to avoid by an indefinite expression the direct assertion of something disagreeable: Eur. Med. 889 *ἀλλ' ἐσμέν, οἶδ' ἐσμεν, οὐκ ἐρῶ κακὸν, γυναῖκες:* Ibid. 1011 *ἡγγεῖλας οἱ ἡγγεῖλας, οὐ σε μέμφομαι.* So with relative adverbs: Soph. Cē. C. 273 *ἰκόμην ἢ ἰκόμην:* so *ὅπη* Æsch. Ag. 67 *ἔστι δ' ὅπη νῦν ἐστί:* especially *ὥς* and *ὅπως* Eur. Or. 78 sq. *ἐπεὶ πρὸς Ἴλιον ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ:* Id. Hec. 873 *πάσχον-*

τοὺς ἀνδρὲς ὅρκος οἷα πείσεται: *Ita loquuntur, qui rei gravis aut male ominata mentionem declinent<sup>a</sup>.* So to express indefiniteness: Hdt. IV. 50 ἐστὶν ὅπως πέρ ἐστι.

2. As a substant. is taken into a relative sentence as an explanation or illustration of the notion signified by it (§. 824. II. *Obs.* 4.), so the relative is sometimes explained in an analogous manner by an infinitive, or a whole sentence, which repeats as it were, but in a more definite way, that to which the relative refers: Thuc. V. 6 ὥστε οὐκ ἂν ἔλαθεν αὐτόθεν ὁρμώμενος ὁ Κλέων τῷ στρατῷ ὅπερ προσεδέχετο ποιήσειν αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν, ὑπεριδόντα σφῶν τὸ πλῆθος, ἀναβήσεσθαι. So Cicero de Offic. III. 31, 112 *criminabatur etiam, quod Titum filium ab hominibus relegasset, et ruri habitare jussisset. Quod cum audivisset adolescens filius, negotium exhiberi patri, accurrisse Romam—dicitur.* So Xen. Hier. VI. 12 δ' ἐξήλωσας ἡμᾶς, ὥς τοὺς μὲν φίλους μάλιστα εὖ ποιεῖν δυνάμεθα, τοὺς δ' ἐχθροὺς πάντων μάλιστα χειρούμεθα, οὐδὲ ταῦτ' οὕτως ἔχει, as in Latin, *quod* for *quod attinet ad id, quod*. Sometimes in plur.: Xen. Hell. II. 3, 45 & δ' αὖ εἶπεν, ὥς ἐγὼ εἰμι οἷος αἰεὶ ποτε μεταβάλλεσθαι, κατανόησατε καὶ ταῦτα: Eur. Or. 564 ἐφ' οἷς δ' ἀπειλείς, ὥς πετρωθῆναι με δεῖ, ἀκουσον.

### *The Relative Sentence used for the other Dependent Sentences.*

§. 836. 1. Adjectival sentences have the force of substantival sentences, when they represent an adj. or partic. used as a substantive; as, ἡλθον οἱ ἀριστοὶ ἦσαν, for ἡλθον οἱ ἀριστοὶ (sc. ἄνδρες). These we call Substantival Adjective Sentences. The relative which introduces such adject. sentences is not an adjectival, but a substantival pronoun. In English we use the demonstrative, "*they who were the bravest came.*" This use of the adj. sentence is mostly Epic. So Il. η, 50 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἀριστος (= Ἀχαιῶν τὸν ἀριστον): Plat. Rep. 466 E ἀξουσι τῶν παιδῶν εἰς τὸν πόλεμον ὅσοι ἄνδρες, ex liberis quotquot adoleverunt (= omnes adolescentes): Demosth. 23 I, 4 οὗς γὰρ εὐτυχήκεσαν ἐν Λεύκτροις, οὐ μετρίως ἐκέχρητο (= τοῖς εὐτυχήμασιν).

2. The relative clause which refers not to a single subst., but to the substantival notion expressed by the whole sentence, has also the force of a substantival sentence: Plat. Symp. 193 B φίλοι γὰρ γενόμενοι καὶ διαλλαγέντες τῷ θεῷ ἐξευξόμενοι τε καὶ ἐντευξόμενοι τοῖς παιδικοῖς τοῖς ἡμετέροις αὐτῶν, δὲ τῶν νῦν ὀλίγοι ποιοῦσι. In Latin we generally find "*id quo d,*" (see 820. *Obs.*) So sometimes in Greek, especially in Plato: Theæt. 172 D: Gorg. 461 C ἐκ ταύτης ἰσως τῆς ὁμολογίας ἐναντίον τι συνέβη ἐν τοῖς λόγοις, τοῦθ' δὲ δὴ ἀγαπᾷς, αὐτὸς ἄγων ἐπὶ τοιαῦτα ἐρωτήματα. Here also an attraction occurs, as we have seen above (§. 821.): Demosth. 205, 13 προσήκει δηπου πλείω χάριν αὐτοὺς ἔχειν ὧν ἐσώθησαν ὑφ' ἡμῶν,—ἡ ὧν ἀδικεῖν καλῶνται νῦν ὀργίζεσθαι, for ἐκείνων, ὅτι. Even a real substantival sentence introduced by ὅτι assumes sometimes the form of a (substantival) adjective sentence, as ἀντὶ τοῦτου, ὅτι may be resolved into ἀντὶ τοῦτου οὐ or ἀνθ' οὗτου.

*Obs.* 1. On οἷος, ὅσος &c., for ὅτι τοιοῦτος, τόσος &c., see §. 804. 9.

3. The adjectival sentence frequently supplies the place of an adverbial sentence introduced by ὅτι, or of a gerundial participle, *because*: Hdt. I. 33 (Κροίσος Σόλων) ἀποπέμπεται, κάρτα δόξας ἀμαθία εἶναι, ὅς, τὰ παρεόντα ἀγαθὰ

<sup>a</sup> Pflugk ad loc.

μετεῖς, τὴν τελευταίαν παντὸς χρήματος ὁρᾶν ἐκέλευε (= κελεύσαντα): Xen. M. S. II. 7, 13 θανασιζόντων ποιεῖς, ὅς ἡμῖν μὲν οὐδὲν δίδως (= θ. π. ἡμῖν—διδούς).

4. The adjectival sentence can also be used for a substant. final sentence. The moods follow the usual rules of this construction (§. 805. sqq.): Eur. Iph. T. 1208 καὶ πόλει πέμψον τὴν, ὅστις σημαίνει: Xen. M. S. II. 1, 14 ὅπλα κτώνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας: Plat. Men. 89 E εἰς καλὸν ἡμῖν αὐτὸς δδε παρακαθίζετο, ᾧ μεταθῶμεν τῆς σκέψεως, *quem (ut eum) participem facere possim*: Thuc. VII. 25 καὶ τῶν νεῶν μία εἰς Πελοπόννησον ᾤχετο, πρέσβεις ἄγουσα, ὅπερ τὰ σφέτερα φράσωσιν: II. 1, 165 κλητοὺς ὀτρύνομεν, οἳ κε ἔλθωσ' ἐς κλισίην Πηληϊάδεω Ἀχιλῆος: Od. o, 457 καὶ τότ' ἀρ' ἀγγελὸν ἦκαν, ὅς ἀγγεῖλαιε γυναῖκα. So G. T., as Matt. xi. 10 ὅς κατασκευάσει τὴν ὁδὸν κ. τ. λ.

5. The adject. sentence is very often used for an adverb. sentence introduced by ὥστε.

a. After οὕτως or ὥδε: Soph. Ant. 220 οὐκ ἔστιν οὕτω μῶρος, ὅς θανεῖν ἐρᾷ: Demosth. 13, 15 τίς οὕτως εὐήθης ἐστὶν ὑμῶν, ὅστις ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἔξοντα<sup>a</sup>: Id. 100, 44 οὐ γὰρ οὕτω γ' εὐήθης ἐστὶν ὑμῶν οὐδεῖς, ὅς ὑπολαμβάνει.

b. After τοιοῦτος, τηλικούτος, τοσοῦτος: Isocr. Epist. 408 D χρὴ ἐπιθυμεῖν δόξης—τηλικαύτης τὸ μέγεθος, ἢ μόνος ἂν σὺ τῶν νῦν ὄντων κήσασθαι δυνήθης: cf. Aeschin. 73, 13. Generally the demonstratives are followed by their proper relatives, οἷος, ὅσος: Eur. Heracl. 742 σύμμαχος γένειό μοι τοιοῦτος, οἷος ἂν τροπὴν Εὐρύσθεως θείην<sup>b</sup>. And generally the verb is in the infin. (as after ὥστε), as the adjectiv. sentence expresses the consequence or result of the principal clause: Thuc. III. 49 ἡ μὲν ἔφθασεν τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι: Plat. Symp. 211 B τὰ δὲ ἅλλα πάντα καλὰ ἐκείνου μετέχοντα τρόπον τινὰ τοιοῦτον, οἷον—μήτε τι πλέον μήτε ἔλαττον γίνεσθαι μηδὲ πάσχειν μηδὲν: Id. Apol. 31 A ἐγὼ τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδοσθαι: Soph. Œd. T. 1295 θέαμα δ' εἰσόψει τάχα τοιοῦτον, οἷον καὶ στυγούνη<sup>c</sup> ἐποικτίσαι: Xen. Anab. IV. 8, 12 δοκεῖ—τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοὺς λόχους, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων. This illustrates the derivation of ὥς from ὅς.

Obs. 2. So the phrases ὅσον γ' ἔμ' εἰδέναι, *quantum equidem sciam*, must be explained, *in so far as (or that) I can know*: so Soph. Œd. Col. 150 μακρῶν γ' ὅσ' ἐπικάσαι. Also οὐδὲν οἷον with infin. (*in n'y a rien de tel*); as, Arist. Aves 966 οὐδὲν οἷον ἀκούσαι τῶν ἑῶν αὐτοῦ, properly "*nothing is of such a nature as—nothing is better than to hear his words—it is best*" &c.

Obs. 3. When οὕτως (or ὥδε) is followed by the relative ὅς, ὅστις for ὥστε, there is something contrary to the general character of the Greek construction, which aims at connecting the principal and dependent clauses together by the use of the forms corresponding to each other; as, ὁ or οὗτος—ὅς; τοσοῦτος—ὅσος; τοιοῦτος—οἷος; οὕτως—ὥστε. On the contrary, the construction in which τοιοῦτος, τοσοῦτος, is followed by οἷος, ὅσος instead of ὥστε, is in harmony with this general principle of the language.

c. This takes place in the forms ἐπὶ τούτῳ, (ἐπὶ τοῖσδε) ἐφ' ᾧτε, or (the demonstrative being merged in the relative) ἐφ' ᾧτε alone, *on condition that*, with the ind. fut., or usually with the infin., for ἐπὶ τούτῳ, ἐπὶ τοῖσδε, ὥστε, as often in Thuc.; as, III. 114 σπονδὰς καὶ ξυμμαχίαν ἐποιήσαντο—ἐπὶ τοῖσδε, ὥστε μήτε Ἀμπρακιώτας—στρατεύειν ἐπὶ Πελοποννησίους, μήτε κ. τ. λ.

<sup>a</sup> Bremi ad loc.

<sup>b</sup> Mel. θεῖης.

6. On  $\delta\varsigma$ ,  $\delta\varsigma$   $\alpha\upsilon$ ,  $\delta\omicron\tau\iota\varsigma$   $\alpha\upsilon$ , with conjunct. for an hypothetical adverbial sentence with  $\epsilon\acute{\alpha}\nu$ , see §. 828. 1. So after general sentences or affirmations which are true under certain circumstances or conditions, a relative clause is used to explain and give these circumstances; as,  $\beta\acute{\epsilon}\lambda\tau\epsilon\rho\omicron\nu$   $\delta\varsigma$ , = *it is better for one, if he* &c.: see §. 817. 4: II.  $\xi$ , 81  $\beta\acute{\epsilon}\lambda\tau\epsilon\rho\omicron\nu$   $\delta\varsigma$   $\phi\epsilon\acute{\upsilon}\gamma\omega\nu$   $\pi\rho\omicron\phi\acute{\upsilon}\gamma\eta$   $\kappa\alpha\kappa\acute{\omicron}\nu$   $\eta\grave{\epsilon}$   $\acute{\alpha}\lambda\omega\eta$ : Hes. Op. 327  $\acute{\iota}\sigma\omicron\nu$   $\delta'$   $\delta\varsigma$   $\theta'$   $\acute{\iota}\kappa\acute{\epsilon}\tau\eta\nu$   $\acute{\omicron}\sigma\tau\epsilon$   $\xi\epsilon\acute{\iota}\nu\omicron\nu$   $\kappa\alpha\kappa\acute{\omicron}\nu$   $\acute{\epsilon}\rho\acute{\xi}\eta$ ,  $\delta\varsigma$   $\tau\epsilon$   $\kappa\alpha\sigma\iota\gamma\eta\acute{\nu}\omicron\tau\omicron\iota$   $\acute{\epsilon}\omicron\upsilon$   $\alpha\acute{\nu}\alpha$   $\delta\acute{\epsilon}\mu\nu\iota\alpha$   $\beta\acute{\alpha}\iota\eta$ —,  $\delta\varsigma$   $\tau\epsilon$   $\tau\epsilon\nu$   $\acute{\alpha}\phi\rho\alpha\delta\acute{\iota}\eta\varsigma$   $\acute{\alpha}\lambda\iota\tau\alpha\acute{\iota}\nu\epsilon\tau\alpha\iota$   $\acute{\omicron}\rho\phi\alpha\nu\acute{\alpha}$   $\tau\acute{\epsilon}\kappa\nu\alpha$ ,  $\delta\varsigma$   $\tau\epsilon$   $\gamma\omicron\nu\eta\alpha$   $\gamma\acute{\epsilon}\rho\omicron\nu\tau\alpha$ — $\nu\epsilon\kappa\acute{\epsilon}\eta$   $\tau\tilde{\omega}$   $\delta'$   $\eta\tau\omicron\iota$   $\text{Ze}\acute{\upsilon}\varsigma$   $\alpha\acute{\upsilon}\tau\omicron\varsigma$   $\acute{\alpha}\gamma\alpha\acute{\epsilon}\tau\alpha\iota$ : Eur. Fragm. inc. 49  $\sigma\upsilon\mu\phi\omicron\rho\acute{\alpha}$   $\delta'$ ,  $\delta\varsigma$   $\alpha\upsilon$   $\tau\acute{\upsilon}\chi\eta$   $\kappa\alpha\kappa\acute{\eta}\varsigma$   $\gamma\upsilon\nu\alpha\iota\kappa\acute{\omicron}\varsigma$ : Thuc. VI. 16  $\sigma\acute{\upsilon}\kappa$   $\acute{\alpha}\chi\rho\eta\sigma\tau\omicron\varsigma$   $\eta\delta'$   $\eta$   $\acute{\alpha}\nu\omicron\iota\alpha$ ,  $\delta\varsigma$   $\alpha\upsilon$ — $\tau\eta\nu$   $\pi\acute{\omicron}\lambda\iota\nu$   $\acute{\omega}\phi\epsilon\lambda\tilde{\eta}$ : Id. II. 44  $\tau\acute{\omicron}$   $\delta'$   $\epsilon\acute{\upsilon}\tau\upsilon\chi\acute{\epsilon}\varsigma$ ,  $\omicron\acute{\iota}$   $\alpha\upsilon$   $\tau\eta\varsigma$   $\epsilon\acute{\upsilon}\pi\rho\epsilon\pi\epsilon\sigma\tau\acute{\alpha}\tau\eta\varsigma$   $\lambda\acute{\alpha}\chi\omega\sigma\iota\nu$ ,  $\acute{\omega}\sigma\pi\epsilon\rho$   $\omicron\acute{\iota}\delta\epsilon$   $\nu\acute{\upsilon}\nu$   $\tau\epsilon\lambda\epsilon\upsilon\tau\eta\varsigma$ ,  $\acute{\upsilon}\mu\epsilon\acute{\iota}\varsigma$   $\delta\acute{\epsilon}$   $\lambda\acute{\upsilon}\pi\eta\varsigma$ : Xen. Hell. II. 3, 51  $\nu\omicron\mu\acute{\iota}\zeta\omega$ ,  $\pi\rho\omicron\sigma\tau\acute{\alpha}\tau\omicron\upsilon$   $\acute{\epsilon}\rho\gamma\omicron\nu$   $\epsilon\acute{\iota}\nu\alpha\iota$   $\omicron\acute{\iota}\omicron\upsilon$   $\delta\acute{\epsilon}\acute{\iota}$ ,  $\delta\varsigma$   $\alpha\upsilon$   $\acute{\omicron}\rho\omega\nu$   $\tau\omicron\upsilon\varsigma$   $\phi\acute{\iota}\lambda\omicron\upsilon\varsigma$   $\acute{\epsilon}\xi\alpha\pi\alpha\tau\omega\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$   $\mu\grave{\eta}$   $\acute{\epsilon}\pi\iota\tau\rho\acute{\epsilon}\pi\eta$ : Id. Anab. II. 6, 6  $\tau\acute{\alpha}\upsilon\tau\alpha$   $\omicron\upsilon\nu$   $\phi\iota\lambda\omicron\pi\omicron\lambda\omicron\acute{\epsilon}\mu\omicron\nu$   $\delta\omicron\kappa\acute{\epsilon}\acute{\iota}$   $\alpha\acute{\nu}\theta\rho\omicron\varsigma$   $\acute{\epsilon}\rho\gamma\alpha$   $\epsilon\acute{\iota}\nu\alpha\iota$ ,  $\delta\omicron\tau\iota\varsigma$ ,  $\acute{\epsilon}\xi\acute{\omicron}\nu$ — $\epsilon\acute{\iota}\rho\eta\nu\eta$   $\acute{\alpha}\gamma\epsilon\iota\nu$   $\acute{\alpha}\nu\epsilon\upsilon$   $\alpha\acute{\iota}\sigma\chi\acute{\upsilon}\nu\eta\varsigma$   $\kappa\alpha\acute{\iota}$   $\beta\lambda\acute{\alpha}\beta\eta\varsigma$ ,  $\alpha\acute{\iota}\rho\epsilon\acute{\iota}\tau\alpha\iota$   $\pi\omicron\lambda\epsilon\mu\acute{\epsilon}\acute{\iota}\nu$ .

7. In G. T. we find  $\delta\varsigma$   $\epsilon\acute{\alpha}\nu$  for  $\delta\varsigma$   $\alpha\upsilon$ .

#### ADVERBIAL SENTENCES.

§. 837. An adverbial sentence is the resolution of an adverb or gerundial participle, and expresses therefore the *accidents*, or *circumstances* attending on the action of the verb; as,  $\acute{\omicron}\tau\epsilon$   $\tau\acute{\omicron}$   $\acute{\epsilon}\alpha\rho$   $\eta\lambda\theta\epsilon$ , (=  $\tau\omicron\upsilon$   $\acute{\epsilon}\alpha\rho\omicron\varsigma$   $\acute{\epsilon}\lambda\theta\acute{\omicron}\nu\tau\omicron\varsigma$ )  $\tau\acute{\alpha}$   $\acute{\alpha}\nu\theta\eta$   $\theta\acute{\alpha}\lambda\lambda\epsilon\iota$ . The adverbial is joined to the principal clause by the relative adverbs, such as  $\omicron\acute{\upsilon}$ ,  $\acute{\omicron}\theta\iota$ ,  $\acute{\omega}\varsigma$ ,  $\acute{\omicron}\tau\epsilon$  &c. These relatives refer back to a demonstr. adverb (expressed or implied) in the principal clause, whereby the two clauses are joined into one (§. 795. 3.); as,  $\acute{\omicron}\tau\epsilon$   $\tau\acute{\omicron}$   $\acute{\epsilon}\alpha\rho$   $\eta\lambda\theta\epsilon$ ,  $\tau\acute{\omicron}\tau\epsilon$   $\tau\acute{\alpha}$   $\acute{\alpha}\nu\theta\eta$   $\theta\acute{\alpha}\lambda\lambda\epsilon\iota$ — $\acute{\omega}\varsigma$   $\acute{\epsilon}\lambda\epsilon\phi\alpha\varsigma$ ,  $\omicron\acute{\upsilon}\tau\omega\varsigma$   $\acute{\epsilon}\pi\rho\alpha\acute{\xi}\alpha\varsigma$ . The demonstrative adverbs (local, temporal, &c.) signify the notion (local, temporal, &c.) which the adverbial clause represents.—Local; as,  $\acute{\epsilon}\nu\tau\alpha\acute{\upsilon}\theta\alpha$ ,  $\acute{\epsilon}\kappa\epsilon\acute{\iota}$ .—Temporal; as,  $\tau\acute{\omicron}\tau\epsilon$ .—Mode and Manner; as,  $\omicron\acute{\upsilon}\tau\omega\varsigma$ .—Causality; as,  $\acute{\epsilon}\kappa$   $\tau\omicron\acute{\upsilon}\tau\omicron\upsilon$ ,  $\acute{\epsilon}\pi\iota$   $\tau\omicron\acute{\upsilon}\tau\omega$ .—Comparison; as,  $\omicron\acute{\upsilon}\tau\omega\varsigma$ ,  $\tau\omicron\sigma\omicron\upsilon\tau\omicron\nu$ ,  $\tau\omicron\sigma\omicron\upsilon\tau\omega$ . As one or other of these demonstr. adverbs stands in the principal clause, the adverbial sentence is local, temporal, &c.

#### Local Adverbial Sentences.

§. 838. 1. A local adverbial sentence is the resolution of a local adverb, or of the case of a subst. which, either with or without a preposition, expresses an adverbial notion of *place*. These sentences are introduced by the relative local adverbs,  $\omicron\acute{\upsilon}$ ,  $\eta$ ,  $\acute{\omicron}\pi\eta$ ,  $\acute{\omicron}\pi\omicron\upsilon$ ,  $\acute{\epsilon}\nu\theta\alpha$ ,  $\acute{\iota}\nu\alpha$  (not in G. T. or LXX)—*ubi*—;  $\acute{\omicron}\theta\epsilon\nu$ ,  $\acute{\epsilon}\nu\theta\epsilon\nu$ —*unde*—;  $\omicron\acute{\iota}$ ,  $\acute{\omicron}\pi\omicron\iota$ ,  $\eta$ ,  $\acute{\omicron}\pi\eta$ —*quo*—and like the local adverbs express either *where*, *whence*, *whither*. The principal clause contains a corresponding demonstrative adverb, either expressed or implied; as,  $\acute{\epsilon}\nu\tau\alpha\acute{\upsilon}\theta\alpha$ ,  $\acute{\epsilon}\kappa\epsilon\acute{\iota}$ ,  $\acute{\epsilon}\kappa\epsilon\acute{\iota}\sigma\epsilon$ ,  $\tau\acute{\alpha}\upsilon\tau\eta$  &c.

2. The use of the moods in the local is exactly the same as in the relative sentence: Il. μ, 48 ὅππῃ τ' ἰθύσει, τῇ τ' εἰκονσι στίχες ἀνδρῶν, *where—there*: Hdt. I. 11 ἐκ τοῦ αὐτοῦ μὲν χωρίου ἡ ὁρμή ἐσται, ὅθενπερ καὶ ἐκεῖνος ἐμὲ ἐπεδέξατο γυμνὴν: Id. III. 39 δοῦν γὰρ ἰθύσειε στρατεῦσθαι, πάντα οἱ ἐχώρεε εὐτυχέως (*indefinite frequency*): Hdt. VII. 25 ἵνα ἐπιτηδεώτατον εἴη: Xen. Anab. IV. 2, 24 μαχόμενοι δὲ οἱ πολέμιοι καὶ ὅπῃ εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυνον τὰς παρόδους (optative on account of the historic tense, ἐκώλυνον): Id. Cyr. III. 3, 5 ἐθῆρα ὅπουπερ ἐπιτυχάνοιεν θηρίοις, *anywhere where*: Od. ε, 490 ἵνα μὴ πόθεν ἄλλοθεν αὔοι, as being a mere supposition. So when ἄν is joined to the adverb and conjunctive it signifies *wheresoever*: Hes. Opp. 206 τῇ δ' εἰς, ἢ σ' ἄν ἐγὼ περ ἄγω, *wheresoever*: Soph. Ant. 773 ἄγων ἔρημος ἐνθ' ἄν ᾤ (wheresoever), βροτῶν στίβος: Thuc. II. 11 ἔπεσθε (ἐκεῖσε), ὅποι ἄν (whithersoever) τις ἡγήται: Plat. Apol. 28 D οὐδ' ἄν τις ἑαυτὸν τάξη—ἐνταῦθα δεῖ—μένοντα κινδυνεύειν.

*Obs. 1.* On the attraction of local adverbs, see §. 822. *Obs. 6.* §. 824. *Obs. 2*; on their pregnant construction §. 646. *Obs. 1*; and change of relative into demonstrat. construction, §. 833. *Obs. 1.*

*Obs. 2.* The local adverbial clauses sometimes express the aim of a motion; as, Soph. CE. R. 796 ἔφευγον ἐνθα μήποτ' ὀψοίμην κακῶν χρησμών ὄνειδη.

### Temporal Adverbial Sentences.

§. 839. 1. A temporal adverbial sentence is the resolution of a temporal adverb or gerundial participle, or the case of a subst. with or without a preposition, expressing a notion of *time*. Thus the sentence ὅτε ἡ νύξ ἐγένετο may be a resolution either of *νύκτωρ*, or a partic., *νυκτὸς γενομένης* (§. 696.); or a subst. with a preposition, *ἐν τῇ νυκτί*; or the dative alone, *τῇ νυκτί*; or the genit. alone, *τῆς νυκτός*. The adverbial sentence is less used in Greek than in modern languages in consequence of the powers of the participle; as, *when he had done this he went away*, ταῦτα ποιήσας, ἀπέβη (§. 696.).

2. The time in which the dependent verb stands in relation to the principal verb is either coincident, *ἐν ᾧ σὺ γράφεις, ὁ ἐταῖρος ἐπιγίγνεται*—ὅτε σὺ ἔγραφες, ὁ ἐταῖρος ἐπεγίγνετο &c.; or antecedent, *ἐπειδὴ ὁ Κῦρος ἐπεληλύθει (ἐπῆλθεν), οἱ πολέμιοι ἀπέφυγον*; or consequent, *πρὶν ὁ Κῦρος ἐπῆλθεν, οἱ πολέμιοι ἀπέφυγον*.

3. The conjunctions whereby these adverb. sentences are introduced are,

α. When the adverbial sentence is coincident in time with the



principal clause, ὅτε, (εὐτε Epic, formed by a resolution of the aspirated form ὅτε,) ὁπότε, ὡς (ὥσπερ Hdt.; ὅπως in Attic poetry, ὅκως Hdt.), ἡνίκα, which expresses a point, and ἐν ᾧ, ἕως, *while*, (ὄφρα, *as long as*,) which express a space of time.

b. Antecedent to the principal clause, ἐπεί, ἐπεάν (ἐπειή poet.; ἐπεί τε Hdt.), ἐπειδή, *postquam*; ἐξ οὗ, ἐξ οὗτο, also ἐξ ὧν, *ex quo*; and ἀφ' οὗ, *since*.

c. Consequent, πρὶν, *before*; πρὶν ἢ, *before that*, *priusquam*; ἕως (τέως in Post-Homeric Epic writers, and even now and then in Attic prose), ἕως (χρόνου) οὗ (ἕως οὗτο G. T.), εἰς ὃ (ἐς οὗ Hdt.), ἔσπε, μέχρις or ἄχρις οὗ, μέχρις οὗτο, μέχρι, (ἄχρι poet.) (ὄφρα poet.)

Obs. Ὅτε, ὁπότε, ὡς, ἐπεί, ἐπειδή, have also very often a causal force—*since*.

4. These relative adverbs refer to a demonstr. adverb, either expressed or implied in the principal clause; as, Ὅτε—τότε; Ἔως—τέως (poet.); Ἦμος—τῆμος poet.; Ὅφρα—τόφρα poet.; Ἦνίκα—τῆνίκα (poet.); Πρὶν (sc. τούτου), *prius*, —ἢ, *quam*; Ὡς—ᾧς; and frequently, especially in Hdt., Ὡς, Ὅτε—ἐνταῦθα, οὕτω δῆ, often stands in the principal clause when it is placed after the subordinate clause, and expresses the result thereof. Sometimes the demonstrative adverb is supplied by a pronoun or adjective agreeing with a suppressed substantive; as, Il. ι, 21 ἐξέτι τοῦ (χρόνου) ὅτε: Soph. Phil. 493 παλαί' ἂν ἐξότου δέδοικα.

### Use of the Moods in Temporal Adverbial Sentences.

#### Indicative.

§. 840. The indic. is used when what is said is to be represented as a fact—past, present or future: Il. δ, 221 ὄφρα τοι ἀμφεπέποντο βοὴν ἀγαθὸν Μενέλαον, τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον: Il. λ, 90 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δόρπον,—τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας: Il. ω, 31 ἀλλ' ὅτε δῆ ρ' ἐκ τοῦ δυωδεκάτη γένετ' ἡώς, καὶ τότε' ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων: Il. α, 432 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο, ἱστία μὲν στελαιντο, θέσαν δ' ἐν νηϊ μελαίνῃ: Od. ι, 233 μένομέν τε μιν ἔνδον ἦμενοι, ἕως ἐπήλθε νέμων: Il. ν, 495 Αἰνεία θυμὸς ἐνὶ στήθεσσι γεγῆθει, ὡς ἴδε λαὸν ἔθνος ἐπισπομένον ἐοῖ αὐτῷ: Od. α, 363 κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὄφρα οἱ ὕπνον ἦδδν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη: Hdt. VI. 41 καὶ ὥσπερ ὠρμήθη ἐκ Καρδίας πόλιος, ἔπλεε διὰ τοῦ Μέλανος κόλπου: Ibid. 83 οἱ δοῦλοι—ἔσχον πάντα τὰ πρήγματα,—ἐς δ' ἐπήβησαν οἱ τῶν ἀπολομένων παῖδες: Id. VII. 7 ὡς δὲ ἀνεγνώσθη Ξέρξης στρατεύεσθαι

ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα—στρατητὴν ποιέεται : Id. IX. 6 ἐπεὶ δὲ—  
 σχολαίτερα ἐποίουν—, οὕτω δὲ ὑπεξεκομίσαντο—πάντα : Id. I. 11 ὥς δὲ  
 ἡμέρη τάχιστα ἐγεγόνει (ὥς τάχιστα, *quum primum, as soon as*) : Thuc.  
 I. 8 οἱ γὰρ ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ, ὅτε περ (*just*  
*when*) καὶ τὰς πολλὰς αὐτῶν κατώκιζε : Isocr. 348 B οὐ πρότερον ἐπαύ-  
 σαντο, πρὶν τὸν τε πατέρα ἐκ τοῦ στρατοπέδου μετεπέμψαντο, καὶ τῶν  
 φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον : Xen.  
 Hell. I. 1, 3 ἐμάχοντο, μέχρις οἱ Ἀθηναῖοι ἀνέπλευσαν : Xen. Cyr. VII.  
 5, 39 ὁ δὲ ὄχλος πλείων καὶ πλείων ἐπέρρει, ἕωςπερ ἔφθασεν ἐσπέρα  
 γενομένη, *until that* : Ibid. VIII. 8, 9 ἀρχόμενοι δὲ τοῦ σίτου ἡνίκα περ  
 οἱ πρωΐαιτατα ἀριστῶντες, μέχρι τούτου ἐσθίοντες καὶ πίνοντες διάγουσιν,  
 ἔστε περ οἱ ὀψιαίτατα κοιμώμενοι, *until that*.

*Obs.* The perfect coincidence of two clauses is also signified by making  
 the logically dependent clause grammatically independent, and joining it  
 with the other clause by *καί*, (or generally *Τέ—καί*), or *δέ*. Compare the  
 examples given (§. 754.), and the following : Il. τ, 241 αὐτίκ' ἐπειθ' ἄμα  
 μῦθος ἦν, τετέλεστο δὲ ἔργον : Hdt. III. 135 καὶ ἄμα ἔπος τε (ἔφατο) καὶ  
 ἔργον ἐποίησε. Hence the proverbial phrases, ἄμ' ἔπος καὶ ἄμ' ἔργον, ἄμ' ἔπος  
 τε καὶ ἔργον, *dictum factum, no sooner said than done* : Demosth. 50, 19  
 τοιγαροῦν ἄμα ἀκηκόαμέν τε καὶ τριηράρχους καθίσταμεν.

### Conjunctive.

§. 841. 1. The conjunctive is used after temporal relative ad-  
 verbs or conjunctions, when what is said is not considered as an  
 actual fact, but only as something imagined or thought of, the verb  
 of the principal clause being in a principal tense. These conjunc-  
 tions most frequently take the particle *ἄν*, as *ὅταν*, *ὅτανπερ*, (*εὖτ'*  
*ἄν epic*), *ὀπόταν*, *ἡνίκ' ἄν*, (*ἐπεὶ ἄν Hdt.*), *ἐπὶ ἄν*, (*ἐπὶ ἄν*, *ἐπεί ἄν*), *ἐπειδὴ ἄν* ;  
*πρὶν ἄν*, *ἕως ἄν*, *μέχρις ἄν* (*ἄχρις ἄν poet.*), *ἔστ' ἄν* (*εἰσρόκε epic*, *ὄφρ'*  
*ἄν poet.*),—this *ἄν* points to certain circumstances on which the time  
 of the conjunction, or action of the conjunctive depends.

2. With those relative conjunctions which express a *point of time*,  
 such as those from *ὅταν* down to *ἐπειδὴ ἄν*, the *ἄν* marks that the action  
 may take place at some indefinite time or times ; thus while *ὅτε* would  
 express *when*, *ὅταν* &c. signify *whenever*<sup>a</sup> : the action depending on  
*ὅταν* &c. is viewed as probable, though uncertain and future, and  
 as the conjunctive is the proper expression of future probability,  
 these conjunctions, compounded or joined with *ἄν*, take the con-  
 junctive, except sometimes in the *oratio obliqua*. And thus they  
 frequently mark that the principal clause depends on an action prob-  
 ably taking place at some uncertain indefinite time, which is re-

<sup>a</sup> Ellendt. Lex. Soph. ad voc. *ὅταν* et *ἡνίκα*.

presented as the condition, cause, or reason of the principal clause; *then, when, or if, soever you do what is right*: τότε δὲ, ὅταν, ἂν χρὴ, ποιῆς, εὐτυχεῖς, or εὐτυχήσεις. Thus also πρὶν ἄν introduces the temporal condition of the principal verb, so that the dependent verb having previously happened, is viewed as the condition of the principal action.

3. But with the other conjunctions (coming after πρὶν ἄν in the above list) expressing *until, whilst*, the conjunctive expresses some event conceived as probable but yet uncertain in its occurrence or duration, representing an indefinite space or point of time up to or during which the principal action continues; thus it often represents the final cause, the aim or intent of the principal verb, so that these conjunctions come very near to the final conjunctions, and indeed ὅφα is often used as such in poetry: ἄν, if used, generally adds to the uncertainty of the point or duration of time, thus making the temporal condition less definite.

#### Remarks on the Conjunctive Construction.

4. When an historic tense in the principal clause is followed by a conjunctive in the dependent clause, this is a change from the *oratio obliqua* to the *recta*. (See §. 886.)

5. We find some of the conjunctions given in §. 839. 3. with the conjunctive without ἄν in the more definite sense of *when, &c.* as distinguished from *whenever, &c.*, frequently in Epic, sometimes in Ionic prose, as, ὥς, Hdt. V. 172: ἐς οὗ, Id. III. 31 οἱ δὲ βασιλῆῖοι δικάσται κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς οὗ ἀποθάνωσι, ἣ σφι παρευρεθῇ τι ἄδικον, μέχρι τούτου: πρὶν, Id. VI. 82 πρὶν γε δὴ ἱροῖσι χρήσεται καὶ μάθῃ: πρὶν ἣ, Id. I. 19. IV. 196: μέχρι, IV. 119 μέχρι δὲ τοῦτο ἴδωμεν, μενόμεν παρ' ἡμῖν, &c. Some are thus used, though but seldom, in Attic; as, ἐπεὶ Soph. C. 1226. Ant. 1025: ἡνίκα, πρὶν in Attic poets and prose writers; as, Eur. Or. 1343 πρὶν ἐτύμως ἴδω τὸν Ἑλένας φόνον: Thuc. VIII. 9 οἱ δὲ Κορινθιοὶ—οὐ προεθυμήθησαν ξυμπλέειν, πρὶν τὰ Ἴσθμια—διορτάσωσιν: Ibid. οὐ βουλόμενοι πω πολέμιον ἔχειν, πρὶν τι καὶ ἰσχυρὸν λάβωσι: Plat. Tim. 57 B λυόμενα οὐ παύεται, πρὶν ἣ—διαλυτὰ ὄντα ἐκφύγῃ—ἣ νικηθέντα—μείνῃ: Id. Legg. 873 A. Æschin. §. 60. ed. Bremi μήτ' ἀπογνώτω μηδὲν μήτε καταγνώτω, πρὶν ἀκούσῃ: Antiphon. ad Pharm. 619 πρὶν ἐν αὐτῷ ὥσι τῷ κακῷ γ' ἤδη καὶ γιγνώσκωσι τὸν ὄλεθρον, ἐν ᾧ εἰσί: μέχρι, ἄχρι, ἕως, *until*, without ἄν in poetry; Soph. Aj. 571 μέχρις μυχούς κίχῳσι νερέτερον θεοῦ; and Thuc. I. 137 μέχρι πλοῦς γένηται: Soph. Aj. 555 ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθῃς.—μέχρις οὐ often Thucyd.

*Obs. 1.* Homer joins ὅτε κε, εἰσόκε sometimes with ind. fut.: Π. ν, 335 ἀλλ' ἀναχωρήσαι, ὅτε κεν ξυμβλήσεται αὐτῷ: Od. θ, 317 ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει, εἰσόκε μοι μάλα πάντα πατήρ ἀποδώσει ἔεδνα. This may be accounted for by the near affinity of the conjunct. to the fut. (§. 415. 2.): so G. T. as Rev. ix. 4 ὅταν δώσουσιν τὰ ζῶα δόξαν.

*Obs. 2.* Ὅταν is found with the present ind. in G. T., Mark xi. 25 ὅταν στήκετε προσευχόμενοι: so LXX. Exod. I. 16: and with the impft. in the frequentative sense: (the ἄν, though combined with ὅτε into ὅταν, yet belongs to the verb rather than to the conjunctive:.) Mark iii. 11 ὅταν αὐτὸν ἐθεώρει: cf. LXX. Gen. xxxviii. 9 &c.: so Polyb. iv. 34 ὅταν—ῆσαν.

### Ὅτε &c.—Ὅταν &c.

§. 842. 1. Hence *first*, the conjunctive with conjunctions compounded with ἄν expresses an indefinite frequency. The principal clause expresses an action repeated at different times, or places, or by different persons; the adverbial clause gives the time in which, and at the same time the condition under which the action of the principal verb is thus repeated: Od. α, 192 (Λαέρτη) βρῶσιν τε πόσιν τε παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυνῖα λάβησιν: cf. Od. λ, 16: Xen. Cyr. III. 3, 26 ὅπερ καὶ νῦν ἐτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς· ὁπότεν στρατοπεδεύονται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν: Soph. Elect. 696 ὅταν, *whenssoever*, τις θεῶν βλάβη, δύναιτ' ἄν οὐδ' ἄν ἰσχύων φυγεῖν.

2. The conjunctive without ἄν is sometimes found when the principal clause gives some general statement which does not depend for its realisation on the action of the temporal clause, but merely happens at some definite time signified by that action: Od. η, 202 θεοὶ φαίνονται ἔναργεῖς ἡμῖν, εὖτ' (*when*) ἔρδωμεν ἀγακλειτὰς ἐκατόμβας: Od. ζ, 183 οὐ μὲν γὰρ τοῦγε κρείσσον καὶ ἄρειον, ἢ δὲ ὁμοφρονέοντε νοήμασιν οἶκον ἔχοντον ἀνὴρ ἢ δὲ γυνή. (Εὖτ' ἄν would represent that the principal action took place whenever the other occurred.) Seldom ὥς: Hdt. IV. 172 τῶν δὲ ὥς ἑκαστός οἱ μυχθῇ, διδοῖ δῶρον, τὸ ἄν ἔχῃ φερόμενος ἐξ οἴκου.

*Obs. 1.* As a corollary from this difference it follows that ὅταν gives a greater probability of the occurrence of the action than ὅτε; as that which is conceivable at a number of indefinite times is more likely to happen than that which is conceived only at some one definite time.

3. *Secondly*, the conjunctive with ἄν is used when there is some connexion of cause and effect between the clauses; when some particular fact is spoken of, not only as taking place when the action of the temporal clause takes place, but depending for its realization on the event to take place at the *indefinite time* so signified—*when*—

*soever this takes place, so does the other*; whatever may be the other circumstances, the arrival of that time is the definite condition on which it depends (see §. 829. 4.): Od. θ, 444 μήτις τοι καθ' ὅδον δηλήσεται, ὅππότε' ἂν αὐτε εὖδησθα γλυκὺν ὕπνον: Od. α, 41 ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαιο, ὅππότε' ἂν ἡβήσῃ: Il. ο, 232 τόφρα γὰρ οὖν οἱ ἐγείρε μένος μέγα, ὅφρ' ἂν Ἀχαιοὶ φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἱκῶνται: Il. α, 509 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ υἷδν ἐμὸν τίσωσιν: Plat. Prot. 335 B ἐπειδὴν σὺ βούλῃ διαλέγεσθαι, ὥς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι: Il. ι, 702 μαχήσεται, ὅππότε κέν μιν θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ: Od. ι, 138 ἀλλ' ἐπικέλευστας μεῖναι χρόνον, εἰσόκε ναυτῶν θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀήται. Cf. Æsch. Pers. 364.

4. The conjunctive is used (with or without ἄν, according as it is wished to give the sense of *when* or *whensoever*) when the adverbial clause forms part of a simile, expressing the condition under which the simile holds good, as this is not an actual fact, but only something imagined: Il. ν, 334 ὥς δ' (ἔστιν) θε' ὑπὸ λιγέων ἀνέμων σπέρχουσιν ἄελλαι: (Ἔστιν, as it actually takes place; *δτε σπέρχουσιν, at the supposed moment when &c.*) Il. ξ, 16 ὥς δ' *δτε* πορφύρῃ πέλαγος— ὥς ὁ γέρων ἄρμαινε: Il. ο, 605. 624 ἐν δ' ἔπεσ', ὥς *δτε* κύμα βοῇ ἐν νηὶ πέσῃσιν: Il. π, 212. 297. Od. ι, 392 ὥς δ' *δτ'* ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἢ σκέπαρνον εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα, φαρμάσσων—ὥς τοῦ (Κύκλωπος) σῖζ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῷ: Il. ο, 80 ὥς δ' *δτ'* ἂν αἰτῇ νόος ἀνέρος—ὥς κ. τ. λ.: Soph. Ant. 587 ὁμοῖον ὥστε ποντίαις οἶδμα *δταν* ἐπιδραμῇ: (Eur. Hec. 1026, we must read ἐκπεσεῖ for ἐκπέσῃ:) Dem. 294, 22 ὥσπερ τὰ ῥήγματα *εταν* κακὸν τὸ σῶμα λάβῃ.

Obs. 2. Ὅταν in these comparisons gives more reality to the action, representing it as frequently happening.

5. The difference then between *δτε* &c., with the conjunctive, and *δταν* &c. is twofold.

1. Ὅτε, *when*, and *δταν*, *whensoever*.

2. Ὅτε, *when*, as a mere point of time: *δτε* τοῦτο ποιῇ, ἀμαρτήσεται, *he will be wrong when he does this*. Ὅταν, *whensoever*, time as a condition of the action with the additional notion of the probability of its happening: *δταν* τοῦτο ποιῇ, ἀμαρτήσεται, *whensoever he does this, he will be wrong*.

6. The aorist conjunctive expresses something which is conceived of as complete at some future time, and is translated into Latin by the *fut. exactum*: as, τότε δὲ, *δταν*, ἡ χρῇ, ποιήσης, εὐτυχῆσεις, *tum demum, quum officia tua expleveris, felix eris*. See §. 407. Obs. 2.

## Optative.

§. 843. 1. The optative is used with the uncompounded conjunctions *ὅτε* &c., not *ὅταν* &c. (see §. 844. *Obs.*), after historic tenses (besides the *oratio obliqua*, §. 885. 3.) in the same constructions as the conjunctive after principal tenses (§. 414.).

2. Very frequently to express indefinite frequency (§. 842. 1.). After the impft. or frequentative aorist, in the principal clause: Od. θ, 69 sq. *πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν, πὰρ δὲ δέπας οἶνοιο, πείν, ὅτε θυμὸς ἀνώγοι, when, or as often as he might have a mind*: Il. κ, 14 *αὐτὰρ ὅτ' ἐς νῆας τε ἴδοι καὶ λαὸν Ἀχαιῶν, πολλὰς ἐκ κεφαλῆς προθελύμους ἔλατο χαίτας*: Od. η, 136 *εὔρε δὲ Φαιήκων ἡγήτορας ἡδὲ μέδοντας σπενδόντας δεπέεσσιν εὐσκόπῳ Ἀργειφόντῃ, ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κολίτον*: Od. λ, 510 sqq. *ἦτο ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, αἰεὶ πρῶτος ἔβαλε καὶ οὐχ ἡμάρτανε μύθων*—*αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ, οὐποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν*,—*ἀλλὰ πολὺ προθέσκε*: Il. ν, 711 *λαοὶ ἔπονθ' ἔταροι, οἳ οἱ σάκος ἐξεδέχοντο, ὅππότε μιν κάματός τε καὶ ἰδρὼς γούναθ' ἴκοιτο*: Hdt. VI. 61 *ὅκως δὲ ἐνείκειε ἢ τροφὸς (τὸ παιδίον), πρὸς τε τῷγαλμα ἴστα καὶ ἐλίσσεται τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον*: Ibid. 75 *ὅκως γὰρ τεφ' ἐντύχοι Σπαρτιητέων, ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπτρον*: Id. VII. 119 *ὅκως δὲ ἀπίκοιτο ἢ στρατιή, σκηνὴ μὲν ἔσκε πεπηγυῖα ἐτοίμη, ἐς τὴν αὐτὸς σταθμὸν ποιεέσκετο Ξέρξης*· ἢ δὲ ἄλλη στρατιὴ ἔσκε *ὑπαίθριος*· ὥς δὲ δείπνου γένοιτο ὥρη, οἱ μὲν δεκόμενοι ἔχασκον πόνον· οἱ δὲ, ὅκως πλησθέντες νύκτα αὐτοῦ ἀγάγοιεν (*transsegiissent*), τῇ ὑστεραίῃ τὴν τε σκηνὴν ἀνασπάσαντες καὶ τὰ ἐπιπλα πάντα λαβόντες, οὕτω ἀπελαύνεσκον: Id. I. 17 *ὥς δὲ ἐς τὴν Μιλησίην ἀπίκοιτο, so often*.

*Obs.* Sometimes in this construction *ἄν* is joined to the impft. (seldom the aorist) in the principal clause (§. 424. β.): Hdt. III. 51 *ὁ δὲ, ὅκως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνει' ἂν καὶ ἀπὸ ταύτης*—*ἀπελαυνόμενος δ' ἂν ἦι ἐπ' ἐτέρῃ τῶν ἐταίρων*: Xen. Cyr. VII. 1, 10 *ὅπότε προσβλέψειε τινὰς τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἂν κ. τ. λ.*: Id. Anab. I. 5, 2 *οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν εἰσπήκεσαν* (the plpft. has the force of impft.). See *Hypothetical Sentences*.

§. 844. Secondly, the opt. is used, when the time is not past, in its secondary force (§. 418.) of an *indefinite possibility—uncertainty*.

α. When the adverbial clause contains an uncertain doubtful condition, or circumstances under which the verb of the principal clause would take effect: Od. β, 31 *ἢ εἰ τιν' ἀγγελίην στρατοῦ ἐκλυεν ἐρχομένοιο, ἦν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο*; *when perhaps he has heard it*: Thuc. I. 91 *μὴ οἱ Λακεδαιμονίοι σφᾶς ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν*: Xen. M. S. II. 1, 18 *ὁ μὲν ἐκὼν πει-*

νῶν φάγοι ἂν, ὅποτε βούλοιο (but directly afterwards, τῷ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν, ὅποτε βούληται, παύεσθαι) : Plat. Amat. 133 A ὅποτε γάρ τοι τὸ φιλοσοφεῖν αἰσχροὺν ἡγήσαιμην εἶναι, οὐδ' ἂν ἄνθρωπον νομίσαιμι ἐμμαντὸν εἶναι. So also ὅτε μή, *nisi*; often in Homer with optative.

δ. When the temporal clause forms part of a wish : Il. φ, 249 τοιοῦτοι νῦν πάντες ὅσοι Τρώεσσιν ἀγωγοί,—εἶεν, ὅτ' Ἀργείοισι μαχοί-  
ατο θωρηκτῆσιν : Il. σ, 465 αἱ γάρ μιν θανάτοιο δυσχεὲς ὦδε δυναίμην νόσφιν ἀποκρῦψαι, ὅτε μιν μόρος αἰνὸς ἰκάνοι.

ε. When the dependent clause is a continuation of an optative construction; as, Soph. Cē. C. 776 ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν μηδὲν διδοίη μηδ' ἐπαρκεῖσαι θέλοι, πλήρη δ' ἔχοντι θυμὸν ὧν χρήσις, τότε δωροῖθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέροι.

Obs. Sometimes instead of the simple conjunctions ὅτε, ἐπεὶ &c. the forms compounded with ἂν, ὅταν, ἐπὶ ἂν, are used with the opt. both in its primary and secondary force. In prose this seems only to happen, either in the *oratio obliqua* when the notion is borrowed from another person and is not the original creation of the speaker's own mind, or when the principal verb is in the opt. with or without ἂν<sup>a</sup> : Od. β, 105 ἔνθα καὶ ἡματιή υἱὲν ὑφαίνεσκεν μέγαν ιστόν, νύκτας δ' ἀλλύεσκεν, ἐπὶν δαΐδας παραθεῖτο (indefinite frequency) : Il. ω, 226 αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς,—, ἐπὶν γόσῳ ἐξ ἔρον εἶην (continuation of a wish) : Il. τ, 205 sqq. ἦ τ' ἂν ἔγωγε νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν—· ἅμα δ' ἡελίφ καταδύντι τεύξεσθαι μέγα δόρπον, ἐπὶν τισαίμεθα λῶβην (*oratio obliqua*) : Æsch. Pers. 450 ἐνταῦθα πέμπει (Præs. histor.) τοῦσδ', ὅπως, ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκσω-  
λοῖατο, κτείνειαν εὐχείρωτον Ἑλλήνων στρατόν (*oratio obliqua*) : Xen. Cyr. I. 3, 11 ἐπειδὴν δὲ πᾶν σπουδάζοι φαγεῖν, εἵποιμ' ἂν, ὅτι παρὰ ταῖς γυναιξίν ἐστιν : Demosth. 865, 6 οὐκ ἔσθ' ὅστις οὐχ ἡγείτο τῶν εἰδότεων δικῆν με λήψεσθαι παρ' αὐτῶν, ἐπειδὴν τάχιστα ἀνὴρ εἶναι δοκιμασθεῖην. In many passages the reading varies<sup>b</sup>.

#### Optative with ἂν (κέ).

§. 845. The opt. is used with ἂν, as in independent sentences, when the adverbial sentence expresses an assumption, supposition, conjecture, of something happening at some time or season, depending on some condition to be supposed or expressed (§. 418.) : Demosth. 48, 31 φυλάξας (Φίλιππος) τοὺς ἐτησίας ἢ τὸν χειμῶνα ἐπιχειρεῖ (ἡμῖν), ἢνίκ' ἂν ἡμεῖς μὴ δυναίμεθα ἐκείσε (εἰς τὴν τοῦ Φιλίππου χώραν) ἀφικέσθαι, *when though we wished it ever so much, at any rate, we could not come.*

Obs. The local adverbial clauses follow the same constructions and idioms as the temporal; ἔπεσθε ὅποι ἡγοῦμαι, *follow where I lead*; ὅποι ἡγωμαι, *where I may lead*; ὅποι ἂν ἡγωμαι, *wheresoever (no matter where) I lead*; ὅποι ἡγοίμι, *where I may possibly lead*; ὅποι ἂν ἡγοίμι, *where I may (on such or such conditions) lead.* In the last of these the ἂν belongs to the verb.

<sup>a</sup> Stallb. Plat. Phæd. 101 D.

<sup>b</sup> Bernhardt, Synt. 413.

*Remarks on the use of ἕως, &c.*

§. 846. ἕως, *until*, expresses a point of time up to which the principal action did or is to continue, or up to which it did or will not take place; so that the dependent clause frequently denotes the aim or intent of the principal verb. When this point of time is past, the indicative is used; when present or future, the conjunctive.

1. With the historic tenses of the indicative, after an historic tense in the principal clause: Od. η, 280 νῆχον πάλιν ἕως ἐπήλθον ἐς ποταμόν: Æsch. Pers. 426 οἰμωγὴ κατεῖχεν ἅλα, ἕως κελαινῆς νυκτὸς ὅμ' ἀφείλετο. Or where it is said in the principal clause, "that an action might continue, or have continued, until another action took place:" Plat. Gorg. 506 B ἡδέως ἂν διελεγόμην ἕως τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν: so G. T. as Matt. i. 25 οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν κ.τ.λ.

Obs. 1. Sometimes we find ἕως with an historic tense after the historic present: Eur. Alc. 757 πίνει ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ.

2. With the conjunctive, of a present or future point of time—expressing the event which determines the action (whether positive or negative) of the principal clause as something future and possible, not as a fact. It is used both with ἂν and without, but in prose writers it generally takes it <sup>a</sup>. a. With ἂν: 1. ἂν adds to the uncertainty of the time of the event by making the conjunction more indefinite—*until whensoever it may be*; but adds to the probability of its taking place some time or other: Soph. Œ. R. 834 ἕως δ' ἂν ἐκμάθῃς, ἔχ' ἐλπίδα. 2. With ἂν the clause frequently denotes the aim of the principal clause, as being that on the gaining of which the action will cease: Soph. Œ. C. 77 σιγῆσομαι—ἕως ἂν ἐκμάθω. See ὅτε and ὅταν §. 842. β. Without ἂν it gives a point of time *up to* which the action of the principal clause continues, or *before* which it will not take place: Soph. Phil. 764 ἕως ἀνῆ' τὸ πῆμα, σὼς' αὐτά. Without ἂν in prose: Xen. Cyr. VII. 5, 39 περιμένετε ἕως τὸν ὄχλον διωσώμεθα. So G. T. 2 Thess. ii. 7.

3. With the optative (a) in the same sense as the conjunctive, but depending on an historic tense: Od. ε, 385 ὥρσε δ' ἐπὶ κραϊνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, ἕως ὅγε Φαιήκεσσι φιληρέτμοισι μιγείη. Dem. 145, 3 ἄχρις οὗ ποιῆσαι διεπιστεύετο. So in the *oratio obliqua*: Soph. Trach. 684 σῶζειν (ἐκέλευε) ἕως ἂν ἀρτίχριστον ἀρμόσαιμι πον: Arist. Ran. 766 ἕως ἀφίκοιτο τὴν τέχνην σοφώτερος: cf. Arist. Eq. 135. (b.) When the adverbial clause is a continuation of the opt. in the principal clause, as of a *wish*, &c.: Plat. Rep. 501 C καὶ τὸ μὲν ἂν, οἶμαι, ἐξαλείφο' ἐν, τὸ δὲ ἐγγραφοίεν ἕως ὅτι μάλιστα ποιήσειαν κ.τ.λ.: Id. Phæd. 101 D οὐκ ἀποκρίναιο ἕως ἂν τὰ ἀπ' ἐκείνης ὀρμηθέντα σκέψαιο. (c.) So after a clause expressing an indefinitely repeated past action: Plat. Phæd. 59 D περιεμένονεν ἐκάστοτε ἕως ἀνοιχθείη τὸ δεσμωτήριον.

Obs. 2. Ἄν is generally omitted <sup>b</sup>; if it is used, it has the same force of indefinite time (*until whensoever*) as with the conjunctive.

Obs. 3. In G. T., as Luke xix. 13, ἕως is used with pres. ind. in the sense of future, *πραγματεύεσασθε ἕως ἔρχομαι*.

§. 847. ἕως, *as long as—whilst*, denotes a space of time during which some action did, does, or will continue.

<sup>a</sup> Elms. Heracl. 959.

<sup>b</sup> Ibid. Stallb. Rep. 501 C.



1. With the historic tenses of the indicative, when a past action is spoken of: Od. ν, 314 πάρος ἡπίη ἦσθα, ἔως ἐνὶ Τροίῃ πολεμίζομεν.

2. With the pres. ind., when a present space of time is spoken of, in which something is doing or to be done—*whilst*: Plat. Apol. Socr. 39 οὐδὲν γὰρ κωλύει διαμυθολογῆσαι—ἔως ἔξεστι.

3. With the conjunctive, when a present action is conceived as possibly continuing during another action, over an indefinite space of time, *as long as*. In this construction the conjunctive always takes *ἄν*, to mark a connexion between the two clauses, in that it represents the indefinite duration of the action of the temporal clause as the sole condition of the principal clause—*as long as*, however long it may be: the two clauses are coextensive in duration: Æsch. Ag. 1435 ἔως ἂν αἴθῃ πῦρ ἐπ' ἐσχαρῆς ἐμῆς Αἰγισθος. In G. T. with conj. without *ἄν* in the sense of "*whilst*," Matt. xxvi. 36. In the *oratio obliqua* it is used with the optative, but without *ἄν*: Plat. Theæt. 155 Α φήσομεν μηδὲν ἂν μείζον μήτε ἔλαττον γενέσθαι ἔως ἴσον εἴη αὐτὸ ἐαυτῷ.

*Obs.* The difference between the ind. and conj. with *ἔως* in this sense is, that the conjunctive implies that the principal action is to continue to the end of the dependent action; the indic., that the principal action is to be done, while the other is taking place, but not that it is necessarily to be coextensive with it: Arist. Eq. 110 χρησμούς ἐνεγκε ἔως καθεύδει, do it *while he is sleeping*; ἔως ἂν καθεύδῃ would be, continue to do so *as long as he sleeps*.

#### *Remarks on the use of πρίν.*

§. 848. 1. *Πρίν, before, before that, until*, is used with the indicative, conjunctive, optative and infinitive. The clause in which it stands defines and limits the preceding clause, by giving the event whereupon it will begin, or whereupon it will end, or up to which it did or will continue, or before which it did or will happen.

2. It is used with conjunctive and optative only when a negative clause precedes; with the indicative and infinitive after both negative and affirmative clauses.

3. Indicative, *until*; when the action which is defined, and the event which limits it are both past, and are represented as past facts. Hence in narrations; as, Æsch. P. V. 479 οὐκ ἦν ἀλέξῃμ' οὐδέν—πρίν ἐγὼ σφίσιν ἔδειξα κράσεις. So with an historic present: Thuc. I. 132 οὐδέ—ἠξίωσαν νεώτερόν τι ποιεῖν εἰς αὐτόν—πρίν γε δὴ—ὁ μέλλων—τὰς ἐπιστολάς κομεῖν μηνύτης γίγνεται. So with ἦ: Xen. Ages. 2, 4 πρίν ἦ ἐγένοντο.

*Obs.* 1. The indicative is sometimes used seemingly in expressions of future events, after negative clauses; as, Il. α, 29 τὴν δ' ἐγὼ οὐ λύσω—πρίν μιν καὶ γῆρας ἔπεισιν—but *πρίν* is in these passages to be translated as simple adverb—*sooner*: Il. σ, 283. Cf. Il. π, 62. In Il. β, 343 πρίν is used twice—first adverbially and then as a conjunction.

4. Conjunctive<sup>a</sup> of something future—and only after negative clauses and principal tenses. The reason of this is founded on the logical relations of the two sentences: the temporal clause expresses by *πρίν ἄν* and conjunctive the event or condition on which the principal clause depends; (cf. δὲ ἄν, §. 829. 4., also 841. 2.) so that it is implied, that if the principal clause has taken place, the event of the temporal clause has preceded it. Now if the principal clause were affirmative, as ποιήσω πρίν ἂν ἔλθῃ, it would imply that the person had come before the action took place.

<sup>a</sup> Elmsley Med. 215. Herm. on Elmsley Med.

whereas the action is said to take place before the person comes, and he may never come at all: so that *πρὶν ἂν* after an affirmative sentence would express a degree of connection between the two clauses which does not exist; but *οὐ ποιήσω πρὶν ἂν ἔλθῃ* contains no such contradiction, as, if the action is done, the person must have come, for the action was not to be done unless or until he came; so that *πρὶν ἂν* with conjunctive = *ἐὰν μὴ*, and may be translated *until* or *unless*: *ἂν* is sometimes omitted<sup>a</sup>; with *ἂν*, Soph. Œ. C. 1040 *οὐχὶ παύσομαι πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων*: without *ἂν*, Id. Philoct. 917 *μὴ στέναζε πρὶν μάθης*: Hdt. I. 136.

*Obs. 2.* The difference between *πρὶν* and *πρὶν ἂν* seems to be that the latter marks that the action of the temporal clause is viewed as something which will probably take place some time or other: hence it gives a greater probability than *πρὶν* alone; *ἂν* is omitted where there is no notion of realisation: Eur. Alc. 849, Soph. Ant. 619.

5. The optative is used in the same sense, but not so frequently as the subjunctive, in the *oratio obliqua*, after historic tenses, or an opt. preceding, (and only after negative clauses, for the same reason as given above;)

a. Where the event on which the principal clause depends as its condition is quoted from the original assertion of another person, and adopted by the writer into his own sentence (§. 884.): Soph. Phil. 199 *τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ τείναι τὰ θεῶν ἀμύχνητα βέλη, πρὶν ὅδ' ἐξήκοι χρόνος*: *πρὶν ὅδ' ἐξήκοι χρόνος* is a quotation from the supposed original decree of the gods, in which it would have been *ἐξήκη*: cf. Arist. Pax 1076: so Xen. Cyr. I. 4, 14 *ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπλησθῇ*: Isocr. Evag. 201 *Διδισμένων—μὴ διαλλάττεσθαι τοῖς ἀποστᾶσι πρὶν κύριοι γένοιτο τῶν σωμάτων*: Xen. Anab. VII. 7, 57 *ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπάγαγοι*, the original words of entreaty, adopted by the writer.

β. After an optative or some word introducing some past *opinion*, *mental determination*, *will*, &c., which either is or might be in the optative, and of which the condition expressed by the optative is a continuation; so a *determination*, Soph. Phil. 551 *ἔδοξέ μοι μὴ σῖγα πρὶν φράσαιμί σοι τὸν πλοῦν ποιεῖσθαι*: *wish*, Soph. Phil. 961 *ἴδοιό μὴ πω, πρὶν μάθοιμ' εἰ καὶ κ. τ. λ.*: cf. Ibid. 656: after *καταφαίη*, Œ. R. 505: *ἔθελε*, Il. φ, 581: *ἤγοοντο*, Isocr. 347 E; *νομίασαντες*, Thuc. IV, 117: *οἶσθαι*, Xen. Hell. II. 3, 48; or when the opinion is implied in the context: so Plat. Rep. 402 B *προθυμούμεθα διαγινώσκειν ὡς οὐ πρότερον ἐσόμενοι γραμματικοὶ (as we thought we should not) πρὶν οὕτως ἔχοιμεν*. So G. T., as Acts xxv. 16 *πρὶν ἡ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς*.

*Obs. 3.* *Πρὶν* is very seldom indeed found with the conjunctive after an affirmative clause: Simonid. in Brunck. Gnom. n. 4. v. 11. Gaisf. poet. Gr. min. n. 231 *φθάνει δὲ τὸν μὲν γῆρας ἀγῆλον λαβόν, πρὶν τέρμ' ἵκηται*. So in Hdt. VII. 10 *ἀναπειθόμενος πρὶν ἢ ἀτρεκέως ἐκμαθῇ*, the conjunctive seems to stand here from this combination being an almost proverbial form.

*Obs. 4.* There are some passages where an affirmative clause seems to precede the conjunct., but in reality the negative is implied in some part of the principal clause<sup>b</sup>; as, Soph. Ant. 175 *ἀμήχανον = οὐκ ἂν μάθοις*: Eur. Or. 1218 *φύλασσε δ' ἦν τις = μὴ τις*: so *τίς* interrog. (Id. Her. 180) —*οὐδεὶς*.

*Obs. 5.* There are passages where the optative follows a principal tense, and the conjunct. an historic tense; as, Soph. Aj. 741 *τὸν ἄνδρ' ἀπηύδα—μὴ ἔω παρήκει, πρὶν παρὼν αὐτὸς τύχη*<sup>c</sup>, but this is for emphasis (see §. 887. 1.).

<sup>a</sup> R. P. Med. 222.

<sup>b</sup> Elmsley Med. 215. Ellendt Lex. Soph. *πρὶν*.

<sup>c</sup> *τύχοι* Dindorf. Herm. ad loc. "Omnes libri *τύχη*."

When an infin. pres. or fut. follows the past verb, the conjunctive depends upon that, and not on the verb, which accounts for the optative. In Soph. Phil. 199 οὐκ ἔσθ' ὥς οὐ θεῶν του μελέτη=οὐκ ἔσθ' ὅπως οὐ θεός τις ἐμελέτησε<sup>a</sup>: and Id. Trach. 2 λόγος μὲν ἔστ' ἀρχαῖος=ἦν λόγος.

6. When the temporal clause does not signify the condition of the principal clause, but only a point of time up to which the principal action (whether positive, *I will*,—or negative, *I will not*,) will last, or before which it will happen, so that the action of the temporal clause is posterior to, and in some sort a result of the principal, πρὶν is used with the infinitive after the analogy of ὥστε with infin. which expresses the result (§. 665. Obs.): Il. ι, 387 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων, πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμολγία λώβην=*I will continue unpersuaded by Agamemnon till in consequence hereof*; οὐ πείσει is prior and continues till δόμεναι: Od. κ, 385 τίς γάρ κεν ἀνὴρ πρὶν τλαίῃ πάσασθαι ἐδητύος ἡδὲ ποτήτος, πρὶν λύσασθ' ἐτάρους: Il. α, 98 οὐδ' ὅγε πρὶν λοῖμοιο βαρείας Κῆρας ἀφέξει, πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι (sc. Ἀγαμέμνονα) ἐλικώπιδα κούρην ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην: Hdt. VI. 119 Δαρείος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίας, ἐνείχε σφι δεινὸν χόλον—ἐνείχε χόλον is prior, and continues till αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίας: Eur. Med. 78 ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν νέον παλαιῷ, πρὶν τὸδ' ἐξητληκέναι: Id. Alc. 362. So also πρὶν ἤ: Il. ε, 288 πρὶν γ' ἤ—ἄσαι: Hor. II. 2 πρὶν μὲν ἢ Ψαμμίτιχον—βασιλεύσαι. So sometimes πρότερον ἤ: Hdt. VII. 2 ἔσαν γὰρ Δαρεῖω, καὶ πρότερον ἢ βασιλεύσαι, γεγονότες τρεῖς παῖδες. So G. T., as Matt. i. 18 πρὶν ἡ συνελθεῖν.

Obs. 6. Πρὶν with pres. infin. expresses that something happened up to the beginning of an action; with perfect infin. up to the time following it; with aor. infin. up to the perfection or end: so πρὶν δειπνεῖν, *priusquam cœnem*<sup>b</sup>; or *cœnatum eo*<sup>c</sup>: δειπνήσαι, *priusquam cœnavero*: δεδειπνηκέναι, *priusquam a cœnâ surrexero*.

Obs. 7. When the principal and dependent clauses have a common subject, it is not repeated in the latter: when the subject is different, it stands in the dependent clause in accus. before the infin., but sometimes it is wanting, as in Il. α, 98 given above; but Il. ζ, 82 στήρ' αὐτοῦ,—πρὶν αὐτ' ἐν χερσὶ γυναικῶν φεύγοντας πεσέειν, δηῖοισι δὲ χάρμα γενέσθαι—φεύγοντας refers to λαόν in the former part of the sentence.

Obs. 8. The Homeric πάρος, when it is used as a conjunction, as πρὶν, always has the infinitive; as, Il. σ, 245 ἐς δ' ἀγορὴν ἀγέροντο, πάρος δόρποιο μέδεσθαι: Il. ψ, 764 αὐτὰρ ὅπισθεν ἵχνια τύπτε πόδεσσι, πάρος κόνιν ἀμφιχυθῆναι.

Obs. 9. In some passages we find the infinitive and conjunctive (or optative) construction, with πρὶν in successive sentences, joined together by ἢ, or: Il. ρ, 504 οὐ γὰρ ἔγωγε Ἑκτορα Πριαμίδην μένος σχήσεσθαι δῶ, πρὶν γ' ἐπ' Ἀχιλλῆος καλλιτέριχε βῆμεναι ἵππῳ, νῶϊ κατακτείναντα, φοβῆσθαι τε στίχας ἀνδρῶν Ἀργείων, ἦ κ' αὐτὸς ἐνὶ πρῶτοισιν ἀλώῃ.

Obs. 10. Πρὶν ἂν is found with the infinitive in Hdt. I. 140; ὥς οὐ πρότερον θάπτεται ἀνδρὸς Περσέω ὁ νέκυσ πρὶν ἂν ἀπ' ὄρνιθος ἡ κυνὸς ἐλκυσθῆναι. (See §. 889.)

Obs. 11. Οὐ ποιήσω πρὶν ἐλθῆς, *I will not do it until you come.*

— ἂν ἐλθῆς, *until you come, whensoever that is—an expectation of your coming at some time.*

— ἐλθεῖν, *I will continue not to do it before you come.*

<sup>a</sup> Ellendt Lex. Soph. πρὶν.

<sup>b</sup> Herm. Med. 78.

<sup>c</sup> Elm. Med. 78.

## Causal Adverbial Sentences.

§. 849. A causal adverbial sentence is a resolution of a gerundial participle; as, ἐπεὶ ταῦτα λέγεις, ἁμαρτάνεις (ταῦτα λέγων ἁμαρτάνεις), or a substantive, or infin. used as a substantive, joined with a causal preposition: or subst. in the local dat.; as, διὰ τοῦτο, ὅτι πολλά τε καὶ καλὰ ἔργα ἀπεδείξατο, μεγάλην δόξαν ἐκτήσατο (διὰ τὴν πολλῶν τε καὶ καλῶν ἔργων ἀπόδειξιν or πολλά τε καὶ καλὰ ἔργα ἀποδειξάμενος μεγάλην δόξαν ἐκτήσατο.)

## Adverbial sentences expressing the reason of the principal clause.

1. The reason or cause of what is said in the principal clause is expressed by a temporal adverbial sentence introduced by the temporal conjunctions ὅτε, ὁπότε, ὥς, ἐπεὶ, *since*, (perhaps connected with ἔπομαι, *sequor*,) (ἐπεὶ τε Hdt., ἐπειδή Epic,) *quoniam*, *puisque*, ἐπειδή, *quoniam*, ἐπεὶ, ἐπεὶπερ, ἐπειδήπερ, and by the conjunctions of place, applied to notions of time; as, ὅπου, *quandoquidem*. The reason is conceived as coincident with the principal verb (ὅτε, ὁπότε, ὥς) or antecedent to it, (ἐπεὶ, ἐπειδή.)

2. In these sentences the ind. is the most usual mood, but sometimes, as in the temporal dependent clauses (§. 845.), the opt. with ἄν, and also the ind. of historic tenses with ἄν, when it is to be signified that the action of the adverbial sentence would have taken or would take place, under certain conditions—the possibility of its happening being conceived of as the reason of the principal clause; a. Indicative: Il. φ, 95 μή με κτεῖν', ἐπεὶ οὐχ ὁμογαστριος Ἑκτορός εἰμι, *quoniam—sum*: Hdt. I. 68 ἡ κου ἄν, ὧ ξεῖνε Λάκων, εἶπερ εἶδες, τόπερ ἐγώ, κάρτα ἄν ἐθωῦμαζες, ὅκου νῦν οὕτω τυγχάνεις θωῦμα ποιεύμενος: Æsch. Ag. 827 νίκη δ', ἐπεὶπερ ἔσπερ', ἐμπέδως μένοι! Demosth. 9, 4 ὅτε τολύνη ταῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν—b. Optative with ἄν: Il. ι, 304 νῦν γάρ χ' Ἑκτορ' ἔλοις, ἐπεὶ ἄν μάλα τοι σχεδὸν ἔλθοι, *since he might come near enough to you*: Plat. Prot. 335 D δέομαι οὖν σοῦ παραμεῖναι ἡμῖν, ὥς ἐγὼ οὐδ' ἄν ἐνὸς ἡδίου ἀκούσαιμι ἢ σοῦ.—c. Ind. of historic tenses with ἄν.—(Some such clause as *if he had not*, must be supplied: Il. ο, 228 ὑπόειξεν χεῖρας ἐμὰς, ἐπεὶ οὐ κεν ἀνδρωτὶ γ' ἐτελέσθη, *he retreated, since, if he had not, it &c.*

Obs. 1. The clause, of which the reason is so given, must sometimes be supplied from the context, when ὥς (and also γάρ) is used: so in an answer: Soph. Aj. 38 ἡ καὶ, φίλη δέσποινα, πρὸς καιρὸν πονῶ; Minerva: ὥς

ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτά σοι : *yes, since* &c. So often in the dialogues of tragedy.

*Obs. 2.* Ἐπεὶ is also used as an independent adverb, *then, thus*<sup>a</sup>; thus it introduces questions and commands, where it must be translated "*then.*" See below under ὥστε.

3. The reason or cause may be also expressed by a subst. sentence, introduced by ὅτι, διότι (formed from διὰ τοῦτο, ὅτι) διόπερ, διότι περ, *from exactly the same reason that*, and the two poetic words οὐνεκα (τούτου ἕνεκα, ὅ) or ὁθούνεκα (ὅτου ἕνεκα, as οὐνεκα for οὐ ἕνεκα.) The relative ὅτι, *quod*, refers to a demonstr. in the principal clause, expressed or supplied; as, τοῦτω, διὰ τοῦτο, ἐκ τούτου &c.

4. Here also when there is no condition to be expressed, the ind. is the prevailing mood: Od. ψ, 224 αὐτὰρ μὴ νυν μοι τόδε (i. e. ἕνεκα τούτου) χῶε, μηδὲ νεμέσσα, οὐνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ὧδ' ἀγάπησα: Plat. Euthyphr. 9 sq. ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἧ, ὅτι φιλεῖται, ὅσιόν ἐστι: Soph. Aj. 123 ἐποικτείρω δέ νυν—, ὁθούνεκ' ἄτη συγκατέζευκται κακῇ.

### Conditional Adverbial Sentences.

§. 850. 1. A conditional or hypothetical sentence expresses a condition, and is introduced by the hypothetical conjunctions εἰ (αἰ) and ἐάν (ἦν, ἄν). It is a resolution of an adverb, as εἰ οὕτω ποιούης, ἀμαρτάνοις ἄν (=οὕτω γ' ἄν ἀμαρτάνοις): or a gerundial participle, as εἰ ταῦτα λέξεις, ἀμάρτοις ἄν (=ταῦτα λέξας ἀμάρτοις ἄν): or a substantive, (or infin. used as a subst.) with a preposition, (ἐπὶ with dat., ἀνεύ with gen. :) εἰ τὰ πράγματα οὕτως ἔχει (=ἐπὶ τῷ τὰ πράγματα οὕτως ἔχειν) — εἰ μὴ τοῦτο ἐγένετο, καὶ ἐκεῖνο οὐκ ἄν ἐγένετο (=ἀνευ τούτου καὶ ἐκεῖνο οὐκ ἄν ἐγένετο). See below. The conjunction εἰ (ἐάν) refers to a demonstrative in the principal clause, generally supplied, but sometimes expressed, in τότε, τότε δὴ, οὕτως: Xen. Cyr. VIII. 1, 3 εἰ τοίνυν μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ ἀγαθὰ, οὕτως ἵστε, ὅτι κ. τ. λ. The principal clause expresses something which depends on the other clause as its condition, or as some consequence or effect resulting from it: as the condition precedes that to which it is the condition, the cause the effect, the dependent is termed *protasis*, the principal clause *apodosis*.

2. The conditional construction appears, in the Greek language, in a variety of different forms, whereby the nicest relations between

<sup>a</sup> See Michel. Eth. 135.

the protasis and apodosis are accurately distinguished; and therefore it will be advisable to treat separately of the different forms of protasis and apodosis.

*Obs.* *Εἰ* is, both in form and meaning, the same as the Lat. *si*: *εἰ*, *si*, *si* French, *if* Engl., *ob* German, are used as expressions of deliberation, as well as of condition. See below, *Interr. Sentences*.

### *Different forms of the Protasis.*

§. 851. 1. The condition stands to that whereof it is the condition, as the cause to the effect. The condition is an assumed or supposed cause. When therefore the speaker states the condition, he does not know whether it will be viewed by others as really the cause of the apodosis, or not. Wherefore, as it is merely a possibility or supposition, we might expect that the subjunctive moods would be used;—but the notion of its only being a possibility is given in this construction, not by the moods of the verb only, but by the conjunctions *εἰ*, *ἐάν*; and the view which others might take of it is not regarded, but only the degree of persuasion in the speaker's mind, as to the existence or non-existence of the condition.

#### 2. The condition then may be viewed in a threefold way:

I. The condition, though only a supposition, is viewed by the speaker, as if it were before his eyes as a fact in its nature and results. It represents itself vividly to him as a past, present, or future reality, whether it may, or may not ever, have been or be in existence; in which case *εἰ* with any tense of the indicative is used; as, *εἰ τοῦτο λέγεις*—*εἰ τοῦτο ἔλεγες*—*εἰ τοῦτο πεποίηκας*—*εἰ τοῦτο ἐπεποιήκεις* (*ἐποίησας*)—*εἰ τοῦτο λέξεις*.

II. The condition is laid down more in its true character as a possibility: in this case either the conjunctive with *ἐάν* is used, as *ἐάν τοῦτο λέγῃς*, or the optative with *εἰ*, as *εἰ τοῦτο λέγοις*.

*a.* Conjunctive in its secondary sense (§. 411. 1.), with *ἐάν*:—when the speaker regards the condition as a supposition of which he is not certain, but yet has some expectation that it will be realized; as, *ἐάν τοῦτο λέγῃς*, *I know not whether you will say it, I only suppose you may, but from the present posture of affairs, I rather expect you will.*

*b.* Optative in its secondary sense (§. 411. 1.), with *εἰ*:—when the speaker regards the condition as a mere supposition, without any notion of its realization, so that the notion of doubt, uncertainty,

indefiniteness is implied thereby ; as, *εἰ τοῦτο λέγοις*, *supposing you were to say this*.

*Obs. 1.* The Latin generally uses the present conjunct. for both these forms, *si hoc dicas*=*ἐὰν τοῦτο λέγῃς* and *εἰ τοῦτο λέγοις* ; but sometimes the optative, as in Greek ; as, *si hoc diceretur*, *vere diceretur*. In G. T. the conjunctive construction has almost entirely superseded the optative.

III. The condition is regarded by the speaker as a supposition, of the non-existence or impossibility of which he has a conviction. In this case the indicative (impft., or aor. used for impft., §. 398. 3.) is used ; as, *εἰ τοῦτο ἔλεγες*, *si hoc diceres*, *if you said this* ; *εἰ τοῦτο ἔλεξας*, *si hoc dixisses*, *if you had said this, but I know you did not*. In French the indicative is used as in Greek ; as, *s'il avait, il donnerait*.

*Obs. 2.* The forms of the hypothetical conjunction *ἤν*, *ἄν*, come from *ἐάν*, but the shortened form *ἄν* is not used in tragedy. The Æolic and Doric used *αἰ* for *εἰ* which is also found in Epic, but only in combinations with *γάρ* and *θε*, *αἰ γάρ*—*αἶθε* for the Attic *εἰ γάρ*, *εἶθε*, in wishes or addresses ; and with *κε* (*αἶ κε* for the Attic *ἐάν*) both in indirect questions, after verbs of seeking, trying, &c. and also in real hypothetical sentences, when the protasis implies a hope, or wish, or anxiety for something.

*Obs. 3.* Of course the indicative is used where the speaker or writer means to imply that the condition is not only supposed to be true, but actually is true ; hence in all constructive conditional syllogisms, whether in matter purely logical or physical, as *εἰ θεός ἐστι, σοφός ἐστι*—*εἰ ἐβρόντησεν καὶ ἡστραψεν*. (See §. 853. 1.)

### *Different Forms of the Apodosis.*

§ 852. 1. The relation between that which depends on the condition, and the condition itself, is also threefold :

*a.* It is either a necessary, certain, undoubted result from the protasis, or to be viewed as such ; in which case the indic. is used ; as, *εἰ τοῦτο λέγεις, ἀμαρτάνεις*—*εἴ τι ἔχει, καὶ δίδωσιν*—*εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί*—*ἐὰν τοῦτο λέγῃς, ἀμαρτάνεις* :

*b.* Or only a supposed, uncertain, indefinite, possible result ; in this case the opt. is used with *ἄν* ; as, *εἰ τοῦτο λέγοις, ἀμαρτάνοις ἄν*, *erraveris* ; *εἴ τι ἔχοι, δοίη ἄν* :

*c.* Or it depends on a condition which is conceived not to take place (§. 424. 3. *a.*), and therefore is itself certain not to take place ; in which case the indic. of historic tenses is used with *ἄν* ; as, *εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν*, *si hoc diceres, errares* (*at, ut scio, hoc non dicis ; ergo non erras*) ; *εἴ τι εἶχεν, ἐδίδου ἄν*, *si quid haberet, daret, s'il avait quelque chose, il donnerait* ; *εἰ τοῦτο ἔλεξας, ἡμαρτες ἄν*, *si hoc dixisses, errasses* (*at, ut scio, hoc non dixisti ; ergo non errasti*) ; *εἴ τι ἔσχεν, ἔδωκεν ἄν*, *si quid habuisset, dedisset*.

*Obs. 1.* The protasis in which the conjunctive with *ἄν* is used has no corresponding conjunctive for the apodosis in the common speech, as for it the fut. ind. is used; the supposed certainty and reality of the conjunct. being expressed in the form of an actual certainty and reality by the fut. But in Homer we find a good many passages where the conjunctive, with or without *κέ*, stands in the apodosis; as, *Il. a, 137 εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι*.—See §. 855. *Obs. 3.*

2. The character of the protasis would naturally determine that of the apodosis, as in the above instances. A condition which is known to be certain (*εἰ* with ind.) admits of the result being expressed with certainty; as, *εἰ τοῦτο λέγεις, ἁμαρτάνεις*. So a condition which, though only supposed, yet conveys a notion of its realization (conj. with *ἐάν*); as, *ἐὰν τοῦτο λέγῃς (λέξης), ἁμαρτήσῃ, errabis, or ἁμαρτάνεις, erras*. A condition which is a mere supposition—a possibility (*εἰ* with opt.), properly admits of no result more certain than itself—a mere supposition or possibility; as, *εἰ τοῦτο λέγοις, ἁμαρτάνοις ἄν*. And when the speaker has determined on the non-existence or impossibility of the condition (*εἰ* with ind.), the result which would have followed therefrom is also denied and impossible; as, *εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν*.

3. But in Greek this general principle is deviated from, and the apodosis is often expressed in a form which does not correspond with the protasis; as, *εἰ τοῦτο λέγεις, ἁμαρτάνοις ἄν*. And with most of the forms of the protasis, each of the three forms (ind. conj. and opt.) of apodosis is used.—See the following Sections.

4. The apodosis is sometimes expressed by an infinitive, depending upon *λέγω, οἶμαι, &c.*: as, *Soph. OE. R. 87 λέγω γὰρ καὶ τὰ δύσφορ' εἰ τύχοι κατ' ὀρθὸν ἐξελθόντα, πάντ' ἄν εὐτυχεῖν*: cf. *Thuc. I. 10*: *Il. a, 61* (see *Obs.*) Without *ἄν*, *Plat. Prot. 316 C τοῦτο δὲ οἶεται οἱ μάλιστα γενέσθαι*. So *G. T.*, as *John xxi. 25 ἄτινα ἐὰν γράφηται καθ' ἑν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρήσαι*: or by a participle with *ἄν*: *Hdt. VII. 15 εὗρίσκω ὧδε ἄν γινόμενα ταῦτα, εἰ κ.τ.λ.*; or by an imperative; or by a substantive: *Arist. Equit. 660 τῇ δ' Ἀγροτέρῃ κατὰ χελίων παρήνεσα εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοῦβόλον*: or by a question.

*Obs. 2.* We sometimes find a protasis followed by another sentence depending on it as its protasis: *Il. a, 61 νῦν ἄμμε παλιμπλαγχθέντας οἶω ἄψ' ἀπονοστήσειν εἰ κεν θάνατόν γε φύγοιμεν, εἰ δὲ ὁμοῦ πόλεμός τε δαμάξ καὶ λοιμός Ἀχαιοῦς*. So *G. T.*, as *1 Cor. vii. 36 εἰ τις ἀσχημονεῖν νομίζει—ἐὰν ᾗ ὑπέρακμος*. So also a second protasis following upon an apodosis: *John xiii. 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά*.—See also §. 860. 10.



*Forms of the Protasis and Apodosis<sup>a</sup>.*

Ei with Indicative in the Protasis. (See also 856.)

§. 853. 1. Ei with any tense of the indicative:

The thing supposed is really an actual fact, though for the sake of politeness or a form of argument it is stated hypothetically, as *ei λέγεις τοῦτο ἀμαρτάνεις*, instead of *ἐν ᾧ λέγεις ἀμαρτάνεις*: cf. Eur. Phœn. 1201 (see below, *Obs.* 2.). Or something, which is really a supposition is, for the sake of argument, or emphasis, or deference to the view of some one else, stated as a fact; so Soph. Œd. Tyr. 692, (see below, *Obs.* 1.): and of course the apodosis may be looked upon in the same view, and stand in the indicative. So G. T., as 1 Cor. xv. 26 *ei νεκροὶ οὐκ ἐγείρονται οὐδὲ Χριστὸς ἐγήγερται* κ. τ. λ. Cf. Rom. iv. 2.

*Obs.* 1. It will generally be found that the protasis and apodosis taken together give the real view of the speaker, however much in one or the other it may be suppressed for the sake of politeness: Soph. Œd. Tyr. 692 *ἀπορον ἐπὶ φρόνιμα πεφάνθαι μ' ἂν εἴ σε νοσφίζομαι*: the improbability in the apodosis modifies the seeming admission in the protasis, see also §. 855. *b.*

2. The result thereof is expressed in the apodosis,

*a.* By a tense of the indic. (or by the imperative), as a certain, undoubted, necessary consequence; as, *ei τοῦτο λέγεις, ἀμαρτάνεις* — *ei θεὸς ἔστι, σοφὸς ἔστι*: Plat. Rep. 408 C *ei μὲν θεοῦ ἦν, οὐκ ἦν, φήσομεν, ἀσχροκερδὴς· ei δ' ἀσχροκερδὴς, οὐκ ἦν θεοῦ, si Apollinis filius erat, non erat sordidi lucri cupidus*.—*Ei ἐβρόντησε, καὶ ἥστραψεν*: Plat. Protag. 319 A *ἡ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ κέκτησαι, if you really possess it, you possess a fine contrivance*.

*b.* By an opt. with *ἂν* when the result is to be represented as uncertain, as only possible, not decided upon in the speaker's mind, and hence this is a less decided, more polite way of expressing the notion of the fut. indic., *ἂν* referring to the condition of the former sentence: *Ei τοῦτο λέγεις, ἀμαρτάνοις ἂν*: Od. ι, 277 *οὐδ' ἂν ἐγὼ πεφιδόμην οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύει*: Il. ζ, 128 sq. *ei δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας, οὐκ ἂν ἔγω γε θεοῖσιν ἐπουρανίοισι μαχοίμην*: Il. α, 293 sq. *ἡ γάρ κεν δειλὸς τε καὶ οὔτιδανὸς καλεοίμην, εἰ δὴ σοι πᾶν ἔργον ὑπέξομαι, ὅττι κεν εἴπης*. Eur. Hipp. 471 *ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις, ἀνθρωπος οὔσα, κάρτα γ' εὖ πράξεις ἂν*, “*ubi enuntiatum conditionale rem continet, quæ pro verâ ponitur, indicativus adjungi solet, quamvis sequatur optativus*,

<sup>a</sup> Dissen Kleine Schrift. p. 47—92 sqq.

*quippe de re, quæ probabili conjectura inde efficitur :*" Plat. Apol. 25 B πολλὴ γὰρ ἂν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἰς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν, "*loquitur Socrates ita, ut verum esse ponat, quod Melitus antea affirmaverat,*" *great would be the good fortune of the young, if one only, as you say &c. :* Ibid. 37 D πολλὴ μέντ' ἂν με φιλοψυχία ἔχοι,—εἰ οὕτως ἀλόγιστός εἰμι, (ἂν in that case): Ibid. 30 B εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἂν εἴη βλαβερὰ: Id. Theæt. 171 B οὐκοῦν τὴν αὐτοῦ (οἴησιν) ἂν ψευδὴ ξυγχαροῖ, εἰ τὴν τῶν ἡγουμένων αὐτὸν ψεύδεσθαι ὁμολογεῖ ἀληθῆ εἶναι: Demosth. 52, 42 νῦν δ' ἴσως ἂν ἐκκαλέσαιθ' ὑμᾶς (ὁ Φίλιππος), εἴπερ μὴ παντάπασιν ἀπεγνώκατε.

*Obs. 2.* When ἂν is wanting in the apodosis, a wish is expressed, or the possibility is represented as nearly approaching to a wish, without any notion at all of realization; something which might possibly happen without any notion of circumstances which might make it more or less possible: Eur. Phœn. 1201 εἰ δ' ἀμείνον' οἱ θεοὶ γνώμην ἔχουσιν, εὐτυχὴς εἴην ἐγώ, *happy may I be!* Cf. §. 855. *Obs. 6.*

c. Sometimes by the indic. of historic tenses with ἂν, when the result is considered by the speaker as something which does not or will not happen—*It would be thus, if this were so; but this is not so*, and therefore the condition is denied also, either directly or by implication: Eur. Or. 566 sq. εἰ γὰρ γυναῖκες ἐς τόδ' ἤξουσιν θράσους, ἀνδρας φονεύειν, καταφυγὰς ποιούμεναι ἐς τέκνα,—παρ' οὐδὲν αὐταῖς ἦν ἂν ἀλλύναι πόσεις: Demosth. 833, 63 εἰ γὰρ ἐκεῖνα ἀνήλωται ὀρθῶς, οὐδὲν ἂν τῶν νῦν παραδοθέντων ἐξήρκεσεν εἰς ἕκτον ἔτος, ἀλλ' ἡ παρ' αὐτῶν ἂν με ἔτρεφον, ἡ τῷ λιμῇ περιεῖδον ἀπολόμενον.

*Obs. 3.* So χρῆν without ἂν, *oportebat*: Eur. Hipp. 459 sqq. χρῆν σ' ἐπὶ ῥητοῖς ἄρα πατέρα φυτεύειν ἢ ἐπὶ δεσπόταις θεοῖς ἄλλοιςιν, εἰ μὴ τοῦσδε γε στέργεις νόμους: Ibid. 507 εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρτάνειν; here the apodosis, though without ἂν, is only so far denied as to mark that it ought not to be, not that it actually is not.

*Obs. 4.* We sometimes find οὐ after εἰ instead of μή, where the οὐ is either actually privative, or is made to seem so by an antithesis, see §. 744. *Obs.* This usage is more common in G. T. than in classical Greek, though the passages may all be referred to the rules laid down in §. 744. *Obs.* Thus 1 Cor. xi. 6 εἰ οὐ κατακαλύπτεται, *is uncovered*: Id. ix. 2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, has a privative character given it by the antithetical clause ἀλλὰ γε ὑμῖν: so James ii. 11 εἰ οὐ μοιχεύσεις, is opposed to φονεύσεις δέ. Of course the use of εἰ with the adverbial οὐδέ does not belong here, see Luke xii. 26.

*Obs. 5.* Ἐάν is found in G. T. also with the indicative, though in many passages the reading varies: Rom. xiv. 8 ἐάν ἀποθνήσκωμεν (al. ἀποθνήσκωμεν): 1 John v. 15 ἐάν οἶδαμεν.

*Obs. 6.* The Infinitive can of course supply the place of the finite verb in the apodosis if the construction of the sentence requires it. See Soph. Œ. T. 692. in *Obs. 1.*

Ἐάν (ἦν, ἄν; Epic, εἴ κε, αἷ κε, also εἰ alone) with *Conjunctive*.

§. 854. 1. The conjunctive with *ἐάν* is used in the protasis when the speaker regards the condition as a supposition, something not actually existing or thought of as existing, but of the realization of which he has some notion.

*Obs.* 1. *Εἰ* is also sometimes in Epic (especially in the combinations, εἴπερ, εἰ γοῦν, εἰ δὴ and καὶ εἰ), and very usually in Doric and Æolic poets, as regularly for instance in Pindar, used with the conjunct.: cf. *Od.* α. 204. μ, 96. ξ, 337. *Il.* μ, 223, &c. *Theocr.* 25, 6. So in *Hdt.* (II. 13 εἰ μὴ—ἀναβῆ: VIII. 49 εἰ νικηθῶσι: *Ibid.* 118 εἰ μὴ—γ ῥηται) *MSS.* vary. In tragedy, some single instances are found\*: *Æsch.* *Eum.* 234 εἰ προδῶ: *Soph.* *CE.* R. 198 εἴ τι νύξ ἀφῆ: *Ibid.* 874 εἰ ὑπερπλησθῆ: *Id.* *CE.* C. 1443 εἴ σου στερῶ: *Id.* *Ant.* 710, and some others. So in a wish: *Soph.* *Phil.* 1092 εἴθ' ἔλωσί με<sup>b</sup> may be the permissive conjunctive (see 416) and εἴθ' may be for εἴ τα—εἰ μὴ: *Arist.* *Equit.* 698 εἰ μὴ σ' ἐκφάγω. So *Ibid.* 700. In Attic prose writers the *MSS.* are very doubtful: *Thuc.* VI. 21 εἰ ξυστώσι: *Plat.* *Crat.* 435 D εἰ—ἀπαλλαγώμεν (al. εἰμεν). In later writers the use of *εἰ* for *ἐάν* however returns, and they even use *ἐάν* with ind., which is also found in *Hdt.* (II. 13. III. 69. I. 206) though the readings are most probably corrupt.

*Obs.* 2. In Homer *ἐάν* can be resolved into *εἰ ἄν* by the interposition of a small word; as, εἴπερ ἄν, εἰ δ' ἄν. So *G. T.*, as *Rev.* xi. 5 εἰ τις θελήσῃ (al. θέλῃ), *Luke* ix. 13.

*Obs.* 3. The Æolic or Doric writers regularly join αἰ (without καὶ) to the conjunct.; and on the other hand αἶκα (=ἐάν), and also ὄκα (=ὅταν), ἐπεὶ κα (=ἐπὶ) to the indicative.

*Obs.* 4. The difference between εἰ γένηται, εἰ γένοιτο, and ἐάν γένηται, seems to be, that εἰ γένηται is said of something which may happen, without any notion of its actually happening at any definite time—if it does: εἰ γένοιτο marks that it is decidedly a supposition, and improbable—if it should: ἐάν γένηται marks that the person rather expects it to happen, when it does; the notion of εἰ γένηται is usually supplied by εἰ γένοιτο.

2. The consequent is expressed in the apodosis.

a. Generally by a principal tense of the indicative, to express the actual certainty of the apodosis, most usually the fut. (or the imperative; as, ἦν τοῦτο λέγῃς, ἀμαρτάνεις.—Ἐάν τι ἔχῃς, δώσεις: *Od.* μ, 53 αἰ δέ κε λίσσῃαι ἐτάρους, λῦσαί τε κελεύς, οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι δεόντων, (αἶ κε expresses the anxiety, and wish of Circe, §. 851. *Obs.* 2. :) *Plat.* *Rep.* 473 D ἐάν μὴ—ἦ οἱ φιλόσοφοι βασιλεύσωσιν, οὐκ ἔστι κακῶν παῦλα—ταῖς πόλεσι. So *G. T.*, as *Matt.* ix. 21 ἐάν μόνον ἄψωμαι—σωθήσομαι.

*Obs.* 5. Ἄν is sometimes added to the fut. ind.<sup>c</sup>: *Xen.* *Cyr.* IV. 5, 49 κὰν μὲν δοκῶμεν ὠφελεῖν πλεον ἐπ' αὐτῶν συναγωνιζόμενοι, οὕτω προθυμίας οὐδὲν ἄν ἐλλείψομεν: and similarly *Ibid.* VII. 5, 21 ὅταν δὲ καὶ αἰσθῶνται ἡμᾶς

\* *Herm.* Aj. 491.

<sup>b</sup> But see *Herm.* ad loc. *Ellendt Lex.* ad voc. εἴθε.

<sup>c</sup> *Dissen Kleine Schrift.* pp. 101, 113.

ἐνδον ὄντας, πολὺ ἂν μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληχθαι. Cf. §. 424. δ.

*Obs. 6.* Analogously to this fut. ind., Homer uses the aor. or pres. conj. with ἄν, but sometimes also without it.

b. Sometimes by optative with ἄν (as §. 853. b.): Il. δ, 97 τοῦ κεν δὴ παμπρώτα παρ' ἀγλαὰ δῶρα φέροιο, αἶ κεν ἴδῃ Μενέλαον—πυρῆς ἐπιβάντ' ἀλεγεινῆς: Xen. Apol. 6 ἦν δὲ αἰσθάνωμαι χείρων γιγνόμενος, πῶς ἂν ἐγὼ ἂν ἡδέως βιοτεύουμι; Plat. Phæd. 93 B οὐχί,—ἐὰν μὲν μάλ-  
λον ἁρμοσθῇ (ἁρμονία)—, μᾶλλον—ἄν ἁρμονία εἴη καὶ πλείων.

*Obs. 7.* Ἐάν with conjunct. differs very little from εἰ with ind. fut., hence we find both forms in the same paragraph: Hdt. III. 36 οἱ δὲ θεράποντες, ἐπιστάμενοι τὸν τρόπον αὐτοῦ (τοῦ Καμβύσεω), κατακρύπτουσι τὸν Κροῖσον, ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμελήσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροῖσον, οἱ δὲ, ἐκφώναντες αὐτὸν, δῶρα λάμβνονται ζωάγρια Κροῖσου, ἦν δὲ μὴ μεταμелηται μηδὲ ποθῇ μιν, τότε καταχρῆσθαι (*interfecturos esse Cræsum*).

*Obs. 8.* In G. T. we find ἐάν with conjunctive used for εἰ with the optative to express a merely supposed case; as, John xxi. 25 ἐὰν γράφηται καθ' ἑν. The effect of this is to lay emphasis on the supposed case as if it were really possible,—*if they were actually written* &c.

*Obs. 9.* For ἐάν with conjunctive expressing an attempt, *to try whether*: see 877. *Obs. 5.*

#### Εἰ with Optative.

§. 855. 1. The optative with εἰ is used in the protasis when the antecedent is regarded or represented as a mere supposition, *supposing that*, without any notion of its past or future realization, and is to be represented as uncertain, simply as possible. So in a wish or vow: Arist. Equit. 662 αἱ τριχίδες εἰ γενοίαθ' ἑκατὸν τοῦ-βόλου. So the phrase εἰ δύναιντο, Thuc. VI. 1, &c., seems to express the wish that they may be able: (cf. G. T. Acts xxvii. 39. xx. 16.) so Thuc. VI. 56 ἡλπίζον εἰ καὶ ὁποσοιοῦν τολμήσειαν seems to express a wish joined to the hope: so Soph. CE. R. 87 εἰ τύχοι. So G. T., though but seldom, as 1 Cor. xv. 37 εἰ τύχοι, *it may be*.

*Obs. 1.* From this usage of εἰ with opt. in the conditional sentence, is derived the common form for expressing a wish; the apodosis, which forms part of the wish in the speaker's mind, being suppressed; as, εἰ τοῦτο γένοιτο, scil. εὐτυχῆς ἂν εἴην: Il. π, 559 ἀλλ' εἴ μιν δεικισσαίμεθ' ἐλόντες, τεύχεά τ' ὁμοῖν ἀφελοίμεθα, καὶ τιν' ἑταίρων αὐτοῦ ἀμυνομένον δαμα-σσίμεθα νηλεῖ χαλκῷ! cf. Il. π, 99. So in Latin, *O si*. For εἴ πως, &c. with opt., see 877, *Obs. 5.*

*Obs. 2.* We must not confound with the conditional protasis such phrases as εἴ τι ἄλλο with opt., for there εἴ τι=δ τι.

*Obs. 3.* Where a condition of some past aim is spoken of, the fut. opt. may be used: Æsch. Pers. 369 ὥς εἰ μόρον φευξοίαθ' Ἕλληνες, κακὸν—πᾶσι στέρεσθαι κρατὸς ἦν προκείμενον: cf. §. 406. 6.

2. Hence εἰ with the optative is used, in a temporal sense of a frequently recurring action, without there being a definite notion of its happening at any particular time, *si quando*: Eur. Hipp. 1226

εἰ (*when*) μὲν ἐς τὰ μαλθακὰ γαίας—ἰθύνου δρόμον προῦφαίνετ' ἐς τοῦμ-  
ποσθεν: Thuc. I. 18 εἰ τινές που διασταίεν. So Eur. Elect. 1077 εἰ  
μὲν τὰ Τρώων εὐτυχοί, κεκαρμένην, εἰ δ' ἦσσον εἴη κ. τ. λ. So G. T., as  
1 Pet. iii. 14 εἰ καὶ πάσχετε διὰ δικαιοσύνην.

### 3. The consequent is then expressed:

*a.* Most generally by the optative with ἄν, so that both antecedent and consequent are represented as mere suppositions. This is a peculiar idiom of the Attic dialect, which loved to modify disagreeable facts or assertions or wishes into polite possibilities or suppositions.—Εἰ τι ἔχοι, δοίη ἄν.—Εἰ ταῦτα λέγοις, ἀμαρτάνοις ἄν: Od. ε, 177 sq. οὐδ' ἄν ἐγὼν ἀέκητι σέθεν σχεδὴς ἐπιβαίην, εἰ μὴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι, μήτι μοι αὐτῷ πῆμα κακὸν βουλευ-  
σέμεν ἄλλο.

*Obs. 4.* The protasis is sometimes not directly expressed as such, but contained in a relative sentence, or in the general sense of the context; but it sometimes is altogether wanting, being supposed to be known to the person spoken to: so the protases—*If one wished—if I might—if this were the case* &c., are generally omitted as easily supplied; as, ἡδέως ἄν ἀκούσαιοι; and the consequent sometimes must be repeated in the place of a regular antecedent, as it actually is in Æsch. Ag. 1049 πείθοι' ἄν, εἰ πείθοι' ἀπειθείης δ' ἴσως: Hdt. IX. 71 ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἄν εἴποιεν (§. 425. c.); ἄν here marks that there is some antecedent to be supplied (sc. εἰ εἴποιεν). Hence also the use of the opt. with ἄν for the imper. λέγοις ἄν, *would you say, if you please*. These elliptic forms are used, especially in Attic, as more moderate expressions of the notion of indic. (§. 425. a., b.) On κέ or ἄν in protasis, see §. 860. 1.

*Obs. 5.* Sometimes the antecedent is contained in a participle such as ἐλθὼν (= εἰ ἔλθοις) λάβοις ἄν.

*b.* Sometimes by the indicative, when the consequent is spoken or thought of as certainly following on the antecedent, should it occur; it also frequently modifies the uncertainty conveyed by the protasis.—Εἰ τοῦτο λέγοις, ἀμαρτάνεις.—Εἰ τοῦτο γένοιτο, ἔσται καὶ ἐκεῖνο: Π. κ, 222 sq. εἰ τις μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος, μᾶλλον θαλ-  
πωρὴ καὶ θαρσαλεώτερον ἔσται: Hdt. I. 32 οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερός ἐστι, εἰ μὴ οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὖ τὸν βίον: Thuc. II. 39 extr. εἰ ῥαθυ-  
μιά μᾶλλον ἢ πόνων μελέτη, καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ τρόπων ἀνδρείας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκάμνειν.

*Obs. 6.* On the omission of ἄν in apodosis, see §. 853. *Obs.:* Π. ε, 214 αὐτίκ' ἔπειτ' ἀπ' ἐμείο κάρη τάμοι ἀλλότριος φώς, εἰ μὴ ἐγὼ τότε τόξα φαεινῷ ἐν πυρὶ θείην, *let him cut off*; Xen. Cyr. IV. 1, 21 ἀλλ' εἰ γε μέντοι ἐθίλων τις ἔποιτο, καὶ χάριν ἔγωγέ σοι εἰδείην, *will willingly feel grateful*.

*Obs. 7.* Homer uses the conj. with ἄν instead of ind. fut. in the apodosis: Π. λ, 386 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης, οὐκ ἄν τοι χραΐ-  
σμησι βίως.—See §. 852. *Obs. 1.*

*Obs. 8.* Sometimes the opt. and indic. are used in different parts of the same protasis: *Lysias* 179, 32 δεινὸν ἂν εἶη, εἰ νῦν μὲν—συγγνώμην ἔχοιτε, ἐν δὲ τῷ τέως χρόνῳ—θανάτῳ ἐκολάζετε, *if you were &c. (uncertain) and yet did &c.* (—certain past fact): *Eur. Orest.* 508 sqq. εἰ τόνδ' (ἄνδρα) ἀποκτείνειεν ὁμόλεκτρος γυνή, ἧς τοῦδε παῖς αὐτῆς μητέρ' ἀνταποκτενεῖ, κάπειθ' ὁ κείνου γενόμενος φόβῳ φόβον λύσει, πέρας δὴ ποῖ κακῶν προβήσεται: *Thuc. I.* 27 εἰ δέ τις τὸ παραπικρὸν μὲν μὴ ἐθέλοι ξυμπλεῖν (supposition) μετέχειν δὲ βούλεται κ.τ.λ. (taken for granted). So the opt. and conj., *Il. ω,* 688 τρεῖς τόσα δοῖεν ἅποινα—αἱ κ' Ἀγαμέμνων γνοίη σ' Ἀτρεΐδης, γνῶσι δὲ πάντες Ἀχαιοί—the second clause is represented as very probable, supposing the first clause takes place—*if Atreides were to know, and then* (as it would probably happen) *all the Greeks &c.*

*Obs. 9.* Sometimes ἄν (κε) is used with fut. ind. in apodosis. (See §. 854. *Obs. 3.*): *Od. μ,* 345 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν, αἰψά κεν Ἑλέφ' Ὑπερίονι πίονα γῆν τεύξομεν: *Od. ρ,* 540 εἰ δ' Ὀδυσσεὺς ἔλθοι, καὶ ἱκοῖτο εἰς πατρίδα γαίαν, αἰψά κε σὺν τῷ παυδὶ βίας ἀποτίσεται ἄνδρῳ.

*Obs. 10.* In *G. T.*, as *Mark ix.* 42, a mere supposition stands in the present with the apodosis also in the present instead of imperfect: καλὸν ἔστιν αὐτῷ—εἰ περικείται. This gives emphasis, as the whole is represented as taking place before the eyes of the audience.

c. By the indicative of historic tenses with ἄν.

a. When the antecedent is viewed as not taking place (but seldom): *Plat. Alc.* 111 E εἰ βουλευθείμεν εἰδέναι μὴ μόνον ποιοὶ ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ὑγιεῖνοι ἢ νοσῶδεις, ἅρα ἱκανοὶ ἂν ἡμῖν ᾗσαν διδάσκαλοι οἱ πολλοί; *Xen. Venat. XII.* 22 εἰ οὖν εἰδεῖεν τοῦτο, ὅτι θεᾶται αὐτοὺς (ἢ Ἀρετή), ἔντο ἂν ἐπὶ τοὺς πόρους καὶ τὰς παιδεύσεις: *Id. Cyr. II.* 1, 9 ἐγὼ μὲν ἄν, ἔφη ὁ Κῦρος, εἰ ἔχοιμι, ὥς τάχιστ' ἂν ὅπλα ἐποιοῦμην (so vulg.) πᾶσι Πέρσαις κ.τ.λ.: *Eur. Or.* 1132 εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν ἔλφος μεθεῖμεν, δυσκλεῆς ἂν ᾗν φόνος.

β. Very commonly to express the frequency of a past action, as with the temporal conjunctions, ὅτε, ὁπότε &c. The opt. is here used in its proper force, as the subjunctive of an historic tense in the principal clause. Ἄν, in its affirmative force, expresses the condition, on the recurrence of which the action takes place. It would seem that this construction was not used by Homer, at least there are very few instances of it where the reading is not doubtful: *Xen. Anab. II.* 3, 11 καὶ εἰ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαιεν ἄν: *Ibid. I.* 9, 19 εἰ δέ τινα ὁρῶν ὄντα οἰκονόμον, ἐκ τοῦ δικαίου [καὶ] κατασκευάζοντά τε ἧς ἄρχι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἄν πάποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδου: *Id. M. S. IV.* 6, 13 εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγου;—ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον. In *Lat.* the imperf. conjunct. is used both in protasis and apodosis: *Horat. Sat. I.* 3, 4 *Cæsar, qui cogere posset, si peteret per amicitiam patris atque suam, non quidquam proficeret.*—See §. 424. β.

*Obs. 11.* The opt. with *εἰ* is also used where a proposal is humbly made to a person in the shape of a suggestion : Hdt. VII. 235 τὸ ἄριστον εἰ—*νέας τρηκοσίας ἀποστείλειαις* &c.

*Εἰ with Indicative of Historic Tenses.*

§. 856. *Εἰ* is used with indicative of historic tenses, when the truth of the antecedent is denied. The consequent is then expressed,

*α.* Generally by a corresponding tense of the indicative with *ἄν*, whereby the truth of the consequent also is (illogically) denied ; as, *εἰ τοῦτο ἔλεγες, ἡμάρτανες ἄν, si hoc diceres, errares ; at hoc non dicis : ergo non erras* : Il. λ, 750 sqq. *καὶ νῦν κεν Ἀκτορίωνε Μολίονε παῖδ' ἀλάπαξα (evertissem), εἰ μὴ σφῶε πατὴρ εὐρυκρέϊων Ἐνوسίχθων ἐκ πολέμου ἐσώσῃ (servasset)* : Thuc. I. 9 *οὐκ ἂν οὖν νήσων ἐκράτει (ὁ Ἀγαμέμνων), εἰ μὴ τι καὶ ναυτικὸν εἶχεν* : Plat. Gorg. 516 E *εἰ ἦσαν (essent) ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἐπάσχον (paterentur)* : Id. Phæd. 73 A *εἰ μὴ ἐτύγγαεν αὐτοῖς ἐπιστήμη ἐνοῦσα καὶ ὀρθὸς λόγος, οὐκ ἂν οἰοί σ' ἦσαν τοῦτο ποιεῖν* : Id. Apol. 31 D *εἰ ἐγὼ πάλοι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλοι ἂν ἀπολώλῃ καὶ οὗτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὗτ' ἂν ξημαντόν* : Id. Euthyd. 12 D *εἰ μὲν οὖν σύ με ἠρώτας, εἶπον ἂν (interrogares, dicerem)* : Id. Rep. 329 B *εἰ γὰρ ἦν (esset) τοῦτ' αἴτιον, κἂν ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθη (eadem mihi evenissent, with the notion of the continuance of the consequent)* : Xen. Cyr. I. 2, 16 *ταῦτα δὲ οὐκ ἂν ἐδύνατο (possent) ποιεῖν, εἰ μὴ καὶ διαίτη μετρίᾳ ἐχρῶντο (uterentur)* : Demosth. 830, 55 *εἰ δ' ἐπίστευεν (αὐτοῖς) (fidem haberet), οὐκ ἂν δήπου τὰ μὲν πλείστ' αὐτοῖς τῶν χρημάτων ἐνεχείρισε (tradidisset)*.

*Obs. 1.* The tenses are used as follows : Impft.—to express a continued action, either extending from past time to present or future, or continuing in past time. In Latin also generally the impft. is used, as the speaker places himself in past time : *εἰ ἐπέισθην, οὐκ ἂν ἠρῶσται, si obediissem, (nunc) non ægrotarem, I should not now be sick, or have been sick ; εἰ ταῦτα εἶδες, κάρτ' ἂν ἐθαύμαζες, mirareris, you would wonder—you had wondered* : Xen. M. S. I. 1, 5 *δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν (ὁ Σωκράτης), εἰ μὴ ἐπίστευεν ἀληθεύσειν*, implying the custom of Socrates as long as he lived. Plpft.—to express the notion of the continued duration of the consequent (§. 400. 2.). The Aorist has the force of the impft., both with regard to past and present time, but with the action brought forward rather than the time in which it took place, or its duration : Plat. Gorg. 447 E *εἰ ἐτύγγαεν ἂν ὑποδημάτων δημιουργὸς, ἀπεκρίνατο ἂν δήπου σοι*.

*Obs. 2.* From this form of the hypothetical sentence is derived the form of expressing a wish which cannot be realized, by ind. of historic tenses (the apodosis being suppressed) ; as, *εἰ τοῦτο ἐγένετο, sc. εὐτυχὴς ἂν ἦν or ἐγενόμην* : Xen. M. S. I. 2, 46 *εἴθε σοι συνεγενόμην ! utinam tecum fuisset ! Eur. El. 1061 εἴθ' εἶχες, ὦ τεκοῦσα, βελτίους φρένας ! utinam haberes ! The*

optative, on the contrary, expresses a wish without any notion whether it be possible or impossible : πῶς ἄν &c. with opt. the intensity of the wish : Il. λ, 670. See §. 418. *Obs.* 1. The forms of expressing an useless wish, εἰ γάρ or εἴθ' , ὥς or αἴθ' ὄφελον, (*if I had been destined—if it had been my fate.*) -es, -ε (ὄφελον not Attic), are remarkable; they are used especially in poetry joined with the infin. pres. when the action is present, with the inf. aorist when it is past : Il. α, 415 αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων ἥσθαι! *if you had been destined to sit by the ships; O that you were sitting!* Il. φ, 269 εἰς μ' ὄφελ' Ἑκτωρ κτείνει! *how Hector ought, &c.* Sometimes ὄφελε without εἶθε : Il. σ, 19 ἢ μὴ ὄφελ' ἐγενέσθαι &c. (like *fuisse*, Virg. *Æn.* IX. 149 :) Soph. Phil. 964 μήποτ' ὄφελον λιπεῖν τὴν Σκύρον : Eur. Or. 879 ὀρώ δ' ἄελπτον φάσμι, δ' μήποτ' ὄφελον (for μὴ, see 741 b.) : Demosth. 783, 23 ὤλεσε γὰρ μηδεὶς ἄλλος Ἀριστογείτονι χαίρειν. Here also belongs the Homeric formula, εἴποτ' ἔην γε! as an expression of regret, *if he were yet, but he is not! would that he were!* Il. γ, 180. λ, 762. ω, 426. Od. ο, 268. τ, 315. ω, 219.

*Obs.* 3. In G. T. ὄφελον has almost an adverbial force, as 1 Cor. iv. 8 ὄφελον ἐβασιλεύσατε : 2 Cor. xi. 1 ὄφελον ἀνέχεσθε. So with future : Gal. v. 12 ὄφελον καὶ ἀποκόψονται (for the future, see §. 406. 5.) Optative : Rev. iii. 15 ὄφελον ψυχρὸς εἶης, better ἦς.

*Obs.* 4. The protasis suppressed.—The ellipse of εἰ παρήσθα, εἰ μὴ οἴσθα, εἰ μὴ εἶδες, εἰ τις εἶλεγε, εἰ ἐδυνάμην &c., is very common : Xen. Anab. I. 5, 8 εἰθὺς δὲ σὺν τοῦτοις εἰσπηδήσαντες εἰς τὸν πηλόν, θάπτον ἢ ὥς τις ἂν ᾔετο, μετεώρους ἐξεκόμισαν τὰς ἀμάξας as in Latin, *putares, crederes, diceres, cerneres, videres, you would think &c.* : Plat. Theæt. 144 A ἐγὼ μὲν οὐ τ' ἂν ὥμην γενέσθαι, *if any one had said it to me* : Eur. Iph. A. 1582 πληγῆς κτύπον γὰρ πᾶς τις ᾔσθετ' ἂν σαφῶς, scil. εἰ παρὴν : Xen. Cyr. VII. 1, 38 ἐνθα δὴ ἔγνων ἂν τις, ὅσους ἀξίον εἶη τὸ φιλεῖσθαι ἀρχοντα ὑπὸ τῶν ἀρχομένων.—Ἐβουλόμην ἂν (sc. εἰ ἐδυνάμην), *vellem (si possem; at non possum)*; but βουλοίμην ἂν, *velim*, is often a polite way of saying, βούλομαι, *volo*.—Ἐβουλήθη ἂν, *voluissem*,—ἦκιστ' ἂν ἠθέλησα, *minime voluissem* : Plat. Phædr. 228 A καίτοι ἐβουλόμην γ' ἂν μᾶλλον (ἀπομνημονεύειν τὰ Διουίου), ἢ μοι πολὺ χρυσίον γενέσθαι : so Æsch. Ag. 1252. In these cases ἂν refers to the suppressed antecedent.

*Obs.* 5. On this ellipse of the protasis is founded the conditional use of the indicative historic tenses. The protasis denied in *animo loquentis* is represented by ἄν.—See §. 424. 3. a.

b. Not unfrequently by the optative with ἄν. The antecedent is denied, but the consequent not actually denied, but signified to have been a possible consequence of the antecedent had it been true : Il. β, 80 εἰ μὲν τις τὸν δνειρον Ἀχαιῶν ἄλλος ἔνισπεν, ψευδὸς κεν φαίμεν καὶ νοσφιζόμεθα μᾶλλον : Thuc. II. 60 εἴ μοι καὶ μέσως ἡγοούμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπεισθῆτε, οὐκ ἂν εἰκότως νῦν γε τοῦ ἀδικεῖν αἰτίαν φερόμην, *if you had been persuaded &c., it would have followed that &c.* In Epic the apodosis is frequently placed first as a possible event, but is afterwards denied, at least as far as it is a result of the antecedent, by the use of the negative form of the protasis, and thus a feeling of surprise is awakened by disappointing the expectations raised by the apodosis : Il. ε, 311 καὶ



νυ κεν ἔνθ' ἀπόλοιτο ἀναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη, *and now might have perished*, cf. 388 : Π. ρ, 70 ἔνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδαο Ἀτρεΐδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων. So also the opt. is found when εἰ with an historic tense is used, not in a conditional, but in a concessive force to express a past action : Thuc. VI. 92 εἰ πολέμιός γε ὦν σφόδρα ἐβλαπτον (*since or although I did you great injury*—*nocebam*, not *noce-rem*), καὶ ἂν φίλος ὦν ἱκανῶς ὠφελοῖην, as the result of the former clause : Soph. El. 797 πολλῶν ἂν ἦκοις, ᾧ ξέν', ἄξιος τυχεῖν, εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς, *si hanc avocaveras*, not *avocasses*.

*Obs.* 6. Of course the conditional εἰ *if*, must be distinguished from εἰ, *whether*.—See §. 877.

### *Imperative in Apodosis.*

c. When a command is given conditionally on some other event (expressed by any of the above forms of the protasis) happening, the imperative or prohibitive conjunctive (Eur. Med. 822.) is used in the apodosis; and when the protasis is of such a nature as to render necessary a more limited command than would otherwise have been given, an adverb is often used with the imper. to express—at least, nevertheless, &c. ; Π. μ, 348 εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νείκος ὄρωρεν, ἀλλὰ περ οἷος ἴτω κ. τ. λ. So G. T., John xviii. 23.

### §. 857. 1. *The most usual forms of the Protasis or Apodosis.*—

See also §. 852. 4.

#### 1. *Condition—actual, or viewed as such.*

##### PROTASIS.

εἰ τοῦτο ποιεῖς,  
 ——— ἐποίεις,  
 ——— πεποίηκας,  
 ——— ἐποίησας.  
 ——— ἐπεποιήκεις.  
 ——— ποιήσεις.

##### APODOSIS.

ἁμαρτάνεις, result certain.  
 ἁμαρτάνοις ἂν, result uncertain.  
 ἡμάρτανες ἂν, result denied.  
 ἁμάρτανε, command.

#### 2. *Condition supposed without any definite notion of its realization.*

εἰ τοῦτο ποίοις.

ἁμαρτάνοις ἂν, result uncertain.  
 ἁμαρτάνεις, result certain.  
 ἡμάρτανες ἂν (rarely), result denied.  
 ——— frequency.  
 ἁμάρτανε, command.

## 3. Condition supposed with notion of realization.

## PROTASIS.

ἐὰν τοῦτο ποιῇς,

## APODOSIS.

ἁμαρτάνεις, result certain.

ἁμαρτάνοις ἄν, result uncertain.

ἁμάρτανε, command.

## 4. Condition conceived as neither existing nor possible.

εἰ τοῦτο ἐποίεις,

ἡμάρτανες ἄν, result certain.

—— ἐποίησας,

ἁμαρτάνοις ἄν, result probable.

2. The negative protasis is expressed by the same constructions as the positive, the negative being μή—εἰ οὐ is a solecism. See §. 744. *Obs.*

3. In the *oratio obliqua* both the protasis and apodosis may remain in the form of the *oratio recta*, or the protasis only. In either case it is for the sake of emphasis. See §. 887.

4. The moods however of the negative protasis are affected not only by the view taken of the act denied, whether it is a real or only a supposed fact, but also by the character of the negation, whether it is actual or supposed. Thus the indicative εἰ μὴ ποιεῖς is either, *if you do not* (absolutely) *do this*, or, *if you do not do this act* (real act). εἰ μὴ ποιοῖς, *supposing you were not to do this*, or, *if you were not to do this supposed action*.

*Remarks on the ellipse of ἄν in the Apodosis with Indicative.*

On the opt. without ἄν, see §. 853. *Obs.*

§. 858. 1. Ἄν is omitted also with the historic tenses of the indicative (see §. 853. c. 855. c. 856. a.), when the speaker puts out of sight for the time the conditions and circumstances stated in the protasis on which the consequent depends, and thus represents the action of the apodosis, independently of any such restrictions, as if it had actually happened; while the conditional form of the protasis guards sufficiently against the supposing that it is meant to speak of the thing as having really happened. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened. Compare Liv. XXXIV. 29 *et difficilior facta erat oppugnatio, ni T. Quintcius supervenisset*: Hor. Od. II. 17, 27 *me truncus illapsus cerebro sustulerat, nisi Faunus ictum dextra levasset*: Soph. Œ. R. 1386 ἀλλ' εἰ τῆς ἀκουούσης ἔρ' ἦν πηγῆς δι' ὧτων φραγμός, οὐκ ἠνεσχόμην (ἄν ἐσχόμην Dind.) τὸ μὴ 'ποκλείσαι τοῦμόν ἀθλιον δέμας; Eur. Hec. 1111 εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἦσμεν Ἑλλήνων δορί, φόβον παρέσχεον οὐ μέσως ὅδε κτύπος: Lycurg. Leocr. 154 εἰ μὲν οὖν ζῶν ἐτύγγαθεν ὁ Ἀμύντας, ἐκείνον αὐτὸν παρειχόμεν' νῦν δὲ ὑμῖν καλῶ τοὺς συνειδότες: Plat. Gorg. 514 C εἰ δὲ μήτε διδάσκαλον εἶχομεν—, οὕτω δὲ

ἀνόητον ἦν δήπου ἐπιχειρεῖν τοῖς δημοσίοις ἔργοις<sup>a</sup>: so in English—I *had* done so. So G. T., as John ix. 33 εἰ μὴ ἦν—οὐκ ἐδύνατο ποιεῖν: Gal. iv. 15 εἰ δυνατόν—ἐδώκατέ μοι. So when the opt. with εἰ stands in the protasis: II. γ. 453 οὐ μὲν γὰρ φιλότῳ γ' ἐκεύθανον, εἴ τις ἴδοιτο: Xen. Cyr. V. 5, 22 οὐκοῦν τούτου τυχὼν παρὰ σοῦ οὐδὲν ἦνυον, εἰ μὴ τούτους πείσαιμι.

Obs. 1. In G. T. 2 Cor. xi. 4, the *ἂν* is omitted after a protasis in the pres. ind. εἰ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει—καλῶς ἠνείχεσθε (al. ἀνέχεσθε), but if the impft. is the right reading, it may perhaps be frequentative, alluding to the several cases mentioned in the protasis.

2. Hence the indic. of the historic tenses without *ἂν* is ironical—without doubt: Arist. Nub. 1338 ἐδιδασκᾶμην μέντοι σε νῆ Δί', ὃ μέλε, τοῖσιν δίκαιοις ἀντιλέγειν, εἰ ταῦτά γε μέλλεις μ' ἀναπέσειν, κ. τ. λ., *I had to be sure sent you to school*; (but without irony, οὐκ ἂν ἐδιδασκᾶμην σε, *te in disciplinam non tradidissem*.) When the apodosis is expressed by inf. or part., if *ἂν* would have been used with the usual form, it is also used with inf. or part.

Obs. 2. The protasis is sometimes wanting, and is supplied by the context to the mind of the reader, which is thus secured from any danger of taking the ind. assertion to be really unconditional: Plat. Symp. 190 C οὔτε γὰρ ὅπως ἀποκτείναιεν εἶχον καὶ ὥσπερ τοὺς γίγαντας κεραυνώσαντες τὸ γένος ἀφανίσαιεν—αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφάνιζτο.

3. This ellipse of *ἂν* in the apodosis is most usual in expressions of necessity, duty, propriety, possibility, liberty, inclination, &c.; as, χρῆν, ἔδει, ὄφελον, verbal adjectives ending in τέος, προσῆκε, καιρὸς ἦν, εἰκὸς ἦν, καλὸν, αἰσχροὺν ἦν, καλῶς εἶχε, ἐξῆν, ἐνῆν, ἦν, ὑπῆρχε, ἐμελλες, ἐβουλόμην, as it accorded with the genius of the Greeks as well as Latins, to represent that which was necessary or viewed as such &c., as unconditionally true, it being kept out of sight, that it sometimes did not happen, or only partially: Hdt. I. 39 εἰ μὲν γὰρ ὑπὸ δόδοντος τόι εἶπε τελευτήσειν με—, χρῆν δὴ σε ποιεῖν, *oportebat te hoc facere, you ought—but now it said not thus, therefore you ought not*, &c.: Soph. Œ. R. 225 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως εἶναι, *decebat, it was fitting*: Thuc. I. 38 καλὸν ἦν: Xen. M. S. II. 7, 10 εἰ μὲν τοίνυν αἰσχροὺν τι ἐμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετόν ἦν *mors præferenda erat*. So also with infin.: Ibid. I. 3, 3 οὔτε γὰρ θεοὶ ἔφη καλῶς ἔχουν, εἰ ταῖς μεγάλας θυσίαις μᾶλλον ἢ ταῖς σμικραῖς ἔχαιρον: Demosth. 112, 6 εἰ μὲν οὖν ἅπαντες ὁμολογοῦμεν, Φίλιππον τῇ πόλει πολεμεῖν—, οὐδὲν ἄλλο ἔδει (*oportebat*) τὸν παρίοντα (*oratorem*) λέγειν κ. τ. λ.: so G. T. as Acts xxiv. 19 οὗς ἔδει—παρεῖναι—εἰ τι ἔχοιεν κ. τ. λ.: Matt. xxvi. 24 καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη.

Obs. 3. So very often without any expressed protasis: Xen. Anab. VII. 7, 40 αἰσχροὺν ἦν τὰ μὲν ἐμὰ διαπεπρᾶχθαι, *it were base*: Id. Hell. II. 3, 41 ἐξῆν ταῦτα ποιεῖν: Plat. Rep. 450 D καλῶς εἶχε ἡ παραμυθία: Id. Euthyd. 304 D καὶ μὴν, ἔφη, ἀξιὸν γ' ἦν ἀκοῦσαι: Id. Charmid. 171 E ὅτι πράττοντες ὁρθῶς ἐμελλον πράξειν, *facturi erant*: Æschin. 455, 2 ἐβουλόμην μὲν οὖν κ. τ. λ.: Demosth. 838, 10 τὴν μὲν διαθήκην ἠφανίκατε, ἐξ ἧς ἦν εἰδέναι περὶ πάντων τὴν ἀλήθειαν.

Obs. 4. But *ἂν* is sometimes used with all the expressions given above (3.), as in Latin the conjunctive is sometimes used instead of indic.; as, Sall. Cat. 7 *memorare possem* for the more usual *poteram*: Demosth. 40, 1 εἰ γὰρ ἐκ τοῦ προεληλυθότος χρόνου τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὑμᾶς

<sup>a</sup> Stallb. ad loc.

νῦν ἔδει βουλευέσθαι : Id. 813, 1 εἰ μὲν ἐβούλετο Ἄφοβος—τὰ δίκαια ποιεῖν—, οὐδὲν ἂν ἔδει δικῶν οὐδὲ πραγμάτων ἀπέχρη γὰρ ἂν τοῖς ὑπ' ἐκείων γνωσθεῖσιν ἐμμένειν. When an antithesis between the action, if it had taken place, and its not taking place is to be emphatically brought forward, ἂν is naturally added, as it brings the counteracting circumstances clearly before the mind—in that case : Plat. Rep. 328 C ὦ Σώκρατες, οὐδὲ θαμίζει ἡμῖν καταβαίνων εἰς τὸν Πειραιᾶ· χρὴν μέντοι· εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ ῥαδίως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἂν σε ἔδει λέναι, ἀλλ' ἡμεῖς ἂν παρὰ σέ ἦμεν. νῦν δέ σε χρὴ πυκνότερον δεῦρο λέναι : Xen. Anab. V. 1, 10 εἰ μὲν ἡπιστάμεθα σαφῶς—, οὐδὲν ἂν ἔδει ἂν μέλλω λέγειν· νῦν δέ, κ. τ. λ. : Demosth. 861, 58 καὶ εἰ μὲν μὴ καὶ παρὰ τοῖς αὐτοῦ φίλοις καὶ παρὰ τῇ διαιτητῇ προεγνωσμένοις ἀδικεῖν τούτους ἐποιεῖτο τοὺς λόγους, ἦττον ἂν ἦν ἄξιον θαυμάζειν· νῦν δέ κ. τ. λ. : Ibid. 525, 15 εἰ τοῖνυν ἀπέχρη τοὺς τοῖς Διονυσίοις τι ποιοῦντας κατὰ τούτους τοὺς νόμους δίκην δίδοναι, οὐδὲν ἂν προσέδει τοῦδε τοῦ νόμου· ἀλλ' οὐκ ἀπέχρη.

Obs. 5. The present forms, *χρή, δεῖ, προσήκει, καλῶς ἔχει* &c., are used of things which may yet happen—the impft. of things which cannot happen.

§. 859. 1. The omission of ἂν becomes almost necessary, if in the apodosis there is an historic tense of the verb *κινδυνεύειν, to be in danger of being—to seem likely*, with an infin., as this verb itself denies the actual existence of that which is spoken of as only near being, which threatens, or seems likely to be in existence : Thuc. III. 74 ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν : Æschin. 71, 5 εἰ μὴ δρόμῳ μολίς ἐξεφύγομεν εἰς Δελφούς, ἐκινδυνεύσαμεν ἀπολέσθαι. So *cæpisse* in Latin : Tacit. Agr. 37 *Britanni circumire terga vincentium cæperant, ni Agricola quatuor militum alas—venientibus opposuisset.*

2. So, for the same reason, when *ὀλίγου, μικροῦ, τάχα, &c. nearly—almost*, are added to the ind. of historic tenses in the apodosis : Plat. Symp. 198 C *ἔγωγε ἐνθυμούμενος, ὅτι αὐτὸς οὐχ οἷός τ' ἔσομαι οὐδ' ἐγγὺς τούτων οὐδὲν καλὸν εἰπεῖν, ὑπ' αἰσχύνῃς ὀλίγου ἀποδρὰς ὥχόμεν, εἴ πη εἶχον* : Bion. V. 5 εἰ μὲν γὰρ βιότῳ διπλόον χρόνον ἄμιν ἔδωκεν ἡ Κρονίδας, ἡ Μοῖρα πολῦτροπος, ὥστ' ἀνύσθαι τὸν μὲν ἐν εὐφροσύνῃ καὶ χάσματι, τὸν δ' ἐν μόχθῳ, ἦν τάχα μοχθήσαντι ποθ' ὕστερον ἐσθλὰ δεχέσθαι. So *prope* and *pæne* in Latin : Tacit. Hist. I. 64 *prope in prælium exarsere, ni Valens animadversione paucorum oblitos jam Batavos imperii admonuisset.*

### Remarks on some peculiarities of the conditional construction.

1. Ἄν (κε) in the protasis.—2. Ellipse of the protasis.—3. Ellipse of the apodosis.—4. Εἰ δ' ἄγε, εἰ δέ elliptic.—5. Εἰ δέ, or ἐὰν δέ, for εἰ δὲ μή, ἐὰν δὲ μή.—Εἰ δὲ μή for εἰ δέ.—6. Εἰ μή, or εἰ μὴ ἄρα, ironic.—7. Εἰ μή, except, εἰ μὴ εἰ, nisi si ;—πλὴν εἰ, or πλὴν εἰ μή.—8. Protasis without εἰ, as a principal sentence.—9. Concessive imperative.—10. Double protasis.—11. Εἴ τις.—12. Noun attracted after εἰ.—13. Emphatic denial by a protasis.

§. 860. 1. Ἄν (κε) in the protasis. This is used when the condition in the protasis itself depends on some condition, generally not expressed, but supplied ;—so for instance, εἰ ταῦτα λέγοις ἂν, *if you were, under such and such circumstances—were an opportunity given you—if perhaps*—Od. θ. 352 πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν, εἴ κεν Ἄρης οἴχοιτο, χρέος καὶ δεσμὸν ἀλύξας. Here the protasis depends on ἀλύξας, *should Mars depart, in case (if) he could escape, &c.* : Il. ι. 444 ὥς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοιμι λείπεσθ', οὐδ' εἴ κεν μοι ὑποσταίῃ θεὸς αὐτός, *not even*

if a god, (supposing it to be possible, *κέν*) should promise : II. κ, 380 τῶν κ' ὕμνιν χάρισταιτο πατὴρ ἀπείρσι' ἄποινα, εἰ κεν ἐμέ (ζῶν) πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν : Od. ν, 389 αἶ κε μοι ὥς μεμανία παρασταίης—, καὶ κε τριηκοσίους ἐγὼν ἄνδρεςσι μαχοίμην : Od. μ, 345 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα—αἰψά κεν Ἑλίοφ—πίονα νηὸν τεύξομεν : II. ζ, 50 τῶν κεν τοι χάρισταιτο πατὴρ ἀπείρσι' ἄποινα, εἰ κεν ἐμέ (ζῶν) πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν : II. χ, 219 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι, οὐδ' εἰ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων, *not even, if it were possible* : Xen. Cyr. III. 3, 55 τοὺς δ' ἀπαιδεύτους παντά- πασιν ἀρετῆς θανμάζοιμ' ἄν—, εἰ τι πλέον ἂν ὠφελήσκει λόγος καλῶς ῥηθείς εἰς ἀνδραγαθίαν : Id. Vectig. VI. 2 εἰ λῶφον καὶ ἄμεινον εἴη ἂν τῇ πόλει οὕτω κατα- σκευαζομένη i. e. εἰ οὕτω κατασκευάζεται : Plat. Protag. 329 B ἐγὼ εἶπερ ἄλλω τῷ ἀνθρώπῳ πειθοίμην ἂν, καὶ σοὶ πείθομαι, *si ulli alii, si id mihi affirmet, fidem habeam* : Demosth. 44 extr. οὗτοι παντελῶς οὐδ' εἰ μὴ ποιήσασιν ἂν τοῦτο—εὐκαταφρόνητόν ἐστιν : Id. 1201, 8 εἰ τοῖσιν τοῦτο ἰσχυρόν ἂν ᾖν τούτῳ πρὸς ὑμᾶς τεκμήριον—, κάμοι γενέσθω τεκμήριον κ. τ. λ.)

*Obs. 1.* Porson laid it down that *εἰ ἂν* was a solecism, in Attic Greek even in the indirect question, and altered *ἂν* into *ἄρ'* wherever it occurred ; but in Arist. Aves 1018 οὐκ οἶδ' ἄρ' εἰ φθαίης ἂν, it would seem as if the first *ἄρ'* forbids the change of *ἂν* into another *ἄρ'* ; but here *εἰ* means rather *whether* than *if* ; so Eur. Alc. 48 οὐκ οἶδ' ἂν εἰ πείσαιμί σε b.

2. Ellipse of the protasis. The antecedent which should properly be expressed in the protasis is sometimes supplied from the context—if *it were not so*, &c. ; and γάρ is used in the apodosis to mark that it is a consequence from something not expressed, or it is contained in a relative dependent clause, (§ 836. 1.) or some word of the sentence : II. ζ, 521 οὐκ ἂν τις ἀνὴρ, ὃς ἐναίσιμος εἴη, ἔργον ἀτιμήσειε : Hdt. VII. 3 δοκέει δέ μοι, καὶ ἄνευ ταύτης τῆς ὑποθήκης βασιλεῦσαι ἂν Ξέρξης, i. e. εἰ μὴ εἴη αὕτη ἡ ὑπ. : Thuc. III. 19 ἄνευ σεισμοῦ οὐκ ἂν μοι δοκέει τὸ τοιοῦτο ξυμβῆναι, i. e. εἰ μὴ ἐγένετο σεισμός : Plat. Phæd. 99 A ἄνευ τοῦ τὰ τοιαῦτα ἔχειν οὐκ ἂν οἶός τ' ᾖν, i. e. εἰ μὴ—εἶχεν.—Οὕτω γ' ἂν ἁμαρτάνοις, i. e. εἰ οὕτω ποιοίης. Very often in a gerundial participle ; see above (§. 850. 1.) : Xen. M. S. I. 4, 14 οὔτε γὰρ βοδὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἂν πράττειν δ ἐβούλετο.—When the apodosis states a supposed consequent which is denied, (indic. of historic tenses with *ἂν*) (§. 852. 1.) it frequently happens that the protasis, which also denies the fact of the supposed antecedent, takes the form of a principal clause, introduced by ἀλλά : Od. η, 277 ἐνθα κέ μ' ἐκθαίνοντα βίησατο κύμ' ἐπὶ χέρσου—ἀλλ' ἀναχασσάμενος νῆχον πάλιν for εἰ μὴ ἔνηχον.

*Obs. 2.* The verb *εἰμί* must sometimes be supplied in the protasis. So Rom. iv. 44 εἰ γὰρ οἱ ἐκ νόμου κληρόνομοι, sc. εἰσὶ, or ἦσαν.

### 3. Ellipse of apodosis.

a. In the expression of a wish : εἴθε τοῦτο γένοιτο, εἴθε τοῦτο ἐγένετο (§. 855. *Obs. 6.* §. 856. *Obs. 2.*).

b. In expressions of emotion, feeling, &c. (Ἀποσιώπησις) : II. α, 340 εἵποτε δ' αὐτὲ χρεῶ ἐμείο γένηται ἀεικέα λογὸν ἀμύναι τοῖς ἄλλοις— So G. T., as Luke xxii. 42.

c. When it can be readily supplied from the context ; as in Homer in the combination εἰ δ' ἐθέλεις, with or without inf. : II. φ, 487 εἰ δ' ἐθέλεις πολέμοιο δαίμεναι (sc. ἄγε, μάχου ἐμοί)· ὄφρ' εὖ εἰδῆς. So Hdt. I. 170 τὰς δὲ ἄλλας πόλεις μηδὲν ἥσσαν νομίζεσθαι κατάπερ (ἂν νομίζοντο) εἰ δῆμοι εἴεν. And especially in Attic, when two conditional sentences are opposed by *Εἰ* (ἐάν)

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Elms. Med. 911.

μέν—εἰ (ἐάν) δέ μή, the first has no apodosis, as it is easily supplied, and the mind hastens on to the following opposed thought. Even in Homer : Il. α, 136 ἄλλ' εἰ μὲν δώσουσι γέρας—(sc. καλῶς ἔξει)· εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι : Plat. Rep. 575 D ἐάν μὲν ἐκόντες ὑπέκωσιν (sc. καλῶς ἔξει)· ἐάν δέ μὴ ἐπιτρέπη ἡ πόλις,—τὴν πατρίδα—κολάσεται<sup>a</sup> : Id. Protag. 325 D καὶ ἐάν μὲν ἐκὼν πείθεται (sc. καλῶς ἔξει)· εἰ δέ μή,—εὐθύνουσιν ἀπειλαῖς.

4. A practical ellipse of the protasis takes place in the Homeric expressions, εἰ δ' ἄγε, i. e. εἰ βούλει, ἄγε : Il. α, 524 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι : also εἰ δέ or εἰ δ' ἄγε is used in an antithesis, to which a verb must be supplied from the context : ι, 46 ἄλλ' ἄλλοι μενέουσι καρηκομώντες Ἀχαιοί· εἰ δέ καὶ αὐτοὶ (sc. οὐ μενέουσι), φευγόντων σὺν νηυσί : Il. χ, 381 εἰ δ' ἄγετε.

5. Εἰ μή, (ἐάν μή), signifies by an ellipse of ἐστὶ, *if it be not*, and thence a. it has assumed an idiomatic sense, *except*.

b. by an expansion of the idiom (like our word *but*) it occasionally signifies *but*=πλὴν or ἀλλά : Arist. Thesm. 898 μὰ τὸ Θεῷ, εἰ μή (but al. εἰμί) Κρίτυλλα. So G. T. Luke iv. 26. Matt. xii. 4. 1 Cor. vii. 7. Gal. i. 7. 19. Rev. xxi. 27 : so ἐάν μή Gal. ii. 16<sup>b</sup>.

c. By the addition of δέ it takes an adversative force, referring to the preceding context, *otherwise* ; when this is affirmative εἰ δέ μή=*if this were not so* ; when negative, *if it were so*.

Obs. Εἰ μή or εἰ μὴ ἄρα is often used ironically to express certainty, as *nisi forte, surely*, since the supposition is an absurdity ; Plato frequently in answers : Plat. Rep. 608 E σὺ δὲ τοῦτ' ἔχεις λέγειν : Εἰ μὴ ἀδικῶ γ', ἔφη.

6. Εἰ δέ, ἐάν δέ for εἰ δέ μή, and εἰ δέ μή for εἰ δέ. When two conditional sentences are opposed as alternatives, εἰ δέ is often used for εἰ δέ μή, as the first clause is already negated by means of the opposed sentence : Plat. Protag. 348 A κἄν μὲν βούλῃ τι ἐρωτᾶν, ἵτοιμός εἰμί σοι παρέχειν (sc. ἐμέ) ἀποκρινόμενος· ἐάν δέ βούλῃ, σὺ ἐμοὶ πάρασχε, *but if you wish to take the other course*=*if you do not wish to do this*. So where the first alternative is not expressed by a conditional clause : Hdt. III. 154 ἄλλω κέν νυν οὐκ ἐφράζετο ἔργῳ δυνατὸς εἶναι μιν ὑποχειρὴν ποιῆσαι, εἰ δέ (=εἰ μὴ) ἐωτὸν λωβησάμενος αὐτομολήσῃ. And on the other hand, a negative sentence is often followed by εἰ δέ μή for εἰ δέ, this form being commonly used to express the contrary of the former negative alternative : Cf. Hdt. VI. 56 : Thuc. II. 5 : Plat. Hipp. M. 285 E Λακεδαιμόνιοι οὐ χαίρουσιν, ἂν τις αὐτοῖς ἀπὸ Σόλωνος τοὺς ἀρχοντας τοὺς ἡμετέρους καταλέγῃ· εἰ δέ μή (otherwise) πράγματ' ἂν εἶχες μανθάνων : Id. Rep. 521 B : Xen. Cyr. III. 1, 35 πρὸς τῶν θεῶν, μὴ οὕτω λέγε· εἰ δέ μή (otherwise) οὐ θαρροῦντά με ἔξεις : so G. T. as Matt. vi. 1.

Obs. 3. So the temporal phrase ὅτε μὴ is used conditionally, in the same sense as εἰ μὴ : Il. ν, 319 ὅτε μὴ αὐτὸς γε Κρονίων ἐμβάλοι κ. τ. λ. : so also ἐν ᾧ : Thuc. III. 84 οὐ γὰρ ἂν τοῦ τέ οὐρίου τὸ τιμωρεῖσθαι προτίθεσσαν—ἐν ᾧ μὴ βλάπτουσιν ἰσχὺν εἶχε τὸ φοβεῖν : so Arist. Eth. N. IV. 8, 23 πλὴν ὅσα μὴ. In G. T. 1 Cor. xiv. 6 we find ἐκτὸς εἰ μὴ *except*.

7. When εἰ μὴ means *except*, a second εἰ is sometimes added ; as, εἰ μὴ εἰ, *except if* ; Plat. Gorg. 480 B οὐ χρήσιμος οὐδὲν ἢ ῥητορικὴ ἡμῖν, ὦ Πῶλε, εἰ μὴ εἰ τις ὑπολάβοι κ. τ. λ. δ, *except, supposing that*, &c. Id. Symp. 205 E οὐ γὰρ τὸ ἐαυτῶν, οἶμαι, ἕκαστοι ἀσπάζονται, εἰ μὴ εἰ τις τὸ μὲν ἀγαθὸν οἰκείον καλεῖ : Cf. Thuc. I. 17. So also in the same sense, πλὴν εἰ or πλὴν εἰ μὴ, but with the distinction between them, that in the latter the notion of *unless* is repeated or heightened<sup>c</sup> : Lucian. Dial. Mort. XXIV. 2 σὺ δέ, ὦ

<sup>a</sup> Stallb. ad loc.<sup>b</sup> But see Ellicott, Gal. i. 7. ii. 16.<sup>c</sup> Heindorf. ad loc.<sup>d</sup> Stallb. ad loc.<sup>e</sup> Hoog. Gr. Part. 532.

βέλτιστε, οὐχ ὥρῳ ὃ τι ἀπολαύεις αὐτοῦ, πλὴν εἰ μὴ τοῦτο φῆς κ. τ. λ. "*non video, quem fructum capias ex isto (monumento), nisi excipiens dicas,*" &c. This εἰ μὴ is often used after τί (= τί ἄλλο) —; and οὐδεὶς ἄλλος: Hom. hymn. Cer. 78 οὐδέ τις ἄλλος αἷτιος ἀθανάτων, εἰ μὴ νεφεληγερέτα Ζεὺς: Arist. Eqq. 1106 μὴδὲν ἄλλ', εἰ μὴ ἔσθιε: Xen. CEC. IX. 1 τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι: Cf. Cyr. I. 4, 13.

8. The conditional protasis sometimes stands in the indic. without εἰ, as a principal clause, for the sake of emphasis—generally with the particles καὶ δὴ, *et vero*, to signify some assumption, (*fac ita esse*): sometimes εἰεν also precedes. The apodosis is often represented by a question: Aesch. Eur. 894 καὶ δὴ δέδεγμαι τίς δέ μοι τιμὴ μένει; *fac, me accipere: quis mihi honor conceditur*: Eur. Med. 386 sq. εἰεν καὶ δὴ τεθῶσι τίς με δέξεται πόλις; Id. Androm. 334 τέθνηκα τῇ σῇ θυγατρὶ καί μ' ἀπώλεσε μαιφόνον μὲν οὐκ ἔρ' ἂν φύγοι μύσος, *fac, me interfectum esse a tua filia*: Id. Or. 646 ἀδικῶ λαβεῖν χρή μ' ἀντὶ τοῦδε τοῦ κακοῦ ἀδικόν τι παρὰ σοῦ: Xenoph. Anab. V. 7, 9 ποιῶ δ' ὑμᾶς ἐξαπατηθέντας—ὑπ' ἐμοῦ ἦκειν εἰς Φάσιν καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν (*fac etiam nos descendere*). In the same way καὶ δὴ is joined to a participle (§. 855. Obs. 5.): Xen. Cyr. IV. 3, 5 καὶ δὴ τρεπόμενοι, *if we turn*.

9. Sometimes the Protasis stands in the concessive Imperative, while the apodosis is given in another Imperative or future with καί: see §. 420. Obs. 2. Sometimes the Protasis stands as a question, while the apodosis is given in the Imperative, as Dem. 601, 20 ἀσθενέστερος εἶ; τοῖς ἀρχουσιν ἐφηγοῦ.

10. Sometimes a protasis is followed by another protasis, to explain and define more accurately the force of the apodosis: Plat. Phæd. 67 Ε εἰ γὰρ διαβέβληται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὲ γιγνομένου εἰ φοβοῖντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκείσε ἴοιεν: see also §. 852. Obs. So often in Latin.

11. In the formula εἰ τις ἄλλος the predicate ἔστι or ἦν is dropped, and there is a remarkable attraction of the subject to the noun to which it refers: Arist. Plut. 655 νῦν δ' εἰ τιν' ἄλλον (for τις ἄλλος) μακάριον: Soph. Aj. 488 εἴπερ τυὸς σθένοντος ἐν πλούτῳ Φρυγῶν: cf. Id. CE. C. 734.

12. Analogously a substantive after εἰ is so attracted that it stands in the case required by the preceding verb: Arist. Vesp. 353 οὐκ ἔστιν οὐδ' εἰ σέρφῳ διαδῶναι for τινὶ καὶ εἰ σέρφος εἴη.

13. In G. T. there is a remarkable form of emphatic denial, taken from the Hebrew and arising originally from an ellipse of an apodosis, such as οὐ βιώσομαι vel sim. Mark viii. 12 εἰ δοθήσεται σημεῖον: cf. Heb. iii. 11. iv. 3.

### Concessive Adverbial Sentences.

#### Remarks on εἰ (ἐάν) καὶ and καὶ εἰ (ἐάν).

§. 861. 1. Καί is added to εἰ or ἐάν when the protasis has a concessive force, that is, when it grants or allows some antecedent; and the apodosis has an adversative force, that is, when it denies the consequent which might be expected to follow. The proper sign of this adversative force of the apodosis is ὅμως, either expressed or supplied.

2. There is generally a difference between εἰ καὶ and καὶ εἰ—in εἰ καὶ, (*although*), καὶ belongs to the sentence, and allows something which does or will really exist, or has existed; as, εἰ καὶ θνητός

εἰμι, (*if indeed*) *although I am mortal—allowing I am so*: Soph. Œ. R. 302 πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ἕνεσται, *etsi (quamquam) cæcus es, vides tamen, quo in malo versetur civitas*: so also εἶπερ καὶ Od. ι, 35; εἶπερ καὶ is sometimes emphatic—*especially if*: Thuc. I. 69 εἶπερ καὶ τὴν ἀξίωσιν τῆς ἀρετῆς φέρεται. In καὶ εἰ, (poet. κέι), *even if*, καὶ belongs to εἰ and not to the sentence; allowing a supposed case which does not exist, and in many cases is impossible; as, ἄνθρωπος καὶ εἰ ἀθάνατος ἦν, *supposing he were, even if he were immortal*: one could not say θεὸς καὶ εἰ ἀθάνατος ἦν: Æsch. Choeph. 298 καὶ μὴ πέποιθα, τοῦργον ἔστ' ἔργαστέον, *etiamsi non fidem, perpetrandum facinus est*. Καὶ εἰ (κεῖ) sometimes refers to an actual fact, Soph. Aj. 677 καὶ νῦν δυστυχῶ<sup>α</sup>: but it is generally intended *in animo loquentis* to speak of the fact as if it were one which he does not choose to credit or confess to: so G. T. compare Mark xiv. 29 with Matt. xxvi. 33.

*Obs. 1.* The construction is the same as in the simple conditional sentences. Sometimes in εἰ καὶ the καὶ does not belong to the whole sentence, but to the next word; as, Eur. Androm. 1080 ἀκουσον, εἰ καὶ σοῖς φίλοις ἀμναθεῖν χρήσεις, τὸ πραχθέν. Cf. Xen. M. S. I. 6, 12. And in καὶ εἰ (κεῖ) the καὶ is often simply copulative, without affecting the sentence to which it is joined.

*Obs. 2.* Very frequently εἰ stands alone in a concessive sentence; sometimes also εἶπερ, *although in truth*, especially when the apodosis is negative: Il. κ, 225 μῶνος δ' εἶπερ τε νοήσῃ, ἀλλὰ τε οἱ βράσσων τε νόος, λεπτή δέ τε μῆτις: Il. λ, 116 ἢ δ', εἶπερ τε τύχησι μάλα σχεδόν, οὐ δύναται σφιν χραίσμεν: Il. μ, 233 ὥς ἡμεῖς, εἶπερ τε πύλας καὶ τείχος Ἀχαιῶν ῥηξόμεθα (conj.) σθénéι μεγάλῳ, εἴξωσι δ' Ἀχαιοί, οὐ κόσμῳ παρὰ ναῦσιν ἔλευσόμεθ' αὐτὰ κέλευθα: Od. α, 167 οὐδέ τις ἡμῖν θαλπωρή, εἶπερ τις ἐπιχθονίων ἀνθρώπων φησὶν εἰσεσσεσθαι.

*Obs. 3.* A concessive sentence is most frequently supplied by a gerundial participle, either alone or with καί, καίπερ, &c. See above, (§. 697. c.)

*Obs. 4.* In Plato the form κἄν=καὶ εἰάν has assumed an adverbial form signifying *although*, and is followed by εἰ: Protag. 328 A ἀλλὰ κἄν εἰ ὀλίγον ἐστί: Phæd. 71 B κἄν εἰ μὴ χρώμεθα τοῖς ὀνόμασι νῆαχού. So Demosth. 22. 10.

*Adverbial Sentence expressing the result or effect.*

§. 862. This adverbial sentence is a resolution of an adverb of mode and manner, and is introduced by the conjunctions ὥστε and (rarely) ὥς, which refer to the demonstrative οὕτως, either expressed or supplied in the principal clause: οὕτω καλὸς ἐστίν, ὥστε θαυμάζεσθαι (=θαυμασίως καλὸς ἐστίν)—τίς οὕτως ἀνέραστος ἦν, ὥστε (ὥς) ἀποκτεῖναι τὸ καλὸν ἐκείνο μενράκιον.

*Obs. 1.* These dependent clauses may stand not only for the modal adverb, but also for an acc. or infin. signifying the result or effect, and then they must be treated as substantival sentences (§. 796.); in this

\* See Ellendt ad v. καὶ εἰ, 1. 884.



case *ὥστε* refers to a subst. demonstr., such as *τοῦτο* expressed or supplied ; Hdt. VII. 6 *ἀνέπεισε Ξέρξης τοῦτο, ὥστε ποιεῖν ταῦτα.* (See 796.)

*Obs. 2.* In *ὥστε* as in *οἷός τε* the *τέ* points to the suppressed antecedent ; hence *ὥς* is not often used for *ὥστε*.

### Construction.

#### I. Indicative—Infinitive.

§. 863. 1. The indicative is properly used when the thing spoken of is to be represented primarily in its character of an action or fact, so that this is rather brought forward, while its other character of a *result* is not wholly lost sight of but only kept in the back ground ; hence it signifies something really following from the principal verb, but not immediately or of necessity ; and *ὥστε* may frequently be translated *itaque* : Hdt. VI. 83 *Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὕτω, ὥστε οἱ δοῦλοι αὐτέων ἔσχον πάντα τὰ πρήγματα ;* Xen. Cyr. I. 4, 5 *ταχὺ δὲ καὶ τὰ ἐν τῷ παραδείσῳ θηρία ἀηλάκωει—, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγειν θηρία :* Ibid. §. 15 *καὶ τολοιπὸν οὕτως ἦσθη τῇ τότε θήρᾳ (ὁ Ἀστυάγης), ὥστε αἰεὶ, ὁπότε οἰόν τε εἴη, συνεξήει τῷ Κύρῳ, καὶ ἄλλους τε πολλοὺς παρελάμβανε :* Demosth. 95, 23 *εἰ γὰρ ἦδη τοσαύτην ἐξουσίαν τοῖς αἰτιάσθαι καὶ διαβάλλειν βουλομένοις διδοτε, ὥστε καὶ περὶ ὧν ἂν φῶσι μέλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀκροᾶσθε, τί ἂν τις λέγοι ;* Ibid. 118, 28 *οὕτω δὲ κακῶς διακείμεθα—, ὥστ' ἄχρι τῆς τήμερον ἡμέρας οὐδὲν—πρᾶξαι δυνάμεθα :* so G. T. as Matt. xii. 12 *ὥστε ἔξεστιν τοῖς σαββάτοις καλῶς ποιεῖν.*

*Obs. 1.* *Ὅστε* is used with fut. ind. when the effect is to last into future time : Arist. Pax 1037 *ὥστε οὐχὶ μὴ παύσει.*

*Obs. 2.* It sometimes happens that the real antecedent seems to be stated as if it were the effect of the consequent, instead of *vice versa* : Demosth. Lept. 473, 28 *οὕτως ἀχάριστοι καὶ κακοὶ φανησόμεθα ὥστε τοὺς ἔχοντας ἀφηρήμεθα κ. τ. λ.* But after *φανησόμεθα* we must supply some past verb, such as *γεγενῆσθαι*, and then the clauses appear in their proper relation.

2. The infinitive is properly used when the thing spoken of is looked upon rather in its character of a result or effect ; hence when it is wished to mark that it is supposed to follow from the principal clause, directly and of necessity, so that logically the two clauses are very closely connected ; hence it is used in the following cases :

*a.* When the result or effect follows from, and is, as it were, necessarily implied in the nature of some thing : Xen. M. S. I. 2, 1 *ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος (ὁ Σωκράτης) οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν ῥαδίως ἔχειν ἀρκούντα :* Plat. Apol. 37 C *εἰ οὕτως ἀλόγιστός εἰμι, ὥστε μὴ δύνασθαι λογίζεσθαι, ὅτι ὑμεῖς—οὐχ οἷός τε ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς διατριβάς.*

*Obs. 3.* The ind. is sometimes, though rarely, used in this case, when

the result is to be conceived, not so much in its close connexion with the thing, but as a fact existing externally to it.

b. When the result or effect includes the notion of an aim or purpose: Thuc. IV. 23 extr. Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ στρατοπεδευσάμενοι, καὶ προσβολὰς ποιούμενοι τῷ τείλει, σκοποῦντες καιρόν, εἴ τις παραπέσοι, ὥστε τοὺς ἄνδρας σῶσαι, i. e. *observantes, si qua forte offerretur occasio, ut cives suos servarent.*

c. When ὥστε implies the notion of *on that condition that, eâ conditione ut*: Demosth. 68, 11 ἀκούει τοὺς μὲν ὑμετέρους προγόνους, ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὸν λόγον τοῦτον κ. τ. λ., *quum possent ceteris Græcis ita imperitare, ut ipsi dicto audientes essent regi*<sup>a</sup>.

d. Usually, whenever a demonstr., such as οὕτως, stands in the principal clause, to introduce the dependent clause.

e. When the notion of the principal verb is compared with some result or effect. If this is equal to the result or effect, the predicate of the principal clause is in the positive degree; and this case is the same as that given under α. If it is unequal, it is in the comparative, and the dependent clause is introduced by ἢ ὥστε; as, Hdt. III. 14 ὦ παῖ Κύρον, τὰ μὲν οἰκῆία ἦν μέζω κακά, ἢ ὥστε ἀνακλαίνειν<sup>b</sup>.

Obs. 4. Sometimes instead of compar. we find the positive, (but in a comparative sense,) ἢ, (and sometimes ὥστε,) being omitted; as, Hdt. VI. 109 ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν, *pauci sunt ad*: Xen. Cyr. IV. 5, 15 ὀλίγοι ἐσμέν, ὥστε ἐγκρατεῖς εἶναι: Ibid. I. 5, 11 ἴωμεν ἐπὶ τοὺς πολεμίους, οὓς ἐγὼ σαφῶς ἐπίσταμαι—ιδιώτας ὄντας, ὡς πρὸς ἡμᾶς ἀγωνίζεσθαι, *imperitiores esse, quam ut nobiscum decertent.* “*Quum Græci nullum habeant vocabulum, quo nimis significent, præter περισσῶς, quod vero in comparatione adhibent, nunc comparativo ad id indicandum, nunc positivo, pronuntiationis vi aucto, utuntur*”<sup>c</sup>: Xen. M. S. III. 13, 3 ψυχρόν, ὥστε λούσασθαι, *est*.

Obs. 5. In Homer ὥστε is found only with infin., and that in two places only: Il. ι, 42 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται, ὥστε νέεσθαι, ἔρχεο: Od. ρ, 21 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί, ὥστ' ἐπιτελαμένῃ σημάντορι πάντα πιθέσθαι. Homer used the infin. without ὥστε: Il. λ, 20 τὸν (θῶρηκα) ποτὲ οἱ Κενύρης δῶκε, ξεινήϊον εἶναι. In Hesiod also ὥστε is only found, Opp. 44.

Obs. 6. In Soph. Aj. 378 οὐ γὰρ γένοιτ' ἂν ταυθ' ὅπως οὐχ ᾧδ' ἔχειν, it seems as if ὅπως was used for ὡς or ὥστε—or it may have arisen from the familiar phrase οὐκ ἔσθ' ὅπως οὐ being in the writer's mind, so that he used it simply for οὐκ ἔστι ταῦτα οὐχ ᾧδε ἔχειν.

Obs. 7. When ὥστε is omitted, the infinitive of itself expresses the result: Soph. Cē. R. 1293 τὸ γὰρ νόσημα μείζον ἢ φέρειν: Eur. Hec. 1107 ξύγγνωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ πάθη, ταλαίνης ἐξαπαλλάξαι ζῆς: Thuc. II. 61 ταπεινὴ ὑμῶν ἢ διάνοια ἐγκαρτερεῖν, ἃ ἔγνωτε: Hdt. VIII. 107 ll. χ, 474 ἀτυχομένην ἀπολέσθαι, *frightened* i. e. (so as) to die, i. e. to death:

<sup>a</sup> Bremi ad loc. <sup>b</sup> Valckn. ad loc. <sup>c</sup> Bornemann ad loc. Hermann ad Viger. 885.

διαφυλαξούσας τὰς σχεδίας πορευθῆναι βασιλεῖ. So that it is used with or without ὥστε to explain the nature of any thing by its results. See §. 669. *Obs.* 1.

*Obs.* 8. Sometimes the dependent clause with ὥστε is only an explanation of a subst. in the principal clause, the explanation being regarded as the result of the notion of the substantive : Soph. Œ. C. 969 διδάξον, εἴ τι θέσφατον πατρὶ χρησμοῖσιν ἰκνεῖθ', ὥστε πρὸς παίδων θανεῖν : Eur. Or. 52 ἐλπίδα δὲ δὴ τιν' ἔχομεν, ὥστε μὴ θανεῖν.

*Obs.* 9. In adverb. sentences, introduced by ὥστε, the same attraction takes place as we have seen above with infin. (§. 673. 2.), the participle or personal pronoun being in the nominative instead of accusative : Thuc. I. 11 ὥστε μὴ ἡσυχάσασα αὐξήθησθαι : Xen. Cyr. II. 1. 19 οἱ Πέρσαι ἐνόμισαν, εἰ παρακαλούμενοι, ὥστε τὰ ὁμοία πονούντες τῶν αὐτῶν τυγχάνειν, μὴ ἐβέλθουσι ταῦτα ποιεῖν, δικαίως ἂν—ἀμυχανοῦντες βιοτεύειν : Eur. Phœn. 476 ἐξῆλθον ἔξω τῆσδ' ἐκὼν αὐτὸς χθονός,—ὥστ' αὐτὸς ἄρχειν αὐθις ἀνὰ μέρος λαβών. And this attraction may be omitted under the same circumstances as with the infin. (§. 674.)

*Obs.* 10. If the dependent sentence is negative, with the ind. οὐ is used, with the infin. μή, or when the principal sentence is negative also, μή οὐ. See §. 744. 2.

*Obs.* 11. We sometimes find a dependent clause with ὥστε followed by another ὥστε : Thuc. VIII. 45 ὥστε δόντα αὐτῷ χρήματα πείσαι, ὥστε συγχωρῆσαι.

*Remarks on ὡς, ὥστε (ἴσον, ἴσα, ἴδ, τι) with Infinitive, in an independent parenthesis.*

§. 864. 1. We frequently find an independent parenthesis introduced by ὡς (very rarely and only in suspected passages ὥστε) with the infin. The force of such a sentence is very often restrictive of the mode of thought or speech. The principal clause, the result or effect of which it expresses, must be supplied : Hdt. II. 10 ὥστε (al. leg. ὡς) εἶναι (i. e. ἐξεῖναι) συμκρὰ ταῦτα μεγάλοισι συμβαλέειν, i. e. *ita, ut liceat comparare*; cf. Thuc. IV. 36 ὡς μικρὸν μεγάλῳ εἰκόσαι : Hdt. VII. 24 ὡς μὲν ἐμὲ συμβαλλέμενον εὐρίσκειν, μεγαλοφροσύνης εἵνεκα αὐτὸ Ξέρξης ὀρύσσειν ἐκέλευε, *ut ego quidem hanc rem considerans reperio*. So very usually, ὡς ἔπος εἰπεῖν, *ut ita dicam, prope-modum dixerim* : Id. II. 25 ὡς ἐν πλείονι λόγῳ δηλῶσαι : Xen. M. S. III. 8, 10 ὡς δὲ συνελόντι εἰπεῖν, *ut paucis absolvam* : Plat. Rep. 414 A ὡς ἐν τύπῳ, μὴ δι' ἀκριβείας, εἰρησθαι, *ut summam dicamus, neque rem diligenter persequamur* : ὡς γέ μοι δοκεῖν, *ut mihi quidem videtur, properly talis modo ut mihi videatur* : Hdt. II. 125 ὡς ἐμὲ εὐ μεμνήσθαι, *that I may remember accurately* : so G. T. as Heb. vii. 9 ὡς ἔπος εἰπεῖν. Very often these sentences are expressed shortly without ὡς; see §. 679. 2.; as, οὐ πολλὰ λόγῳ εἰπεῖν, especially ὀλίγου, μικροῦ, πολλοῦ δεῖν, *ita ut paulum, multum absit*; and still shorter, ὀλίγου, *prope, pæne*. So Demosth. 42, 7 συνελόντι δ' ἀπλῶς (scil. εἰπεῖν) : Hdt. VI. 30 ὁ δὲ οὐτ' ἂν ἔπαθε κακὸν οὐδὲν, δοκεῖν ἐμοί : Id. I. 172 δοκεῖν ἐμοί. So must be explained Eur. Med. 228 ἐν ᾧ γὰρ ἦν μοι πάντα γινώσκων καλῶς (*as ts well knowen—to wit*), κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμός ποσις. (See §. 662. 5. 679. 2.)

2. After the same analogy we find ἴσον, ἴσα, ἴδ τι joined with infin. in-

stead of *ὥς* : *ὅσον γέ μ' εἰδέναι*, *quantum sciam* (properly *pro tanto*, *quantum scire possim*) *ὅ τι μ' εἰδέναι*.

3. We must distinguish this use of the final *ὥς*, *so that*, from the similar use of the comparative *ὥς* : see §. 869. 6.

## II. *Ὡστε* with Optative, with or without *ἄν*.

§. 865. The opt. is used after *ὥστε* (a) without *ἄν* when the principal verb is in the opt., so that both the principal notion and its result are represented as suppositions only ; Xen. CEC. I. 13 *εἰ τις χροῖτο τῷ ἀργυρίῳ, ὥστε—κάκιον τὸ σῶμα ἔχοι* : but generally (b) with *ἄν* when the result is to be represented as a supposition or possibility depending on conditions ; Plat. Apol. 24 A *ὥστε—θαυμάζοιμί ἄν, εἰ οἷός τ' εἶην ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι* : Id. Symp. 197 A *τοξικὴν γε μὴν καὶ λατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος ἔρωτος ἄν εἴη μαθητῆς* : Demosth. 845, 3 (*ταῦτα πεποίηκεν*) *ὥστε πολλὸν ἄν δικαιότερον διὰ ταῦτα τὰ ἔργα τοῦτον μισήσαιτε, ἢ ἐμοῦ τινὰ ἀνεπιείκειαν καταγνοίητε* : Ibid. 851, 23 *Φίλιππος δ' οὔτε φίλος οὔτ' ἐχθρὸς (ἐστίν), ὥστ' οὐδὲ ταύτην ἄν τις ἐπενέγκοι δικαίως τὴν αἰτίαν* : Arist. Ach. 941 (of a vessel) *ισχυρόν ἐστιν, ὥστ' οὐκ ἄν καταγείη, ut non facile frangatur (frangi possit), scil. etiamsi magnā vi utare*. Sometimes with conjunctive, Dem. 128. 14 *ὥστε μηδ' ἄν ὅτιοῦν ἢ δεινὸν πείσεσθαι*.

## III. *Indicative of Historic Tenses with ἄν*.—*Infinitive with ἄν*.

§. 866. 1. The ind. of historic tenses with *ἄν* is used with *ὥστε*, when the result is represented as something that would take, or have taken place only under certain conditions : Xen. Cyr. I. 43 *οὕτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θράσος διεφαίνετο, ἀλλ' ἀπλότης τις καὶ φιλοστοργία ὥστ' ἐπεθύμει ἄν τις πλείω ἀκούειν αὐτοῦ, ἢ σιωπῶντι παρεῖναι* (sc. *εἰ δυνατόν ἦν*).

2. In the place of the ind. of historic tenses with *ἄν*, the infin. with *ἄν* may be used : Thuc. II. 49 *τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε—ἥδιστα ἄν εἰς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ρίπτειν, i. e. ὥστε—ἐρριπτον ἄν, scil. εἰ ἡδύναντο*.

### *Remarks.*

#### *Ὡστε* with Imperative, or in an Interrogative Sentence.

§. 867. 1. Lastly, *ὥστε* is also joined with the imperative ; not that the imperative depends upon it, or is construed with it, but it arises from a sudden and emphatic change from the *oratio obliqua* to the *oratio recta* : Soph. El. 1171 *θνητοῦ πέφυκας πατρός, Ἠλέκτρα, φρόνει, θνητὸς δ' Ὀρέστης, ὥστε μὴ λίαν στένε, for ὥστε μὴ—στένειν* : Demosth. 129, 70 *γράφω δέ, ὥστε, ἄν βούλησθε, χειροτονήσατε* : Lucian. Dial. Mort. II. princ. *οὐ φέρομεν, ὦ*

\* Bremi ad loc.

Πλούτων, Μένιππον τουτονι τὸν κύνα παροικούντα, ὥστε ἡ ἐκεῖνόν ποι κατὰσθησον, ἡ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον : 80 G. T. I Cor. iii. 21 ὥστε μηδεὶς καυχάσθω : and with the conj., 1 Cor. v. 8 ὥστε εὐορτάζωμεν. So also ὥστε is emphatically used in a question : Demosth. 858, 47 εἰ—ὁ πατὴρ ἠπίσται τούτοις, δῆλον ὅτι οὐτ' ἂν τὰλλα ἐπέτρεπεν, οὐτ' ἂν ἐκεῖν' οὕτω καταλιπὼν αὐτοῖς ἔφραζεν, ὥστε πόθεν ἴσασιν ; (*ergo unde scierunt ?*) See *Interrogative Sentences*.

*Construction of ἐφ' ᾧ or ἐφ' ᾧτε.*

2. For ὥστε, (*ed conditione, ut ; ita, ut,*) the Post-Homeric language uses ἐφ' ᾧ, or more usually, ἐφ' ᾧτε, which refers to the demonstrative, either expressed or implied in the principal clause, ἐπὶ τούτῳ (or ἐπὶ τοῖσδε in Hdt. and Thuc.). 'Εφ' ᾧ (or ἐφ' ᾧτε) is either used with ind. fut. or infin.; as, Hdt. III. 83 ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧτε ὑπ' οὐδενὸς ὑμέων ἄρξομαι : Id. VI. 65 Κλεομένης συντίθεται Δευτυχίδῃ—, ἐπ' ᾧτε, ἦν αὐτὸν καταστήσῃ βασιλῆα ἀντὶ Δημαρήτου, ἔψεται οἱ ἐπ' Αἰγινήτας : Id. VII. 153 τοῖτοις δ' ὦν πίσυνος ἐὼν κατήγαγε, ἐπ' ᾧτε οἱ ἀπόγονοι αὐτοῦ ἱεροφάνται τῶν θεῶν ἔσονται : Ibid. 154 ἐρρύσαντο δὲ οὗτοι ἐπὶ τοῖσδε καταλλάξαντες, ἐπ' ᾧτε Ἰπποκρατεῖ Καμάριναν Συρακουσίους ἀποδοῦναι : Id. I. 22 διαλλαγὴ δέ σφιν ἐγένετο ἐπ' ᾧτε ξείνους ἀλλήλοισι εἶναι καὶ ξυμμάχους : Plat. Apol. 29 C ἀφίμεν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι ἐν ταύτῃ τῇ ζητήσει διατρίβειν μηδὲ φιλοσοφεῖν : Xen. Hell. II. 2, 20 ἐποιοῦντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ καθελόντας—Λακεδαιμονίοις ἔπεισθαι.

*Obs.* So also ὥστε after the demonstrative : Hdt. III. 36 οἱ δὲ θεράποντες—κατακρύπτουσι τὸν Κροίσον ἐπὶ τῷδε τῷ λόγῳ, ὥστε, εἰ μὲν μεταμελήσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροίσον, οἱ δὲ ἐκφάναντες αὐτὸν δῶρα λάμψονται ζάγρια Κροίσον, ἦν δὲ μὴ μεταμέλῃται, μηδὲ ποθῇ μιν, τότε καταχρησθαι.

*Modal Adverbial Sentences.*

§. 868. 1. The modal adverbial sentences contain a comparison between two of the objects of the respective clauses, and this comparison is of two kinds—a comparison in respect of *quality*, or in respect of *quantity*, either in external size or in internal power ; as, λέγεις οὕτως, ὥς φρονεῖς—ὅσῳ (ὅσον) σοφώτερός τις ἐστί, τοσούτῳ (τοσοῦτο) σωφρονέστερός ἐστιν.

*Modal Adverbial Sentences of Quality*

2. Are introduced by the relative adverbs, ὡς, ὥστε, ὥσπερ, ὅπως (Epic ἥστρε, seldom εἵστρε) which refer to a demonstr. adverb, either expressed or supplied in the principal clause, οὕτως, ὧδε, also ὡς (poet., rarely in prose, ὡς—ὡς Plat. Rep. 530 D), καὶ after ὁ αὐτός, ἴσος, &c., the neuter pronouns, οἷον and the adverbial accusative δὲν τρόπον, &c. They are to be regarded as resolutions of an adverb, or of an instrumental dative used adverbially (§. 837.).

## The Construction

3. Is the same as that of the relative sentence (§. 826 sqq.); as, Ζεὺς δίδωσιν, ὅπως ἐθέλει, or ὅπως ἂν ἐθέλῃ, ἐκάστω, *in whatsoever way he may will*: and in Epic the conj. without ἂν occurs; as, Od. α, 349 Ζεὺς—δίδωσιν ἀνδράσιν ἀλφηστήσιν, ὅπως ἐθέλῃσιν, ἐκάστω: this conj. without ἂν expresses indefinite frequency—*he may will or may not from time to time*; ὅπως ἂν would imply that he has a will and follows it. So ὅπως ἐθέλει, *as he wills*; ὅπως ἐθέλῃ, *as he may will*; ὅπως ἂν ἐθέλῃ, *in whatsoever way, exactly as, he may will*—in this last the action is represented as depending solely on his will: Thuc. IV. 18 ἀλλ' ὥς ἂν αἱ τύχαι αὐτῶν ἡγήσωνται (cf. Eur. Med. 331), *in whatsoever way fortune directs—fortune is the sole arbitress*: Æsch. Eum. 33 μαντεύομαι γὰρ ὥς ἂν ἡγῇται θεός, the god is her sole guide; if it were ἡγῇται without ἂν it would mean, that *if* the god guided her she obeyed. So again, ὅπως δύναμαι, *as I am able*; ὅπως δύναμαι, *as I may be able*; ὅπως ἂν δύναμαι, *in whatever way I am able*, (the ability being the only thing considered in the action taking place;) ὅπως δυναίμην, *as I might possibly be able*; ὅπως ἂν δυναίμην, *as I might under any circumstances be able*. Ὡς ἂν or ὥσπερ ἂν is very common with the opt., when the verb of the comparative clause is to be represented as a supposition depending on some condition, a mere possibility (§. 425.): Plat. Phædr. 230 B ἀκμὴν ἔχει τῆς ἀνθης, ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον: Id. Phæd. 87 B ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἂν τις περὶ ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον τὸν λόγον. In G. T. Acts ii. 45 the impft. with ἂν is used in a frequentative sense, καθότι ἂν τις χρεῖαν εἶχε.

*Obs.* In Od. ε, 483 φύλλων χύσις ἦλθα πολλή, ὅσων τ' ἡ ἐδύω ἢ τρεῖς ἄνδρας ἔρυσθαι, the adverbial ὅσον follows the analogy given in §. 836. 5. b., (cf. §. 823. *Obs.* 3. §. 666. I.) and is followed by an infinitive; it is nearly equivalent to ὥστε with the further notion of quantity.

## Comparisons or Similes.

4. Actual comparisons or similes may be classed with this sort of sentences, but they are to be distinguished from them. The comparison does not limit or define the operation of the principal verb, but illustrates its nature. The moods used are α. the indicative, when the comparison is viewed as an actual fact. β. The conjunctive, when it is viewed as something which might happen any day (§. 415. 2.). γ. The optative when it is viewed merely as a supposed case without any reference to its really happening or not:

Soph. Cē. C. 776 ὥσπερ τις—πλήρη δ' ἔχοντι θυμὸν ὦν χρήζεις τότε δάροισ', *if one were to give &c.* See §. 426. 1.

5. Either the present is used, (the object of comparison being considered as something present,) or the aorist (§. 402. 3.), (as the comparison does not require the notion of time,) or the future, as the similitude is viewed as something which will happen in future.

6. In Homer the comparative adverbs, ὥς, ὥστε, ἥντε, are used with *a.* Indic. pres. or aor., when the object of comparison is to be expressed as a real fact. *b.* Ind. fut., when the notion is to be supposed as actually happening in future time. *c.* Conj. pres. (or more usually the aorist, because time is not the prominent feature in a simile), used much as the ind. fut. (§. 415.): so commonly in Homer when the realization of the fact in fut. time is only expected. *d.* Perfect, to signify the continuance of the act in time past and present: Il. β, 40. *e.* Imperfect, the act being viewed as usual: Il. δ, 275. And sometimes these tenses are interchanged so as to give variety to the passage: see Il. β, 87 sqq.

Indic. Il. ι, 4 ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον—, ὥς ἐδάϊζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν: Il. μ, 421 ἀλλ' ὥστ' ἀμφ' οὐροισι δὴν ἄνερε δηριάσθον—, ὥς ἄρα τοὺς διέεργον ἐπάλξεις: cf. Il. ν, 703. ο, 691. ρ, 755: Il. κ, 183 ὥς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ—, ὥς τῶν νῆδυμος ὕπνος ἀπὸ βλεφάρουιν ὀλώλει: Il. ο, 381 ὥστε μέγα κύμα—ρηὶς ὑπὲρ τοίχων καταβήσεται—, ὥς: Il. ρ, 434 ὥστε στήλη μένει ἔμπεδον, ἥτ' ἐπὶ τύμβῳ ἀνέρος ἐστῆκει.

Conj. Il. β, 474 τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μίγῃωσιν, ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα, as the goatherds *may*—not *will*: Il. κ, 485 ὥς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν αἰγέσιν ἡ ὀέσσι κακὰ φρονέων ἐνορούσῃ· ὥς μὲν Θρήϊκας ἀνδρας ἐπώχετο Τυδεὸς υἱός: Il. π, 428 οἱ δ', ὥστ' αἰγυπιοὶ—μάχωνται, ὥς οἱ—ἐπ' ἀλλήλοισιν ὄρουσαν: Il. ε, 161 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα δῆξῃ πόρτιος ἢ ἐ βοός—, ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδεὸς υἱὸς βῆσε: cf. Il. ρ, 168. Od. χ, 302, where the aorist conj. is used.

7. In conditional suppositions introduced by ὥσπερ εἰ, as *if*, the moods and tenses are similarly used.

*Obs. 1.* Homer and other poets often use ὥς ὅτε, sometimes ὥς ὅταν, as *when*, in comparisons (properly ὥς ἔστι τότε, ὅτε, §. 841. 4.): so ὥσπερ ὅτε, ὥσπερ ὅταν. Very frequently we find in comparisons ὥς εἰ, ὥς ἂν εἰ, (sc. ὥς ἂν εἴη εἰ) ὥσπερ ἂν εἰ.

*Obs. 2.* Ἄν is not found in comparisons introduced only by the simple comparative conjunctions ὥς &c. In the passage in 1 Thess. ii. 7 ὥς ἐάν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα, cf. Mark iv. 26, if ἐάν be taken for ἄν it would mean, *in whatever way a nurse &c.*, according to the analogies to which it is usually referred (cf. Winer 274, Ellicott and Wordsworth ad loc.). It seems most probable that ὥς ἐάν is here used after the analogy of ὥς εἰ, ὥς ὅταν (see *Obs. 1.*), the conjunctive having its proper notion of the action being one of every day occurrence.

*Obs. 3.* ὥσπερ ἂν εἰ, and ὥς εἰ, as *if*, are used adverbially without the construction being affected by εἰ: Dem. 229. 21 (see 430. 1): Il. ε, 374 ὥς εἴ τι κακὸν ῥέξουσιν ἐνωπῇ.

#### Remarks on the Modal Sentences.

1. Οὕτως (ὥς)—ὥς in wishes or protestations.—2. Comparative adverbial

sentence for an adjct. sentence—δ αὐτός, ἴσος, ὥσπερ.—3. Attraction of the case.—4. A comparative clause shortened and coalescing with principal clause.—5. Ὡς, after definitions of degree, &c.—6. Ὡς εἶναι.—7. ὥς ἔοικε &c. used personally.

§. 869. 1. Οὕτως (ὥς)—ὥς is used in wishes followed by protestations, so that the comparative sentence introduced by ὥς expresses the subject matter of the protestation. So in Latin, *ita me dīi ament, ut ego nunc—lætor* Terent. Heaut. IV. 3, 8 : Il. ν, 825 εἰ γὰρ ἐγὼν οὕτω γε Διὸς παῖς αἰγούχοιο εἶην ἡματα πάντα—, ὥς νῦν ἡμέρη ἦδε κακὸν φέρεי Ἀργείοισι πᾶσι μάλα : Il. θ, 538 εἰ γὰρ ἐγὼν ὥς εἶην ἀθάνατος καὶ ἀγήραος ἡματα πάντα, τιοίμην δ', ὥς τίει' Ἀθηναίη καὶ Ἀπόλλων, ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν : Arist. Nub. 516 οὕτω νικήσαιμι γ' ἐγὼ καὶ νομιζοίμην σοφός, ὥς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς,—πρώτους ἡξίωσ' ἀναγεῖν' ὑμᾶς : Lucian. Philops. §. 27 οὕτως ὀναιμην, ἔφη, τούτων, ὥς ἀληθῆ—πρὸς σέ ἐρῶ. But sometimes the relative clause with ὥς is omitted : Eur. Med. 714 οὕτως ἔρω σοι πρὸς θεῶν τελεσφόρος γένοιτο παίδων, καὶ τὸς ὀλβιος θάνοις, (where the context will supply ὥς ἀντομαί σε from ἱκεσία τε γίγνομαι.)

2. A comparative adv. sentence stands for an adjct. sentence, especially with ὥσπερ after δ αὐτός, ἴσος &c. : Xen. Anab. I. 10, 10 βασιλεὺς—εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα, ὥσπερ (for ἐν φ) τὸ πρῶτον μαχοόμενος συνήει : Plat. Phæd. 86 A εἴ τις διῶσχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ (for φ) σύ<sup>a</sup> : Plat. Legg. 671 C τοῦτον δὲ εἶναι τὸν πλάστην τὸν αὐτὸν ὥσπερ (for ὅς) τότε. So also with καὶ : see §. 594. Obs. 4. 760, 3.

Obs. So *vice versa*, an adjectival sentence stands for an adverbial : Arist. Vesp. 970 δ δ' ἕτερος οἶδς ἐστὶν οἰκουρὸς μόνος.

3. In sentences introduced by ὥς, ὥσπερ, ὥστε, an attraction takes place sometimes, especially of the nominative into the acc.; this however is but seldom : Lys. 492, 72 οὐδαμῶ γὰρ ἔστιν Ἀγόρατον Ἀθηναῖον εἶναι ὥσπερ Θρασύβουλον : Thuc. VI. 68 οὐκ ἀπολέκτους ὥσπερ καὶ ἡμᾶς. So after οἶον used adverbially : Soph. Cē. C. 869 ἡλῖος δοίη βίον τοιούτον οἶον κἄμἐ (for καὶ ἐγὼ) γηρᾶναι πότῃ. Frequently the nomin. stands alone, to which a verb must be supplied from the context : Arist. Ran. 303 ἔξῃσσι δ', ὥσπερ Ἠγέλοχος, ἡμῖν λέγειν : Plat. Phæd. 111 A ζῶα δ' ἐπ' αὐτῆς εἶναι ἄλλα τε πολλὰ καὶ ἀνθρώπους, τοὺς μὲν ἐν μεσογείᾳ οἰκοῦντας, τοὺς δὲ περὶ τὸν αἶρα, ὥσπερ ἡμεῖς (sc. οἰκοῦμεν) περὶ τὴν θάλατταν κ. τ. λ.<sup>b</sup> : Demosth. 37 (Spald.) ἐχρῆν αὐτὸν—τὰ ὄντα ἀναλίσκοντα, ὥσπερ ἐγὼ, οὕτω μὲν ἀφαιρεῖσθαι τὴν νίκην : so G. T. as Acts vii. 51 ὥς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. See 477, 2.

4. The comparative clause is shortened and coalesces with the principal clause in various ways : Plat. Phileb. 61 C καθάπερ ἡμῖν οἰνοχόοις τισίν, for ἡμῖν, καθάπ. οἶν. : Id. Protag. 352 B οὐδὲ ὥς περὶ τοιούτου αὐτοῦ ὄντος διανοοῦνται, i. e. οὐδὲ περὶ αὐτοῦ διαν., ὥς τοιούτου ὄντος : Id. Legg. 694 οὐδεὶς ἀνστόλος ὥρμησε καταφρονήσας ὥς ὄντων ἡμῶν βραχέος ἀξίων, for καταφρ. ἡμῶν ὥς ὄντων βρ. ἀξ.

5. Ὡς with a subst. is frequently used like *ut* in Latin, after definitions of the measure or degree of any quality of a person, in the sense of—as *might be expected*—as is possible—as is proper. This ὥς expresses a notion of coincidence and equality between the two objects, *as*; or qualifies the expression, by stating that the degree was not to be taken in its full force, but only when compared with the nature of the person or of the case, *for*;

<sup>a</sup> Stallb. et Heindorf ad loc.

<sup>b</sup> Heindorf ad loc.



in the former case, the verb which is suppressed after *ὥς* would agree with, in the latter it would contradict the quality spoken of; as, Soph. Cē. R. 1118 Λαῖον γὰρ ἦν, εἴπερ τις ἄλλος, πιστός, ὥς νομεὺς ἀνὴρ, *ut pastor est fidus, as a shepherd is*: Thuc. IV. 84 ἦν δὲ οὐδὲ ἀδύνατος, ὥς Λακεδαιμόνιος, εἰπεῖν, *ut Lacedæmonius, for a Lacedæmonian*; it being well known that the Lac. were not orators. So ὥς ἐκ τῶν δυνατῶν, ὥς ἐκ τῶν ὑπάρχόντων Thuc., *as they were able, as they were situated*: Hdt. I. 30 ὥς τὰ πᾶρ ἡμῖν: Xen. Anab. IV. 3, 31 καὶ γὰρ ἦσαν ὠπλισμένοι, ὥς ἐν τοῖς ὄρεσιν: Thuc. III. 113 ἀπιστον τὸ πλῆθος λέγεται ἀπολέσθαι, ὥς πρὸς τὸ μέγεθος τῆς πόλεως, *for the size of the city*: so οἶα, Soph. Cē. R. 763 ἄξιός οἱ ἀνὴρ δοῦλος.

6. A very singular use of the comparative *ὥς*, *as*, with infin. is found in Herodotus, limiting the application or meaning of some one word in the sentence: II. 8 τὸ ὦν δὴ ἀπὸ Ἡλιουπόλιος οὐκέτι πολλὸν χωρίον ὥς εἶναι Αἰγύπτου, *ut in Ægypto*: Id. II. 135 ἡ Ῥοδώπις—μεγάλα ἐκτίησато χρήματα, ὥς ἂν εἶναι Ῥοδώπις, ἐξικέσθαι, *as being the property of a private lady like Rhodopis, but still not so large &c.*: Id. IV. 81 ὥς εἶναι Σκύθας: Thuc. I. 21 ὥς παλαιὰ εἶναι.

7. The impersonal form *ὥς ἔοικε* is, in a parenthesis, frequently used personally, as it is referred to the subject of the principal clause, and agrees in person with that subject: Hdt. III. 143 οὐ γὰρ δὴ, ὥς οἴκασι, ἐβουλίετο εἶναι ἐλεύθεροι: Xen. Con. IV. 53 σὺ δ', ὥς ἔοικας, εἰ τοῦτο γένοιτο, νομίζεις ἂν διαφθαρῆναι αὐτόν: Plat. Rep. 372 C ἄνευ ὄψου, ἔφη ὥς ἔοικας, ποιεῖς τοὺς ἀνδρας ἐστιωμένους: Ibid. 404 D Σικελικὴν ποικιλίαν ὄψων, ὥς ἔοικας, οὐκ αἰνεῖς: Ibid. 426 B οὐκ ἐπαινέτης εἶ, ἔφη ἐγὼ, ὥς ἔοικας, τῶν τοιοῦτων ἀνδρῶν. So also in Attic poets: Soph. El. 516 ἀνεμμένη μὲν, ὥς ἔοικας, αὐ στρέφει: Eur. Med. 337 ὄχλον παρέξεις, ὥς ἔοικας, ὦ γύναι. So also sometimes *videri* in Latin; as, *ut videris, non recte judicas*.

8. The sentence is frequently elliptic, as ὥς τάχος sc. ἐστὶ: so ὅσον τάχος.

9. The sentence answering to the comparative clause must sometimes be supplied by the mind; so 1 Tim. i. 3 καθὼς παρεκάλεσα κ. τ. λ. sc. οὕτω παρακαλῶ.

#### Comparative Adverbial Sentences of Quantity or Degree.

§. 870. In these sentences, the quantity or degree of the principal verb is said to be equal with that of the dependent verb; they are resolutions of an instrumental dative, used as an adverb (§. 609. 1.), or an accus. of quantity (§. 578.).

The adverbial sentence is introduced

a. By the relatives, *ὅσῳ*, (*ὅσον*), referring to a demonstrat. in the principal clause, *τοσοῦτῳ* (*τοσοῦτον*): Xen. Cyr. VIII. 1, 4 τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἀκοῦντες τοῖς δεσπόταις ὑπηρετοῦσιν.

b. By *ὅσῳ*, *ὅσον*, referring as before to the demonstr. *τόσῳ*, *τόσον*, *τοσοῦτῳ*, *τοσοῦτον*; but both the predicates may be either in the comparat. or superl.; as, *ὅσῳ*, (*ὅσον*) *σοφώτερός τις ἐστίν*, *τοσοῦτῳ* (*τοσοῦτον*) *σωφρονέστερός ἐστιν*—*ὅσῳ* (*ὅσον*) *σοφώτατός τις ἐστίν*, *τοσοῦτῳ* (*τοσοῦτον*) *σωφρονέστατός ἐστιν*: but the comparative or superlative

stands either in one, Hdt. VIII. 13 ἀγριωτέρη τοσοῦτῳ ὅσῳ κ. τ. λ. : or both of the clauses, Thuc. VIII. 84 ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναῦται, τοσοῦτῳ καὶ θρασυτάτα προσπεσόντες τὸν μισθὸν ἀπῆτουν. Also a superlat. stands in the former, a comparat. in the latter clause : Demosth. 21, 12 ὅσῳ γὰρ ἐτοιμότατ' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοῦτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ. G. T. as Heb. i. 4 τοσοῦτῳ κρείττων γενόμενος ἀγγέλων ὅσῳ διαφορώτερον κ. τ. λ.

Obs. 1. Sometimes τοσοῦτῳ is suppressed, especially when the relative clause of the comparison stands last : Thuc. II. 47 αὐτοὶ μάλιστα ἐθνησκον, ὅσῳ καὶ μάλιστα προσήσαν : Plat. Gorg. 458 A μείζον γὰρ αὐτὸ ἀγαθὸν ἡγοῦμαι, ὅσῳ περ μείζον ἀγαθὸν ἐστὶν αὐτὸν ἀπαλλαγῆναι κακοῦ τοῦ μεγίστου ἢ ἄλλον ἀπαλλάξαι : Id. de Rep. 472 A ὅσῳ ἂν, ἔφη, τοιαῦτα πλείω λέγης, ἤττον ἀφεθήσεται ὑφ' ἡμῶν : Id. Apol. 39 D καὶ χαλεπώτεροι ἐσονται, ὅσῳ νεώτεροι εἰσι. So in Latin : Ovid. Epist. IV. 19 *Venit Amor gravior, quo serius*. So G. T. as Heb. viii. 6 νῦν δὲ διαφορωτέρας ἔτυχεν λειτουργίας ὅσῳ καὶ κρείττονος κ. τ. λ.

Obs. 2. When ὅσῳ—τοσοῦτῳ are both suppressed, the two clauses may coalesce into one sentence : Xen. M. S. IV. 1, 3 αἱ ἀρισται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται.

Obs. 3. If the one predicate differs from the other in degree, they stand as coordinates with the disjunctive particle ἢ (§. 779.).

Obs. 4. Frequently a comparative clause introduced by ὥς, ὅπως, ἢ, or ὅσον, and expressing possibility, serves to strengthen a superlative, or a comparative : Hdt. VI. 44 ἐν νόφ' ἔχοντες ὅσας ἂν πλείστας δύναιτο καταστρέφεισθαι τῶν Ἑλληνίδων πολιῶν : Thuc. VII. 21 ἄγων ἀπὸ τῶν πόλεων ἂν ἐπεισε στρατιάν, ὅσην ἐκασταχόθεν πλείστην ἐδύνατο : Ibid. πληροῦν ναὺς ὥς δύνανται πλείστας : Thuc. VI. 88 ὥς ἂν δύνωνται μετριώτατα (for the conj. with ἂν see §. 868. 3.) : Xen. M. S. II. 2, 6 ἐπιμελοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὥς δυνατὸν βέλτιστοι : Id. Cyr. VII. 1, 9 ἢ ἂν δύνωμαι τάχιστα : Ibid. I. 4, 14 διαγωνίζεσθαι ὅπως ἕκαστος τὰ κράτιστα δύναιτο : Demosth. 108, 75 εἶπε ὥς οἷόν τε τὰ ἀριστα. So also ὥς ἂν with the opt. of another verb, expressing that whereto the superl. notion applies, frequently in Xen., Plat. and others ; as, Xen. Œcon. XX. 7 οὕτως ὥς ἂν ἀριστα μάχοιντο : Demosth. 15, 21 ὥς ἂν κάλλιστ' αὐτῷ τὰ παρόντ' ἔχοι.

Obs. 5. But generally the verb is suppressed with these relatives, and hence the elliptic forms ὥς, ὅπως, ἀριστα—οἷον χαλεπώτατον &c. : Thuc. VI. 57 ὥς ἂν μάλιστα : so Demosth. 23, 18 ἀνὴρ ἐστὶν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου &c. τοιούτος, οἷος δύναται εἶναι ἔμπειρος πολέμου.

Obs. 6. So the expressions ὥς ἀληθῶς, really ; ὥς ἀτεχνῶς, straightway ; ὥς πάνυ, μάλα, ὥς ἐπὶ τὸ πολὺ, *plerumque* ; are to be explained ; and εἰς ἕκαστοι, that is ἕκαστοι, ὥς ἕκαστοι ἦσαν : so ὥς ἑκάτεροι Thuc. III. 76. On θαυμαστῶς ὥς &c. see §. 823. Obs. 7.

Obs. 7. The use of the moods is the same as in 868, 3.

## INTERROGATIVE SENTENCES.

§. 871. 1. Sentences in general express a judgment—the agreement or disagreement of a subject with the predicate. The interrogative sentence expresses ignorance or a doubt as to this agreement or disagreement—“*This is so?*”—“*This is not so?*” They either do not depend on another verb (direct); as, “*Is my friend come?*” or they do depend on another verb (indirect), “*Do you know whether my friend is come?*” or they imply a question (indirect), “*I wish to know who he is?*” Each of these is either contained in a single clause (simple) as above, or contains two clauses (compound), “*Do you know whether he is come or not?*” and as the question relates to an object (person or thing), or the verb of the sentence, they are either nominal or verbal. The nominal interrog. sentence ought to be introduced by a substantival or adjectival pronoun, as *τίς ταῦτα ἐποίησεν*; the verbal interrog. sentence by an adverbial interrog. pronoun, or an interrogative particle, as *ἄρα ταῦτα ἐποίησας*;

2. An interrogative sentence is often known only by the position of the words and the mode of pronunciation; the word on which, as containing the question, the emphasis is to be placed, being usually placed first in the sentence. so especially in negations; as, *οὐκ ἐθέλεις λέναι*; but very frequently it is introduced and marked by one of the interrogative particles; in G. T. it generally is without any introductory particle. The note of interrogation in Greek is an English semicolon (;) as, Od. ε, 204 *οὕτω δὲ οἰκόνδε φάλην ἐς πατρίδα γαίαν αὐτίκα νῦν ἐθέλεις λέναι*;

*Obs. 1.* Those sentences which imply an expectation that the fact is so, and therefore have affirmative answers, are called *affirmative questions*. Those which imply an expectation that it is not so, and have negative answers, are called *negative questions*.

*Obs. 2.* The indirect interrogative sentence includes those dependent clauses which follow on some mental act, such as wonder, memory, perception, &c., and implies a question in the mind of the person who is spoken of as wondering, remembering, perceiving.—Thus “*I wonder who he is?*”—the dependent clause “*who he is,*” stands in the person’s mind in the form “*who is he?*” *I remember who he is,*” implies the question “*who is he?*”

*Simple Direct Questions*

§. 872. 1. May be introduced generally I. by the interrog. pronouns, *τίς, τί* (Epic *τίη*), *ποῖος, πόσος* &c., *πῶς, πῇ, ποῦ, πόθι, πόθεν, πόσε,*

πότε &c.; as, τίς ἦλθεν; τί ποιεῖς; ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; πῶς λέγεις; II. π, 422 πῶς φεύγετε;

*Obs. 1.* The interrog. words are not always in the beginning of the sentence, and even sometimes stand last, so that there is a sudden and unexpected change at the end of an *oratio recta* to the interrogative form: Eur. Phœn. 709 λέγει δὲ δὴ τί τῶν ἐκεῖ νεώτερον; Id. Hipp. 519 δειμαίνεις δὲ τί; Id. Ion 1012 τί τῷδε χρῆσθε; δύνασιν ἐκφέρει τίνα; Id. Or. 401 ἤρξω δὲ λύσσης πότε; So G. T., as John xxi. 21 οὗτος δὲ τί;

*Obs. 2.* Where a question, introduced by an interrogative pronoun, applies to two substantives, it is sometimes used only with one of them, even when the other is in a different gender and number: Soph. Aj. 46 ποῖαισι τόλμαις ταῖσδε καὶ (ποίῳ) φρενῶν θράσει;

*Obs. 3.* The article is sometimes prefixed to the interrogative word, and to give it emphasis when it refers to something which has gone before: Soph. El. 671 τὸ ποῖον ὃ ξέν'; *what is that?* Id. OE. R. 120 τὸ ποῖον, *what is that?* See §. 881. 2.

Τίς, τί, ποῖος &c., πῶς &c. with other Particles.

2. These interrog., especially τίς, are frequently joined with other particles:

a. Τίς ποτε, *quis tandem?* τί ποτε (for which Hom. τίποτε), *quid tandem?*

b. Τίς τε, *who then?* τίς τ' ἄρ' (ἄρα §. 788.), *lo, who then?* (τέ see §. 755.); τίς νυ, *quisnam* (§. 732.); τί νυ Od. α, 62 τί νυ οἱ τόσον ὠδύσαιο, Ζεῦ; (Expostulation—*why therefore?*) These three combinations are only Epic.

c. Τίς ἄρα, τί ἄρα, so also ποῖος ἄρα, πότερος ἄρα, πῶς ἄρα &c., where ἄρα signifies the embarrassment of the person who asks the question, or a doubt as to its decision, or his expectation of some surprising answer: Æsch. Theb. 92 τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεῶν; Eur. Iph. T. 492 πότερος ἄρ' ὑμῶν ἐνθάδ' ὠνομασμένος Πυλάδης κέκληται; In Homer ἦ is always before this ἄρα in interrog. In Attic poetry ἄρα is lengthened into ᾗρα for the metre (see §. 789. *Obs.*): Eur. Iph. T. 472 τίς ᾗρα μήτηρ ἢ τεκοῦσ' ὑμᾶς ποτε;

d. Τί δὴ (but also πᾶς δὴ, ποῦ δὴ &c.) *quidum*, frequently to express the impatience, reluctance, surprise of the person who asks the question; τί δὴ ποτε, *qui tandem*: Eur. Med. 1012 τί δὴ κατηφέις ὄμμα καὶ δακρυρροεῖς: Cf. §. 723. 2. For τί δαί see §. 727. Also τίς δὴ οὖν, τί δὴ οὖν, *who, what then? out with it*; but in τί οὖν δὴ and πῶς οὖν δὴ, δὴ is only connexive (§. 723. 2.)

e. Τί οὖν (but also τί alone) with a negative is used in animated

expressions of exhortation or encouragement, as Lat. *quin*: Plat. Protag. 310 A τί οὖν οὐ διηγῆσω ἡμῖν τὴν ξυνουσίαν;

f. Τί μήν like πῶς μήν *quid quæso*? *quid vero*? (§. 728.)

g. Τί δέ; To give emphasis to the subject-matter of the question in an antithesis, or a change of the form of the sentence. The words which express this subject-matter are frequently separated from their sentence and placed first with τί δέ, and then the predicate of the real interrog. sentence with a second interrog. word: Plat. Rep. 332 E τίς δὲ πλείοντας πρὸς τὸν τῆς θαλάττης κίνδυνον (sc. εὖ ποιεῖ);—Κυβερνήτης.—Τί δὲ ὁ δίκαιος; ἐν τίνι πράξει καὶ πρὸς τί ἔργον δυνατώτατος φίλους ὠφελεῖν καὶ ἐχθροὺς βλάπτειν<sup>a</sup>; Ibid. 341 D τί δὲ κυβερνήτης; ὁ ὀρθῶς κυβερνήτης ναυτῶν ἀρχὼν ἐστὶν ἢ ναύτης; Id. Gorg. 502 A τί δε ὁ πατὴρ αὐτοῦ Μέλης; ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι καθαφδεῖν;—Τί δ' οὐ; *But why not?* = *surely*.

Obs. 1. Ἰνα τί is sometimes used, as Plat. Apol. 26 D ἵνα τί ταῦτα λέγεις; Arist. Eccl. 718 ἵνα τί *why*—it is elliptic=ἵνα τί γένηται, as is seen from Demosth. τοιαῦτ' ἡπειλαι—ἵνα τί; ἢ ἐγὼ κατηγορῶ: so ὅτι τί Plat. Rep. 343 A ὅτι δὴ τί μάλιστα; ὅτι οἷε κ. τ. λ. So G. T., as Matt. ix. 4 ἵνα τί ὑμεῖς ἐνθυμείσθε πονηρά; (See §. 882. 1.): so the form τί ὅτι, *why is it that?* G. T. Mark ii. 16. Luke ii. 49.

h. On τί καί, ποῖος καί, πῶς καί &c. &c., see §. 760. 2.

i. Very often γάρ is added to the interrog., as πῶς γάρ, τίς γάρ &c., having an inferential force (§. 786. 2.), with an expression of surprise: Il. α, 123 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί; σ, 182 Ἴρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἦκεν;—Τί γάρ; *quid ergo*? expresses feeling, but it is also used to denote a new thought; as, καὶ τί γάρ; *and what now?* But γάρ also has its logical force in this formula, τί γάρ; *quid enim?* or *quidni enim?* (= *surely—naturally*.) Observe especially the Attic, πῶς γάρ; as an expressive form of a negative answer (= *in no wise*). So in the same sense in Attic, πόθεν; πόθεν γάρ; On the other hand, πῶς γάρ οὐ; πόθεν δὲ οὐ; has an affirmative force—*why not?* (= *utique, sane*) as an answer: Xen. M. S. IV. 4, 13 οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γάρ οὐ; But γάρ is not unfrequently used also without an interrog. word in the above meaning: Demosth. 43, 10 γένοιτο γάρ ἂν τι καυνότερον, ἢ Μακεδὼν ἀνὴρ Ἀθηναίους καταπολεμῶν καὶ τὰ τῶν Ἑλλήνων διοικῶν<sup>b</sup>; Ibid. 47, 27 οὐ γάρ ἐχρῆν—ταξιάρχους παρ' ὑμῶν—εἶναι, ἢ ἥν ὡς ἀληθῶς τῆς πόλεως ἢ δύναμις;

Obs. 2. Πῶμαλα is used in Doric and Attic in the sense of πῶς γάρ; (= *minime*;) which clearly was originally interrogative, πῶς μάλα; *How is the world?*

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Bremi ad loc.

k. τί μαθών, τί παθών, *cur, why?* always used in a bad sense. The former signifies an intentionally, the latter an accidentally, wrong action: as, τί μαθών τοῦτο ἐποίησας; *What is your intention? with what aim did you this? what were you thinking of to do this?* τί παθών τοῦτο ἐποίησας; *quid expertus, hoc fecisti? What has come to you, what was the matter with you, that you did this?* The latter as early as Homer: Il. λ, 313 τί παθόντε λελάσμεθα θούριδος ἀλκῆς; Arist. Nub. 339 τί παθοῦσαι—θνηταῖς εἴξασι γυντιξίω; Ibid. 1510 τί γὰρ μαθόντ' ἐς θεοὺς ὑβρίζετον;

Obs. 3. So also ὁ τι μαθών is used in indirect questions: Plat. Apol. 36 B τί ἀξιός εἰμι μαθεῖν ἢ ἀποτίσαι, ὁ τι μαθών ἐν τῷ βίῳ οὐχ ἡσυχίαν ἥγονα, *propterea quod*: Id. Euthyd. 299 A πολὺ μέντοι, ἔφη, δικαιοτέρον τὸν ὑμέτερον πατέρα τύπτουμι, ὁ τι μαθών σοφοὺς υἱεῖς οὕτως ἔφυσεν, (*asking him*) *what he meant by begetting.*

§. 873. Simple direct questions are introduced II., by ἦ; ἀρα; ἀρ' οὐκ, ἀρα μή; μή; μῶν; μῶν οὖν; μῶν μή, μῶν οὐ;

1. ἦ, generally with other particles, implies an asseveration, as it supposes the subject matter of the question as really existing. Homer, ἦ ῥα (for which Attic ἀρα), ἦ ἀρα δῆ, ἦ ῥά νυ, ἦ νυ, ἦ νύ που; ἦ occurs in Homer without a particle, when a question is answered by a conjecture in another question immediately following: Od. ι, 405 τίπτε τόσον—ἐβόήσας—; ἦ μήτις σευ μῆλα—ἐλαύνει; ἦ μήτις σ' αὐτὸν κτελεῖ; In Attic, ἦ που, *num forte, whether perchance, whether, surely*, expressing an ironical doubt as to what the answer will be, *yes or no* (see §. 731. 1. α.): ἦ γάρ, *is it so?* expressing surprise or incredulity; the γάρ refers to these feelings (see §. 786. 2.): Eur. Med. 695 ἦ γὰρ τετόλμηκ' ἔργον αἰσχιστον τόδε; Plat. Hipp. 363 C ἦ γάρ, ὦ Ἱππία, ἐάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ;

Obs. 1. In G. T. we find ἦ prefixed to a question: Rom. vi. 3 ἦ ἀγνοεῖτε κ. τ. λ.; 2 Cor. xi. 7 ἦ ἁμαρτίαν ἐποίησα κ. τ. λ.; this seems to be alternative, and to refer to a suppressed question implied in the preceding clause—(*is not this so, or*) *are ye ignorant &c.*—See §. 877. Obs. 6.

2. Ἄρα is a lengthened form of ἀρα, first used in the Post-Homeric dialect, and especially in Attic. Originally, ἀρα was placed after the interrog., but it afterwards assumed an interrog. force, and was therefore lengthened into ἀρα, and stood as other interrogatives at the beginning of the sentence, though in poetry it was allowable to place ἀρα as well as ἀρα in the middle. It expresses, like ἀρα in τίς ἀρα &c. (§. 872. c.), embarrassment, doubt; hence surprise, incredulity. The Attic politeness used this particle with a marked emphasis of tone in very pointed and decided questions; hence ironically, as the speaker pretended to be embarrassed or in doubt. As ἀρα

<sup>a</sup> Stallb. ad loc.

generally implies doubt and surprise, it generally prepares one for a negative answer : Eur. Alc. 477 Ἀδμητον ἐν δόμοισιν ἄρα κιγχάνω ; Here uncertainty only is expressed, from which he desires to be freed : Soph. Phil. 976 οἶμοι, τίς ἀνὴρ ; ἀρ' Ὀδυσσέως κλύω ; (astonishment :) Xen. Cyr. VII. 5, 40 ἄρα, ἔφη, ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι ; (Ironical = *I should think it was time to go.*) But ἄρα has also the power of expressing a positive consequence or result in the shape of a question : Eur. Alc. 341 ἄρά μοι στένειν πάρα ; *Is it not then my lot to mourn ?*

3. Οὐ or μή is attached to ἄρα, according as the person who asks the question expects an affirmative or negative answer to his question ; ἀρ' οὐκ ἔστιν ἀσθενής ; *nonne ægrotat ?* *Ægrotat : ἄρα μή ἔστιν ἀσθενής ; numnam ægrotat ?* (*He is not perhaps sick ?*) *Non ægrotat :* Plat. Phæd. 64 C ἄρα μή ἄλλο τι ἢ ὁ θάνατος ; Cf. Id. Rep. 405 A. Xen. Cæcon. IV. 4 ἄρα — μή αἰσχυνθῶμεν τὸν Περσῶν βασιλεία μῆψασθαι ; *We shall not be ashamed &c. ?* On the construction of ἄρα μή see *Obs.* 2.

4. Μή ; (see §. 814.) *not perhaps ? = whether perhaps*, expresses anxiety, and hence generally prepares one for a negative answer : Xen. M. S. IV. 2, 10 ἀλλὰ μή ἀρχιτέκτων βούλει γενέσθαι ; — Οὐκ οὖν ἔγωγ', ἔφη. *Minime gentium.* Ἀλλὰ μή γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός ; — Οὐδὲ γεωμέτρης, ἔφη, κ. τ. λ. So G. T., as Luke vi. 39 μή τι δύναται τυφλὸς τυφλὸν ὁδηγεῖν ; Id. xi. 11. When οὐ stands in a sentence introduced by μή, it belongs to some single word, not to the whole sentence : μή οὐκ ἦλθε, *did he never-come* So G. T., as Rom. x. 18 μή οὐκ ἤκουσαν ; Xen. M. S. IV. 2, 12 μή οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι ; *Shall I not perhaps be unable ? Whether shall I be able ?* Μή is distinguished from ἄρα μή, only in that the question is less pointed and emphatic. — Μή πη, *num forte* : Plat. Rep. 466 A Τί οὖν ; νῦν ἡμῖν ὁ τῶν ἐπικούρων βίος, ὅσπερ τοῦ γε τῶν ὀλυμπιονικῶν πολὺ γε καὶ καλλίων καὶ ἀμείνων φαίνεται, μή πη κατὰ τὸν τῶν σκυτοτόμων φαίνεται βίον ἢ τινῶν ἄλλων δημιουργῶν ἢ τὸν τῶν γεωργῶν ; Οὐ μοι δοκεῖ, ἔφη : Ibid. 486 E Τί οὖν ; μή πη δοκοῦμέν σοι οὐκ ἀναγκαῖα ἕκαστα διεληλυθέναι ; — Ἀναγκαιότατα μὲν οὖν, ἔφη.

*Obs.* 2. When an affirmative answer follows a question introduced by μή or ἄρα μή, it always seems contrary to the expectation or wishes of the speaker : Æsch. Suppl. 295 μή καὶ λόγος τις Ζῆνα μυχθῆναι βροτῶ ; *there is surely not a report ?* The chorus answers, καὶ κρυπτά γ' Ἦρας ταῦτα τῶν παλλαγμάτων, *immo non modo amat, sed clam conjuge amat* : Plat. Crit. 44 E ἀρὰ γε μή ἐμοῦ προμηθεῖ ; — εἰ γάρ τι τοιοῦτον φοβεῖ, ἔασον αὐτὸ χαίρειν ; *numne de me sollicitus es ? you are not anxious about me ?* Socr. καὶ ταῦτα προμηθεύμαι, ὦ Κρίτων, καὶ ἄλλα πολλά.

5. *Μῶν* (from the interrog. *μή* and *οὖν*) answers exactly to the Latin *num*, *Is it not then? whether?* and hence always prepares one for a negative answer: Eur. Hec. 754 τί χρήμα μαστεύουσα; μὼν ἐλεύθερον αἰῶνα θέσθαι; ῥάδιον γάρ ἐστι σοι. Hec. answers, Οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω. But in the passages wherein a not unwelcome surprise is mingled with the doubt, and hence the speaker rather wishes than fears the subject-matter of his question, *μῶν* seems to introduce a question to which there is an affirmative answer: Plat. Prot. 310 D τί οὖν σοι, ἦν δ' ἐγώ, τοῦτο; μὼν τί σε ἀδικεῖ Πρωταγόρας; Καὶ ὃς γελάσας· Νῆ τοὺς θεοὺς, ἔφη, ὦ Σώκρατες, ὅτι γε μόνος ἐστὶ σοφός, ἐμὲ δὲ οὐ ποιεῖ. *Whether does Protag. wrong you?* From the frequent use of this word, the elements *μή* and *οὖν* which composed it were so little recognised therein, that they are joined with it, *μῶν οὖν*; *μῶν μή*; Æsch. Choeph. 177 μὼν οὖν Ὀρέστου κρύβδα δῶρον ἢ τόδε; Eur. Andr. 81 μὼν οὖν δοκεῖν σου φροντίσαι τίν' ἀγγέλων; Plat. Phæd. 84 C τί, ἔφη, ὑμῖν τὰ λεχθέντα; μὼν μή δοκεῖ ἐνδεῶς λέγεσθαι; but when *μῶν* is followed by *οὐ* the answer is affirmative, (*nonne?*) Soph. CE. C. 1729 μὼν οὐχ ὄρας;

*Obs.* 3. The use of the moods after *μή*, *ἄρα μή*, *μῶν μή* in direct questions, is the same as that after *μή* (§. 814.).

§. 874. Simple direct questions are introduced, III. by *οὐ*; *οὐκοῦν*, *οὐ μέντοι*; *οὐ δὴ*; *οὐ δὴ που*; *οὔτι ποῦ*;—*ἀλλά*; *ἀλλ' ἦ*;—*δέ*;—*εἴτα*, *ἔπειτα*.

1. *οὐ*; (*οὐκ*) *non*, *nonne?* and (with the notion of a result from what goes before) *οὐκοῦν*, *non* or *nonne ergo?* (§. 791. *Obs.*) they always imply an affirmative answer: Soph. Aj. 79 οὐκοῦν γέλως ἦδι-στος εἰς ἐχθροὺς γελᾶν;

2. *οὐ μέντοι*, *is it not in truth?* is used when the speaker seems to deny the subject-matter, while it is affirmed in the answer with the more certainty: Plat. Phæd. 229 B εἰπέ μοι, ὦ Σώκρατες, οὐκ ἐνθὺνδε μέντοι ποθὲν ἀπὸ τοῦ Ἰλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρεῖθιαν ἀρπάσαι; Socrates answers, Λέγεται γάρ: Ibid. 261 C σὺ δ' εἰπέ ἐν δικαστηρίοις οἱ ἀντίδικοι τί ὀρώσιν; οὐκ ἀντιλέγουσι μέντοι; ἦ τί φήσο-μεν; Τοῦτ' αὐτό, is Phædrus's answer.

3. *οὐ δὴ*, generally *οὐ δὴ που*, also *οὔτι που*, in Attic, is used ironically, to express a question to which a denial is confidently expected: Plat. Theæt. 146 A οὔτι που ἐγὼ ὑπὸ φιλολογίας ἀγροικίζομαι; *I am not? am I not?*

4. Very frequently questions are introduced by *ἀλλά*, when the question is opposed to some thought in the speaker's mind, or when



an application or remonstrance is made, in the shape of a question : Eur. Med. 325 λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ! 'ΑΛΛ' ἐξελάς με, κοῦδὲν αἰδέσει λιτάς; in this sense we often find ἄλλ' ἢ = *an* (§. 774.): Xen. Symp. I. 15 ἄλλ' ἢ ὀδύνη σε εἴληφε; Soph. El. 879 ΧΡ. πάρεστ' Ὁρέστης ἡμῶν — ΗΛ. ἄλλ' ἢ μέμνηας — *καπὶ τοῖς ἐμοῖς γελᾷς*; (*no, he is not come*) *but are you not mad?*

5. Also δέ is sometimes used in animated questions, referring to some suppressed thought : Hdt. I. 32 Κροῖσος δὲ σπερχθεῖς εἶπε· ὦ ξεῖνε Ἀθηναῖε, ἡ δὲ ἡμετέρῃ εὐδαιμονίῃ οὕτω τοι ἀπέρριπται ἐς τὸ μηδέν, ὥστε οὐδὲ ἰδιωτέων ἀνδρῶν ἀξίους ὑμέας ἐποίησας; i. e. ἰδιώτας μὲν εὐδαίμονας νομίζεις, ἡ δὲ κ. τ. λ. : Demosth. 107, 70 εἶπε μοι, σὺ δὲ δὴ τί τὴν πόλιν ἡμῶν ἀγαθὸν πεποίηκας;

6. Εἴτα and ἔπειτα in questions implying reluctance, irony, astonishment, are used to express that something unexpected results from what has gone before : Plat. Crit. 43 Β εἴτα πῶς οὐκ εὐθὺς ἐπήγειράς με; Id. Apol. 28 Β ἴσως δ' ἂν οὖν εἴποι τις· Εἴτ' οὐκ αἰσχύνει, ὦ Σώκρατες : Xen. M. S. I. 4, 11 ἔπειτ' οὐκ οἶε φροντίζειν (θεοὺς ἀνθρώπων) : Demosth. 71 extr. εἴτ' οὐχ ὀρᾷτε Φίλιππον ἀλλοτριωπάτας ταύτῃ (τῇ ἐλευθερίᾳ) καὶ τὰς προσηγορίας ἔχοντα;

Obs. 1. A question is sometimes doubtfully introduced by ἐστὶν οὖν ὅπως : Eur. Alc. 52 ἔστ' οὖν ὅπως Ἀλκυστις ἐς γῆρας μόλοι.

Obs. 2. In G. T. εἰ introduces a simple indirect question, as Acts i. 6 εἰ ἀποκαθιστάνεις τὴν βασιλείαν; this may have arisen from a suppressed clause, such as "*I wish to ask*" (see §. 877. b.), and marks a deference to the person addressed. There are passages in Plato where εἰ is found in a simple direct question, but they are suspected readings, see Ast. Lex. Plat. I. 601.

Obs. 3. On the force of the interrogative formula οὐ μὴ with future ind. &c., see §. 748. In G. T., as John xviii. 11 we find it as a simple strengthened interrogative οὐ μὴ πῶς αὐτό; so Luke xviii. 7.

Obs. 4. Πότερος is also used, to refer to two objects already or hereafter named, in the sense of "*whether of these*:" Plat. Gorg. Crat. 403 C πότερος (θεσμός) ἰσχυρότερός ἐστιν, ἀνάγκη ἢ ἐπιθυμία; Id. Soph. 236 C δύο εἶδη τῆς εἰδωλοποιικῆς, εἰκαστικὴν καὶ φανταστικὴν — ἐν ποτέρᾳ τὸν σοφιστὴν θετέον. So τί is thus used : Plat. Phil. 52 D τί ποτε χρὴ φάναι πρὸς ἀλήθειαν εἶναι, τὸ καθαρὸν — ἡ τὸ σφόδρα. In G. T. τίς is used for πότερος : Matt. xxi. 31 τίς ἐκ τῶν δύο ἐποίησε κ. τ. λ.

### Direct Double Questions

§. 875. a. In Homeric, sometimes in Attic poetry, are introduced by ἢ — ἢ, *either — or, utrum — an* : Od. ζ, 120 ἢ β' οἶγ' ὑβρισταὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἢ φιλόξενοι καὶ σφιν νόος ἐστὶ θεουδής;

b. In post-Homeric, especially in Attic, by πότερον (πότερα) — ἢ; as, πότερον οὗτοι ὑβρισταὶ εἰσιν ἢ φιλόξενοι. When both the clauses

have the same verb it is sometimes placed first, with *πότερον*: Xen. Cyr. III. 1, 15 *πότερα δ' ἡγή, ὦ Κῦρε, ἄμεινον εἶναι, σὺν τῷ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι, ἢ σὺν τῇ σῇ ζημίᾳ*; Also more than one clause may be opposed to the one introduced by *πότερα*: Hdt. III. 82 *κόθεν ἡμῖν ἡ ἐλευθερίη ἐγένετο καὶ τεῦ δόντος*; *κότερα παρὰ δῆμον, ἢ ὀλιγαρχίης, ἢ μουνάρχου*;

*Obs. 1.* The *ἢ* or the *πότερον* in the first clause is sometimes omitted; as, Od. α. 226 *εἰλαπίνη ἦε γάμος*; Cf. Il. κ. 62: Eur. Or. 1539 *τί δρῶμεν; ἀγγέλλωμεν ἐς πόλιν τάδε, ἢ σίγ' ἔχωμεν*; Xen. Cyr. III. 1, 12 *τί δέ, ἦν χρήματα πολλὰ ἔχῃ, εἰς πλουτεῖν, ἢ πένητα ποιεῖς*; Soph. Electr. 317 *τοῦ κάσιγνήτου τί φῆς, ἤξοντος ἢ μέλλοντος*; this is generally the case in G. T. We find once in G. T. John vii. 17 *πότερον—ἢ*.

*Obs. 2.* When a general or indefinite question has preceded, the one following thereon is introduced by *ἢ, an*, referring back to the preceding one to correct or qualify it. The first question expresses the uncertainty of the speaker—the one which follows with *ἢ, an*, signifies the only thing which the speaker can suppose, in case the person of whom the question is asked does not choose to inform him better: Il. α. 203 *τίπτε' αὐτ' αἰγιόχοιο Διὸς τέκος εἰλήλουθας*; *ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδου* (= *quamquam quid quaero? certe venisti, ut—?*) Plat. Symp. 173 A *ἀλλὰ τίς σοι διηγείτο; ἢ αὐτὸς Σωκράτης<sup>a</sup>*; Id. Parm. 173 B *πόθεν σὺν δὴ ἀρξόμεθα καὶ τί πρῶτον ὑποθησόμεθα; ἢ βούλεσθε ἀπ' ἐμοῦ ἀρξώμαι*; Id. Menon. 71 B *δὲ μὴ οἶδα τί ἐστι, πῶς ἂν, ὁποῖόν γε τι, εἰδείην*; *ἢ δοκεῖ σοι οἷόν τε εἶναι—*;

c. Ἄρα—*ἢ, num—an*: Plat. Euthyphr. 9 extr. *ἄρα τὸ ὅσιον, ὅτι ὁσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ, ὅτι φιλεῖται, ὁσιόν ἐστιν*;

d. Μῶν—*ἢ, seldom*: Eur. El. 504 *μῶν τὰμὰ διὰ χρόνου σ' ἀνέμνησαν κακά*; *ἢ τὰς Ὀρέστου τλήμονας φυγὰς στένεις*; *Μή—ἢ, whether—or*: Plat. Phæd. 78 D *αὐτὸ ἕκαστον, δ' ἐστι, τὸ ὅν, μή πότε μεταβολὴν—ἐνδέχεται; ἢ ἀεὶ αὐτῶν ἕκαστον, δ' ἐστι*: Id. Rep. 479 B *καὶ μεγάλα μὴ τι μᾶλλον, ἢ ἂν φήσωμεν, ταῦτα προσηρῇσεται ἢ τάναντία*.

*Obs. 3.* If the second clause is negative, either *ἢ οὐ* is used, or *ἢ μή*, the former when the predicate, the latter when only some particular part of the sentence is denied; Plat. Rep. 473 A *ἀλλὰ σὺ πότερον ὁμολογεῖς οὕτως, ἢ οὐ (for ἢ οὐχ ὁμολ.)*; Id. Phædr. 263 C *τὸν Ἔρωτα πότερον φῶμεν τῶν ἀμφισβητησίμων, ἢ τῶν μὴ (sc. ἀμφισβ.)*;

e. Ἄλλο τι ἢ, an elliptic compound question for *ἄλλο τι γένοιτ' ἂν, ἢ* (post-Homeric), is used in the sense of *nonne*: from its frequent use, this expression became a mere adverb: Hdt. I. 109 *ἄλλο τι ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος*; *nonne relinquatur mihi—?* Xen. Cyr. III. 2, 18 *ἄλλο τι οὖν, ἔφη, ἢ διὰ τὸ γῆς σπανίζειν ἀγαθῆς νῦν πένητες νομίζετ' εἶναι*; Id. Anab. IV. 7, 5 *ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι*; Plat. Phæd. 70 A B *φέρει δῆ, ἢ δ' ὅς, ἄλλο τι ἢ μῶν αὐτῶν ἢ τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχὴ*; *Οὐδὲν ἄλλο, ἔφη*: Id. Euthyphr.

<sup>a</sup> Stallb. ad loc.

15 C we find τοῦτο δ' ἄλλο τι ἢ θεοφιλὲς γίνεται; ἢ οὐ; (*anpon* :) and sometimes ἦ was dropped, and the two sentences coalesced; and then perhaps it should be written ἄλλοι: Plat. Hipp. 226 E ἄλλοι οὖν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; Id. Men. 82 C εἰ ἦν ταύτη δυοῖν ποδοῖν, ταύτῃ δὲ ἐνὸς ποδὸς μόνον, ἄλλο τι ἅπαξ ἂν ἦν δυοῖν ποδοῖν τὸ χωρίον; Ibid. 84 D ἄλλο τι οὖν γένοιτ' ἂν τέτταρα ἴσα χωρία τάδε; for ἄλλο τι γένοιτ' ἂν ἢ οἷγε φιλοκερδεῖς &c.

*Obs. 4.* Sometimes ἄλλο τι ἢ is not used as a mere interrog. particle or as an elliptic question: the question is then introduced by some other interrog. particle, and ἄλλο τι is the subject or object of the verb: Plat. Phæd. 64 C ἡγούμεθα τι τὸν θάνατον εἶναι; πάνν γε.—Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; Ibid. 258 A ἢ σοι ἄλλο τι φαίνεται τὸ ποιούτων ἢ λόγος συγγεγραμμένος; It is also used as a predicate without any interrog. particle, and between ἄλλο τι and ἦ the subject is placed: Plat. Phæd. 106 E ἄλλο τι ψυχῇ, ἢ, εἰ ἀθάνατος τυγχάνει οὔσα, καὶ ἀνώλεθρος ἂν εἴη;

*Obs. 5.* Ἄλλος and ἄλλο are often used instead of ἄλλος τις, ἄλλο τι (Xen. Cyr. IV. 4, 8 εἰ δ' ἄλλο τις ὁρᾷ ἄμεινον, λεγέτω), so is ἄλλο used interrogatively instead of ἄλλο τι: Xen. M. S. I. 17 ἄλλο γε ἢ ἀφροσύνη πρόσεστι τῷ θελόντι τὰ λυπηρὰ ὑπομένειν;

### Indirect Questions,

§. 876. Although they are in form adverbial sentences, yet are to be regarded as substant. sentences, and then may stand as the object or subject of the verb; as, εἰ τοῦτο ποιήσεις, οὐκ οἶδα—εἰ τοῦτο ποιήσεις, οὐ δηλόν ἐστι.

### Simple Indirect Questions

§. 877. Are introduced by

*a.* The interrog. pronouns *ὅστις*, *ὅποιος*, *ὅπόσος*, *ὅπότερος*,—*ὅπως*, *ὅπου*, *ὅπη*, *ὅποτε*, &c. as, οὐκ οἶδα, *ὅστις ἐστί*—*ὅπως* τὸ πρᾶγμα ἐπραξεν.

*Obs. 1.* If the question is repeated by the person to whom it is addressed before he answers it, the pronouns compounded with *ὅς* are used instead of the simple pronoun; as, *ὅστις* for *τίς*, *ὅπως* for *πῶς*; this second question is considered as dependent upon, “*do you ask* :” Arist. Ran. 198 οὗτος τί ποιεῖς; Dion. ὅτι ποιῶ; Id. Ach. 594 ἀλλὰ τίς γὰρ εἰ; Δ. Ὅστις; πολίτης χρηστός; Plat. Euthyr. 2 B ἀλλὰ δὴ τίνα γραφὴν σε γέγραπται; Σ. Ἦντινα; οὐκ ἀγεννή, ἔμοιγε δοκεῖ; Id. Hipp. M. 292 C πῶς δὴ, φράσω ἐγώ. Ὅπως; φήσκει, οὐχ οἶός τ' εἰ μεμνήσθαι; Id. Legg. 662 A καὶ πῶς ἂν ταῦτά γ' εἴτε ξυγχαροίμεν; Ἀθ. Ὅπως; εἰ θεὸς ἡμῖν—δοίη τις συμφωνίαν.

*Obs. 2.* As the pronouns *τίς*, *τί*, *ποῖος*, *πῶς*, &c. are the proper forms for the direct question, so those compounded with the relat. *ὅς*, as *ὅστις*, *ὅποιος*, *ὅπως*, &c., properly belong to the indirect question, the relative part of the compound (*ὅς* in *ὅποιος* for instance) signifying the dependence of the interrog. sentence. Sometimes however, the simple forms are used, the indirect question assuming the character of the direct. Thus Soph. Œ. C. 317 οὐκ ἔχω τί φῶ; Id. Phil. 56 ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρεῖ; Plat. Phædr. 278 E τίς αὐτὸν φήσομεν εἶναι; Ibid. 59 C τίνες φῆς ἦσαν οἱ λόγος.

This is very usual in G. T., as *ὅστις* and *ὅτι* are not used as interrogatives—and in some passages *τί* has assumed almost the force of the relative pronoun (see 1 Tim. i. 7.), the construction proper to the interrogative form being retained, when the interrogative force is dropped: thus Matt. x. 19 *δοθήσεται ὑμῖν—τί λαλήσετε*, the form in which the latter would present itself to the mind would be *τί λαλήσομεν*; and this form is retained when it assumed the character of a dependent adj. clause. So Luke xvii. 8 *ἐτοίμασον τί δειπνήσω*; so *τί θέλω*; cf. Eph. v. 17 so Plat. Legg. 744 *τί βούλομαι*: so in the formula *τὸ τί ἦν εἶναι*. Sometimes we even find *τίς*, *ποῖος*, *πῶς*, and *τίς*, *ὅστις*, *ποῖς*—*ὁπῶς*, *ὅπως* or *πόσος*, in the same passage: Plat. Crit. 48 A *οὐκ ἄρα—ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων*<sup>a</sup>: Id. Phil. 17 B *ἀλλ' ὅτι (ἔσμεν) πόσα τέ ἐστι καὶ ὅποια*: Id. Gorg. 500 A *ἀρ' οὖν παντὸς ἀνδρὸς ἐστὶν ἐκλέξασθαι ποῖα ἀγαθὰ τῶν ἡδέων ἐστὶ καὶ ὅποια κακὰ*; Ibid. 448 E *ἀλλ' οὐδεὶς ἑρωτᾷ ποῖα τις εἴη ἢ Γοργίου τέχνη, ἀλλὰ τίς καὶ ὄν: ἡ δέου καλεῖν τὸν Γοργίαν*.—Sometimes, but less frequently, the relative form is placed first; as, Id. Rep. 414 D *οὐκ οἶδα, ὅποια τόλμη ἢ ποῖους λόγους χρώμενος ἐρῶ*. *Ὅποῖος*, &c., on the other hand are not used for *ποῖος* &c. in the direct question, in good authors<sup>b</sup>, or they only seem to be so used, as they really depend on a principal clause suppressed.

*Obs. 3.* Sometimes the indirect questions are introduced by *ὅς*, *ὡς*, *οἷος*, *ὅσος*, for *ὅστις*, *ὅπως*, *ὁποῖος*, *ὁπόσος*. So Il. φ, 609 *καὶ γνωμέναι ὅς τε πεφύγοι ὅς τ' ἔθαν' ἐν πολέμῳ*: Il. η, 171 *κλήρῳ νῦν πεπάλαχθε διαμπερὲς ὅς κε λάχῃσιν*. But this is rare, and could not have generally obtained till the origin of the relative *ὅς* from the demonstrat. was no longer perceived: Æschin. 67, 13 *ὃν δὲ τρόπον, καὶ δι' οἷων κακουργημάτων, ταῦτ' ἦδη ἄξιόν ἐστιν ἀκούσαι*: Plat. Rep. 327 E *ὁρᾷς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν*; Id. Men. 80 C *καὶ νῦν περὶ ἀρετῆς, ὃ ἐστίν, ἐγὼ μὲν οὐκ οἶδα*: Soph. O. C. 1171 *ἔξοιδ' ἀκούων τῶνδ', ὅς ἐσθ' ὁ προστάτης*. So G. T. Luke viii. 47 *δι' ἣν αἰτίαν*.

*Obs. 4.* The same distinction seems to be preserved in the use of *ὅς* for *ὅστις*, (which latter is in the indirect question, what *τίς* is in the direct,) as in Latin between *qui* and *quis*: *ὅστις* is used when some peculiar definition or description is required of the person or thing, *who is he?* *τίς* being the direct interrogative and therefore making the compound more personal: *εἰπέ ὅστις ἐστὶ—Θεμιστοκλῆς*; but *ὅς*, when the question is asked as to the quality thereof, *what is he?* the person or thing being supposed to be known: *εἰπέ ὅς ἐστὶ—Ἀθηναῖος*. So Soph. Œ. R. 1036 *ὅς ἐλ* expresses that the name was not merely an individual personal name, but arose from a certain accidental attribute: Ibid. 1068 *ὅς ἐλ* refers not to Œdipus as an individual, but as the son of certain parents. This distinction is reversed in the relative sentence, (see §. 816. 6.) *τίς* being the indefinite generalising pronoun, and thus making the compound less personal and more generic.

*b. Eἰ (si), whether*, (§. 850. *Obs.*) can properly be used like *ἤ* only in compound questions; it signifies an alternative—a hesitation between two possible things; but very frequently one clause only is expressed, the other being implied therein, and existing in the speaker's mind; so after verbs of *reflection*, *consideration*, *inquiring*, *asking*, *trying*, *knowing*, *saying*, &c.: *ὁρᾶν, σκοπεῖν, εἰδέναι, σκέπτεσθαι, φοβεῖσθαι, &c.—πειρᾶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φράζειν, &c.*: Il. ε, 183 *σάφα δ' οὐκ οἶδ', εἰ θεὸς ἐστὶ*: Il. α, 83 *φράσαι, εἰ με σάώσεις*; Xen. Anab. VII. 3, 37 *σκέψαι, εἰ ὁ Ἑλλήνων νόμος*

<sup>a</sup> Stallb. ad loc.<sup>b</sup> R. P. Phœn. 892.

κάλλιον ἔχει : Id. M. S. II. 2, 2 ἥδη δέ ποτε ἐσκέψω, εἴ ἄρα—τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικόν ἐστι : Id. Cyr. VIII. 4, 16 τὰ δὲ ἐκπώματα οὐκ οἶδ' εἰ Χρυσάντῳ τούτῳ δῶ. So Hdt. IX. 14 βουλευόμενος εἰ κῶς τούτους πρῶτον ἔλοι. In Luke vi. 7 σκοποῦντες is supplied, *παρετήρουν εἰ θεραπεύσει.*

c. Ἐάν also with conj. is sometimes used when something expected, but as yet untried, is spoken of : Il. ο, 32 ὄφρα ἴδῃ, ἣν τοι χαλάρμη : Xen. M. S. IV. 4 12 σκέψαι ἂν τὸδε σοι μᾶλλον ἀρέσκη.

Obs. 5. Very frequently, esp. in Homer, this deliberative ἔάν (Ep. εἴ κε, αἶ κε), is joined with words expressing any action whatever, there being implied therein the notion of σκοπεῖν or πειράσθαι, *to see or try whether.* In such sentences the conjunct. or opt. (with εἰ) is used, as the principal verb is in a principal or historic tense, with the exceptions given above (§. 806 sqq.) : Il. λ, 796 ἀλλὰ σε περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω Μυρμιδόνων, αἶ κεν (*in case that, to try if,*) τι φῶς Δαναοῖσι γένηται· καὶ τοι τεύχεα καλὰ δότω πολέμονδε φέρεσθαι, αἶ κε σε τῷ ἴσκοντες ἀπόσχωνται πολέμοιο Τρῶες, ἀναπνεύσωσι δ' Ἀρήϊοι νῆες Ἀχαιῶν τειρόμενοι : Il. κ, 55 ἐγὼ δ' ἐπὶ Νέστορα δῖον εἶμι καὶ ὀτρυνέω ἀνστήμεναι (πειρώμενος), αἶ κ' ἐθέλησιν ἔλθεῖν : Il. ν, 172 γλαυκῶων δ' ἰθὺς φέρεται μένει, ἣν τινι πέφνη ἀνδρῶν : Od. α, 379 ἐγὼ δὲ θεοὺς ἐπιβῶσσομαι αἰὲν ἐόντας, αἶ κε ποθὶ Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι : Hdt. I. 75 ἔς τε τὰ χρηστήρια ἔπεμπε, εἰ στρατεύηται ἐπὶ Πέρσας, (*for στρατεύοιτο.* see below, *Oratio obliqua.*) Cf. Id. II. 52 : Il. η, 38 Ἐκτορος ὄρωμεν κρατερὸν μένος, ἣν—προκαλέσsetαι (*for προκαλέσsetαι*). So δς Il. η, 171, see above, Obs. 3. So εἰ πῶς with optative means *to try to do something* : Thuc. I. 58 Ποτιδαῖται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἰ πῶς πείσειαν, *to see if they could persuade them.* So G. T., as Acts xxvii. 12 ἔθεντο βουλὴν ἀναχθῆναι—εἰ πῶς δύναιντο κ. τ. λ. Cf. Rom. i. 10. So with the future : Rom. i. 10 εἰ πῶς—εὐδοθήσομαι : Mark xi. 13 εἰ ἄρα εὐρήσει : Phil. iii. 11 ; but these may be referred to §. 886. 2.

Obs. 6. Ἦ, *an*, is also used sometimes in the Epic writers, for a simple indirect question, the other clause being suppressed : Od. π, 138 ἀλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον, ἦ καὶ Λαέρτη αὐτὴν ὁδὸν ἀγγελος ἔλθω.—See §. 873. Obs.

d. Μή, (as in the direct question) *whether, whether not*, is used in Homer only (see Od. ε, 300.) with conjunctive after principal, with optative after historic, tenses, but in Attic with ind. also : Il. κ, 97 καταβήομεν, ὄφρα ἴδωμεν, μὴ τοι μὲν καμάτῳ ἀδδῆκότες ἡδὲ καὶ ὕπνῳ κοιμήσωνται, *whether they are not, &c.* : Od. φ, 394 ὁ δ' ἥδη τόφρον ἐνώμα, πάντα ἀναστρωφῶν, πειρώμενος ἔνθα καὶ ἔνθα, μὴ κέρα ἵπες ἔδοιεν, ἀποιοχόμενιο ἄνακτος.—See above (§. 814.).

Obs. 7. The difference between μή (*whether*) with ind. and conj. in Attic Greek is, that the ind. μὴ ποιεῖ, asks whether he is doing it now, the conjunct. μὴ ποιῇ, whether he may not do it presently—but μή, with conjunctive, often signifies *lest*.—See §. 814. Obs. 2.

#### Indirect Compound Questions

§. 878. Are introduced by

a. Ἦ—ἦ Homer, rarely Attic poets (cf. §. 875. a.) : Od. α, 175 ἀγόρευσον—, ἡ δὲ νέον μεθέπεις, ἦ καὶ πατρώϊός ἐσσι ξείνος : Od. ζ, 144

μεμήριξεν Ὀδυσσεύς, ἢ γούνων λίσσοιτο—, ἢ αὐτῶς λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δοίη: Od. γ, 214 εἰπέ μοι, ἢ ἐκὼν ὑποδάμνασαι, ἢ σε γε λαοὶ ἐχθαίρουσιν: Soph. C. C. 79 οἷδε γὰρ κρινουσί γε, ἢ χορὴ σε μίμνειν ἢ πορεύεσθαι πάλιν: Eur. Med. 492 οὐδ' ἔχω μαθεῖν, ἢ (εἰ Dind.) θεοὺς νομίζεις τοὺς τότε οὐκ ἄρχειν ἔτι, ἢ καινὰ κείσθαι θέσμ' ἐν ἀνθρώποις ταυτῶν.

b. Πότερον (πότερα)—ἢ post-Homeric (see §. 875. b.) i. e. οὐκ οἶδα, πότερον ζῇ ἢ τέθνηκεν.

Obs. 1. Πότερον or ἢ may be suppressed in the first clause: Od. δ, 110 οἰδὲ τι ἴδμεν, ζῶει ὃγ' ἢ τέθνηκεν. Cf. §. 875. Obs. 1.

Obs. 2. We must distinguish from the double question a succession of single questions, each introduced by ἢ, but not opposed as alternatives: so G. T., as Rom. viii. 35.

c. Εἰ—ἢ, like πότερον—ἢ, but with this difference, that Εἰ—ἢ expresses uncertainty, and a determination to see the result: Il. χ, 246 ἴνα εἴδομεν, εἰ κεν Ἀχιλλεύς—ἔναρα βροτόεντα φέρηται—, ἢ κεν σῶ δουρὶ δαμείη: Il. θ, 533 εἴσομαι, εἰ κε μ' ὁ Τυδείδης κρατερὸς Διομήδης πὰρ νηῶν πρὸς τεῖχος ἀπώσεται, ἢ κεν ἐγὼ τὸν χαλκῷ δηώσας ἔναρα βροτόεντα φέρωμαι: Plat. Apol. 18 A τοῦτ' τὸν νοῦν προσέχειν, εἰ δίκαια λέγω, ἢ μή.

d. Εἴτε—εἴτε, in the same sense as Εἰ—ἢ, except that Εἴτε—εἴτε expresses that the two clauses stand in the same relation to the principal verb: Il. μ, 239 τῶν (οἰωνῶν) οὔτι μετατρέπομ' οὐδ' ἀλεγίζω, εἴτ' ἐπὶ δεξιῇ ἴωσι πρὸς Ἡῶ τ' Ἡελίου τε, εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἡερόεντα: Soph. Ant. 38 καὶ δείξεις τάχα, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλὼν κακῇ. Often in prose, as Plat. Rep. 484 C. In poetry the following forms also occur; Εἴτε—ἢ: Il. β, 349 πρὶν Ἀργοσδ' ἵεναι, πρὶν καὶ Διὸς αἰγιόχοιο γινώμεναι, εἴτε ψεῦδος ὑπόσχεσις, ἢ καὶ οὐκί; or the reverse, ἢ—εἴτε, as Soph. C. R. 1100: also Εἰ—εἴτε Eur. Alc. 140. And in poetry the first εἴτε is sometimes suppressed: Soph. Trach. 236 ποῦ γῆς; πατρίδας, εἴτε βαρβάρου λέγε. Cf. §. 778. Obs.

### Moods in the Interrogative Sentence

§. 879. Are used in the same constructions, except some few peculiarities, as in the simple sentence. The ind. is used in both direct and indirect questions, as in other languages, to inquire whether a fact really is or not. On conjunct. and opt. see §. 417 and 418. e.: on the pres. or fut. ind. after a past tense, see *Oratio obliqua*, §. 886. 2. d. The conjunct. (with ἄν or εἰ) after principal, the opt. (with εἰ) after historic tenses, have a deliberative force (§. 417.). The ind. of historic tenses (§. 424. α, β.), and the opt. are used with ἄν, referring to some condition more or less general

according to the context (§. 425. 1.): Xen. M. S. IV. 2, 30 τοῦτο πρὸς σε ἀποβλέπω, εἰ μοι ἐθελήσῃς ἂν ἐξηγήσασθαι, sc. εἰ βούλοιτο : Id. Cyr. IV. 32, 4 σκοπῶν, ὅπως ἂν (*how in the world*) κάλλιστα καὶ τάχιστα ταῦτα γένοιτο (sc. εἰ γένοιτο).—Πῶς with ind. and κέ : Il. χ, 202.

*Obs. 1.* The opt. without ἄν is used also after a principal tense, when the notion of uncertainty or doubt is to be conveyed by the question; (cf. §. 815. c.) as, Plat. Hipp. 297 E ὅρα γάρ, εἰ—τοῦτο φαίμεν εἶναι καλόν.

*Obs. 2.* Κέν is often added by Homer to the conjunct, or opt. of an indirect question; as, Il. ι, 619 φρασσόμεθ', ἥ κε νεώμεθ' ἐφ' ἡμέτερ' ἢ κε μένωμεν : Od. α, 268 θεῶν ἐν γούνασι κείται, ἥ κεν νοστήσας ἀποτίσεται (i. e. ἀποτίσσηται), ἥ δὲ καὶ οὐκί : Od. ο, 299 ὀρμαίνων, ἥ κεν θάνατον φύγοι, ἥ κεν ἀλλάγῃ.

*Obs. 3.* A great many of the seemingly unusual constructions in these clauses arise from the usages of the *oratio obliqua* (§. 886. 2), in which form naturally all questions may be reported by a writer. So indicative after a past tense : Hdt. III. 119 ἀποπειράτο εἰ συνέπαινοί εἰσι. So conjunctive : Hdt. I. 53 ἐνετέλλετο ἐπειρωτῶν εἰ στρατεύηται. Cf. Id. II. 52. So the optative often arises from the *oratio obliqua*.

*Obs. 4.* When an opt. is used in the second clause, after a conjunctive in the first clause, of a compound indirect question, the opt. expresses, as in a final sentence, the less immediate thought (§. 809.) : Il. π, 650 φράζετο θυμῷ—μερμηρίζων, ἥ ᾗδῃ καὶ κείνον ἐνὶ κρατερῇ ὑσμίνῃ—Ἐκτῶρ χαλκῷ δηώσῃ, ἀπὸ τ' ὤμων τεύχε' ἔλθῃται, ἥ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν : Hdt. I. 53 ἐπειρωτῶν εἰ στρατεύηται ἐπὶ Πέρσας καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο φίλον.

*Obs. 5.* The indicative and optative stand together in Il. φ, 609, ὅς τε πεφεύγοι, *who might possibly have escaped*; ὅς τ' ἔθαν', and *who was for certain dead*.

*Obs. 6.* In emphatic questions, we sometimes find the ind. where we should expect the optative, πῶς οὐκ οἶδα; *how could I be ignorant?* πῶς ἐνόμζον; *how could I think so?* emphasis is hereby laid on the verbal notion by representing (the positive or negative) notion as a reality.

### The answer to a question

#### §. 880. Is expressed

a. By repeating the word which expresses the subject matter of the question : Eur. Hipp. 1395 sq. ὀρᾷς με, δέσποινα, ὥς ἔχω, τὸν ἄθλιον;—Ὅρῳ. If the answer is negative a negative is prefixed; as, Ibid. 91 sq. οἷσθ' οὖν, βροτοῖσιν δὲ καθέστηκεν νόμος;—Οὐκ οἶδα.

b. By φημί, φήμ' ἐγώ, ἔγωγε—or negat. οὐ φημί, οὐκ ἔγωγε, οὐ : Demosth. 14. 20 τί οὖν;—σὺ γράφεις ταῦτ' εἶναι στρατιωτικά; Μὰ Δί, οὐκ ἔγωγε.

c. Very frequently by an explanatory γέ, which marks the connexion between the answer and question; *yes, surely, at least*. It has a double force :

a. It assents to the subject-matter of the question by introducing a statement which *a fortiori*, proves the other true, and therefore it is used to give assent, and add something more to the question<sup>a</sup>; and this is its

<sup>a</sup> Elmsl. Iph. Taur. 806.

more usual force (cf. §. 735. 8.): Eur. Hipp. 95 ἐν δ' εὐπροσηγόρισιν ἔστι τις χαρὶς; Hipp. Πλείστη γε καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

β. It asserts the subject-matter, by introducing a sentence stating circumstances under which it is true; as, Eur. Phoen. 1616 τίς ἡγεμών μοι ποδὸς ὁμαρτήσῃ τυφλοῦ; ἥδ' ἡ θανοῦσα; ζῶσα γ' ἂν σάφ' οἶδ' ὅτι: Id. Iph. Taur. 497 πότερον ἀδελφῷ μητρός ἔστων ἐκ μιᾶς; φιλότῃ γ', ἐσμέν δ' οὐ κασιγνήτῳ, γυναί. This γέ is also added to a negative answer; as, Eur. Iph. A. 1129 εἴφ', ἂν ἐρωτήσω σε, γενναίως, πόσι.—Οὐδὲν κελευσμοῦ δεῖ γ' ἐρωτᾶσθαι θέλω—and a strong affirmation can precede it, such as ναί, νῆ Δία.

δ. By γάρ, (§. 786.) as a stronger explanation than γέ, which removes the doubt expressed in the question, by giving the grounds for it: Eur. Hipp. 280 ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλέπων; Tr. ἐκδημος ὢν γὰρ τῆσδε τυγχάνει χθονός: Ibid. 330 Tr. κᾶπειτα κρύπτεις χρῆσθ' ἱκνουμένης ἐμοῦ; Ph. ἐκ τῶν γὰρ αἰσχροῶν ἐσθλὰ μηχανώμεθα.

ε. By ναί, νῆ τὸν Δία—πάνυ, κάρτα, &c.; often found with γέ, as πάνυ γε—also εὖ γε, καλῶς γε, &c.: Plat. Apol. 20 B ἔστι τις, ἔφην ἐγώ, ἡ οὐ.—Πάνυ γε, ἡ δ' ὅς.

ς. By τοί (§. 736.), μέντοι (§. 730. a.), οὖν (§. 737.) which assent to it in the same way as γέ, by introducing something which implies it: Plat. Gorg. 447 B τί δέ, ὦ Χαιρεφῶν; ἐπιθυμῇ Σωκράτης ἀκοῦσαι Γοργίου; Chær. ἐπ' αὐτό γε τοι τοῦτο πάρεσμεν: Plat. Phæd. 65 D φαμέν τι εἶναι—δικαίον αὐτὸ ἢ οὐδέν; Φαμέν μέντοι νῆ Δία<sup>a</sup>: Ibid. 68 B οὐ πολλῇ ἂν ἀλογία εἴη; Πολλῇ μέντοι νῆ Δία: Ibid. 73 D ἄλλα που μυρία τοιαῦτ' ἂν εἴη. Μυρία μέντοι νῆ Δί, ἔφη ὁ Σιμμίης: Ibid. 82 C οὐ γὰρ ἂν πρέποι, ἔφη, ὦ Σώκρατες, ὁ Κέβης· οὐ μέντοι μὰ Δί, ἡ δ' ὅς: Id. Phædr. 262 D οὐκοῦν δῆλον, ὡς τὸ πάθος τοῦτο δι' ὁμοιοτήτων τινῶν εἰσερρήγῃ; γίγνεται οὖν οὕτω.

γ. By μενοῦν or μὲν οὖν (§. 730. b.) introducing something which implies it, and thus assenting to it, (*utique*), *yea rather* (Plat. Rep. 400 E), or something which states it more correctly, and thus partially denying it, (*immo*) *nay rather*: Id. Phædr. 230 A B ὅρ' οὐ τότε ἦν τὸ δένδρον, ἐφ' ὅπερ ἤγες ἡμᾶς;—Τοῦτο μενοῦν αὐτό: Id. Protag. 309 C 'Ἄλλ' ἢ σοφῷ τινὶ ἡμῖν, ὦ Σώκρατες, ἐντυχὼν πάρει; SocR. Σοφωτάτῳ μὲν οὖν δήπου τῶν γε νῦν, εἰ σοι δοκεῖ σοφώτατος εἶναι Πρωταγόρας<sup>b</sup>: Id. Gorg. 466 A τί οὖν φῆς; κολακεία δοκεῖ σοι εἶναι ἡ ῥητορικὴ;—Κολακείας μενοῦν ἐγωγε εἶπον μῆριον<sup>c</sup>: often οὐ μενοῦν, *no*, *truly not*.

η. By οὐ γὰρ οὖν, κομιδῇ μὲν οὖν, *neutiquam*.

ι. Sometimes the answer begins with καί, the reply being then a continuation of the subject matter of the question, and implying the truth of the doubt which suggested the question to him who asked it, and whence we must collect whether the answer is affirmative or negative; as, Eur. Ph. 422 ἐνταῦθα Ταλαοῦ παῖς ξυνῆκε θέσφατα; P. Κᾶδωκεν ἡμῖν δύο δυοῖν νέανιδας: Soph. Aj. 44 ἡ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν;—κᾶν ἐξέπραξεν εἰ κατημέλησ' ἐγώ. Καί in καὶ τοῦτο, καὶ ταῦτα, *et quidem*, like γέ, does more than affirm the question, while τοῦτο, ταῦτα, alone, only affirm it: Arist. Pax 274 Π. Οὐκοῦν ἑτερόν γ' ἔτ' ἐκ Λακεδαιμόνος μέτει ἀνύσας τι; K. Ταῦτ', ὦ δέσποθ'; Plat. Rep. 456 E τί δέ; αἱ γυναῖκες τῶν γυναικῶν οὐχ αὗται ἔσονται βέλτισται; Καὶ τοῦτο, ἔφη, πολὺ (sc. βέλτισται ἔσονται).

Obs. 1. When there is a rapid interchange of question and answer, the

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Ibid.

<sup>c</sup> Ibid.



question is often interrupted, so that the answer separates the question into two parts. See Eur. Hec. 1260 sqq. 1270 sqq. When several questions are asked in succession, of course they are answered in the same order. The answer to a compound question belongs to the latter clause; as, Eur. Or. 1539 τί δρῶμεν; ἀγγέλλωμεν εἰς πόλιν τόδε; ἢ σίγ' ἔχωμεν;—\*Ἀσφαλέστερον, φίλοι (sc. σίγα ἔχειν).

Obs. 2. The answer often assumes the form of a question, especially in certain formulas; as, πῶς οὐκ οἶδα; &c. τί δ' οὐ μέλλει; τί δ' οὐκ ἔμελλε; *why should it not=certainly*; and the negative is omitted in this formula, τί μέλλει; ἀλλὰ τί μέλλει; ἀλλὰ τί γὰρ μέλλει; *what will he do, if not? quidni? =certainly*: Plat. Hipp. Maj. 287<sup>a</sup>: Id. Hipp. Min. 373 D Σ. δρόμῳ μὲν ἄρα καὶ τῷ θεῖν τάχος μὲν ἀγαθόν, βραδυτῆς δὲ κακόν; Ἰπ. Ἀλλὰ τί μέλλει; So also ἀλλὰ τί οἶε; Id. Rep. 332 C and ἀλλὰ τί; *quidni?* Id. Phæd. 89 B οὐκ ἂν γε ἐμοὶ πεῖθῃ—. Ἀλλὰ τί<sup>b</sup>; also ἀληθες; (accent thrown back) in ironical replies, *really? who would think it? Itane?* so πῶμαλα originally a question, πῶς μάλα; *how then?* in Doric originally, then Attic, for οὐδαμῶς: see §. 872. Obs. 2.

### Remarks on the Interrogative Sentence.

#### A relative Sentence coalescing with a Question.

§. 881. 1. When the interrog. sentence is composed of an adjectival interrogative pronoun, the copula εἶναι and a substant., and followed by a relative sentence referring to it, as ποῖός ἐστιν ὁ μῦθος, ὃν εἶπες, the verb εἶναι and the relative are omitted, and the verb of the relative sentence becomes the governing verb of the interrog. sentence: see also §. 823. Obs. 8.: Il. π. 440 ποῖον τὸν μῦθον ἔειπες; Ibid. 424 ὅστις ὅδε κρατεῖ (see §. 823. Obs. 8.) Il. κ. 82 τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔργεται οἶος; Il. λ. 612 ἀλλ' ἴθι νῦν—Νέστορ' ἔρειο, ὅτινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο; Hdt. VII. 48 δαιμόνιοι ἀνδρῶν, κοῖα ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα; Soph. Aj. 46 παῖσι τόλμαις ταῖσδε καὶ φρένων θράσει: Id. Phil. 249 οὐκ οἰσθὰ μ' ὄντιν' εἰσορᾷς: Eur. Hec. 188 τί τόδ' ἀγγέλλεις; Ibid. 501 τίς οὐτις σῶμα τοῦμὸν οὐκ ἔαε κείσθαι: Plat. Phæd. 79 B ποτέρῳ οὖν ὁμοιότερον τῷ εἶδει φαίμεν ἂν εἶναι—τὸ σῶμα: Ib. Gorg. 520 extr. ἐπὶ ποτέραν οὖν με παρακαλεῖς τὴν θεραπείαν. So G. T., as Luke xi. 11 τίνα δε ὑμῶν τὸν πατέρα (= τίς ἐστιν ὑμῶν πατὴρ ὃν) αἰτήσῃ ὁ υἱὸς ἄρτον.—See §. 823. Obs. 8.

2. We must distinguish from this the case where the article precedes the interrog. pronoun, whereby it is signified that the subject matter of the question is well known, or already spoken of: Plat. Rep. 421 extr. Ἔτερα δὴ—τοῖς φύλαξιν εὐρήκαμεν, ἃ παντὶ τρόπῳ φυλακτέον, ὅπως μήποτε αὐτοὺς λήσῃ εἰς τὴν πόλιν παραδύντα. Τὰ ποῖα ταῦτα; i. e. ποῖά ἐστι ταῦτα, ἃ λέγεις<sup>c</sup>; Arist. Pax 696 εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν· ἘΡΜ. τὸ τί; Ibid. 693 οἶά μ' ἐκέλευσεν ἀναπυθέσθαι σου. ΤΡΥΓ. τὰ τί; (referring to οἶα:) Id. Nub. 776 ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. ΣΤΡΕΨ. τὸ τί; Id. Av. 1039 νόμους νέους ἤκω παρ' ὑμᾶς δεῦρο πωλήσων. ΠΕΙ. τὸ τί;

#### Rhetorical change of a Dependent into a direct Interrog. Sentence.

§. 882. 1. In many writers a dependent sentence introduced by a conjunction assumes the form of an interrog. sentence, the conjunction being still retained. This frequently gives a rhetorical force of expression to the construction: Xen. M. S. I. 4, 14 ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ

<sup>a</sup> Heindorf. ad loc.

<sup>b</sup> See Heindorf.

<sup>c</sup> Stallb. ad loc.

φροντίζειν; Plat. Gorg. 448 C νῦν δ' ἐπειδὴ τίνος τέχνης ἐπιστήμων ἐστί, τίνα ἂν καλοῦντες αὐτὸν ὀρθῶς καλοῖμεν; Soph. Aj. 107 θανείν γὰρ αὐτὸν οὐ τι πῶς θέλω, Min. Πρὶν ἂν τί δράσης, ἢ τί κερδάνης πλέον; Aj. Πρὶν ἂν—νῶτα φοι-  
νιχθεῖς θάνῃ; Demosth. 43, 10 πότε δ' χρὴ πράξετε; ἐπειδὴν τί γένηται; Hence the elliptic expressions, ἵνα τί; (sc. γένηται,) *with what intent?* ὅτι τί; (sc. γένηται) *on what grounds?* Plat. Apol. 26 D ἵνα τί ταῦτα λέγεις; Eur. Or. 796 ὥς τί δὴ τότε; Or. ὥς νῦν ἱκετεύσω με σῶσαι; Plat. Charmid. 161 C ὅτι δὴ τί γε; ἔφη.

2. So the interrog. pronoun τί followed by a negation=οὐδὲν οὐ, *nothing*, is inserted in a sentence without any change of the construction; Demosth. 241, 29 ἐλαυνομένων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσα ἡ οἰκουμένη μεστὴ γέγονε προδοτῶν, for οὐδὲν κακὸν οὐ πασχ.

### Two or more Interrog. Sentences in one.

§. 883. 1. Two or even more interrog. words may be attached to the same verb, so that two or more questions on different points are expressed in one sentence: Soph. Aj. 1185 τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμός<sup>a</sup>; Eur. Hel. 1543 ὦ τλήμονες, πῶς ἐκ τίνος νῶς ποτε Ἀχαιῶδες θραύσαυτες ἤκετε σκάφος; Id. Phœn. 1288 πότερος ἄρα πότερον αἰμάζει; Soph. Ant. 2 ἄρ' οἶσθ' ὅ τι Ζεὺς τῶν ἀπ' Οἰδίου κακῶν ὅποιον οὐχὶ νῶν ἔτι ζῶσαιν τελεί. ὅ τι καὶ ὅποιον. So G. T., as Acts xi. 17 τίς ἤμην δυνατός=τίς καὶ πῶς δυνατός; Hdt. I. 30 εἰ τίνα εἶδες ὀλβιώτατον, *whether any one, and whom* &c.; Plat. Ion. p. 530 A πῶς τί ἡγωνίσω; Plat. Hipp. M. 297 extr. πῶς τί ἄρ' ἂν ἀγωνιζοίμεθα<sup>b</sup>; Id. Theæt. 208 E πῶς τί τοῦτο; Id. Soph. 261 E; Id. Rep. 400 A ποῖα δ' ὅποιου βίου μμήματα, οὐκ ἔχω λέγειν<sup>c</sup>; Demosth. 429, 8 ἐξετάζεσθαι, τίς τίνος αἰτιός ἐστι.

Obs. The relative is also thus used; as, Soph. Ant. 942 οἶα πρὸς οἶων ἀνδρῶν πάσχω; Often in a construction with a participle: Eur. Alc. 144 ὦ πλῆμων, οἷας οἷος ἀμαρτάνεις; Plat. Symp. 195 A οἷος οἶων αἰτίας ὦν τυγχάνει.

2. By a remarkable brevity of expression we find fresh questions inserted between a substantive in an interrog. sentence, and its article, by the answer to which the nature of the subst. is more clearly defined: Plat. Rep. 332 C Ὁ Σιμωνίδῃ, ἢ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσήκον τέχνη ἱατρικὴ καλεῖται; *to whom does it give its gifts? what are they?* All these points are answered together in Ἡ σώμασι φάρμακά τε καὶ σιτία καὶ ποτά.

3. In G. T. we find a remarkable combination of two questions: Mark vii. 9 τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος δε εἶν—μή λίθον ἐπιδώσει κ. τ. λ.;

*Of the Oratio obliqua, or indirect construction (see also §. 802.).*

§. 884. 1. When we say or imply of ourselves or others that something has been thought or said by us or them, we may view it either *objectively* as an actual fact existing independently in the external world; or *subjectively* as a mental act, as a *belief*, *supposition* &c. of the person who is spoken of as thinking or saying. Both of these<sup>d</sup> are implied, and we may bring the one or the

<sup>a</sup> Hermann. ad loc.

<sup>b</sup> Heindorf. ad loc.

<sup>c</sup> Stallb. ad loc.

<sup>d</sup> Vox est signum rei vel conceptus.

other forward as the case requires; when we repeat the statement of the original speaker, we may either bring prominently forward the *fact* which those words express, as *ἔλεγεν* “*ὅτι οὕτως ἐστὶ*,” or the *mental act*, which the words likewise imply, as *ἔλεγεν* *ὅτι οὕτως εἶη*: in the former case the statement is, in point of construction, independent of the verb of saying; it is a mere quotation, and hence comes under the *oratio recta*, or *direct construction*—*he told me “the peace is concluded;”* in the other it depends upon that verb, and thus is in what is called the *oratio obliqua*, or *indirect construction*, as *he told me the peace was concluded*.

## 2. There are two sorts of *oratio obliqua*.

1. Where a single clause is stated as depending on what another person said or thought; as, *ἔλεγον ὅτι οὗτος ἔλθοι*.

2. Where the sentence is composed of a principal and dependent clause or clauses, all of which are referred to what another person says or thinks; as, *ἔλεγον ὅτι οὗτος ἔλθοι ὃς τοῦτο ποιήσειε*.

*Obs. 1.* The principal clause in the *oratio obliqua* is that which is introduced by *ὅτι*, *ὡς* &c., which would have been a principal clause when originally spoken. The *dependent clauses* are the relative or adverbial clauses introduced by a relative, or *πρὶν*, *ὅταν* &c.

*Obs. 2.* We must not confound with the simple *oratio obliqua*, or consider as exceptions to it, those dependent sentences which are introduced by the writer after a verb of saying or thinking, not as part of what was said or thought, but as a quality or accident belonging to something said, not entering into the original statement; as, Demosth. 127 *ἐφ’ οἷς ἤδη χαριούνται ταῦτα ἔλεγον*—where *ἐφ’ οἷς ἤδη χαριούνται* does not mean that they said, “*ἐπὶ τούτοις ἤδη χαριούμεθα*,” but they said, “*ταῦτα*,” (and this might be resolved into a clause in the *oratio obliqua*), of which Demosthenes observes, *ἤδη χαριούνται*: nor with the compound *oratio obliqua*, those clauses which are introduced in the same way after a really dependent clause (with accus. and infin.), as Plat. Gorg. 513 A *εἰ δέ σοι οἷε ὄντιν- οὖν ἀνθρώπων παραδῶσειν τέχνην τινὰ τοιαύτην, ἥτις σε ποιήσει μέγα δύνασθαι* κ. τ. λ.

*Obs. 3.* If the opt. is used in the *oratio obliqua*, of course the opt. will also be generally used in the sentence depending on that opt.; this however is regulated, not by the rules of the *oratio obliqua*, but by the simple use of the opt. in dependent sentences. See §. 802 ff.

3. The dependent clauses in an *oratio obliqua* may be either themselves in the form of the *oratio obliqua* (the optative), or may retain the form in which they stood; or may be supposed to have stood, in the original *oratio recta*. See §§. 886. 3., 887.

4. The statement which in the *oratio recta* stands in the words of the person who made it, may be expressed in the *oratio obliqua* by the acc. and infin. (§. 664, 665.); as, *ἐπήγγειλε τοὺς πολεμίους*

ἀποφυγεῖν, by ὅτι or ὥς, and the *verbum finitum* (§. 801.); as, ὅτι οἱ πολέμιοι ἀποφύγοιεν or ἀπέφυγον: or by a participle; as, τοὺς πολέμους ἀποφυγόντας. To these must be added the logically dependent sentences introduced by γάρ, οὖν, μέντοι, &c., which imply a person stating them as proofs or inferences (see *Obs.* 4.) A wish, command, or desire may be expressed in the *oratio obliqua* by the infin. (§. 663. b.); as, ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίοις (*or. recta*, ἐπίθεσθε).

5. With regard to the use of the indicative and optative (which presents the greatest, if not the only, difficulties in the *oratio obliqua*) it may be once more stated generally, that in all clauses which repeat words or thoughts of any one there are two notions:—1. The actual fact spoken of.—2. The mental act of the person referred to. And as the one or the other of these notions is to be brought more prominently forward, the *indicative* or *optative* (*oratio obliqua*) is used.

6. Hence after verbs which express mental operations, the indicative frequently stands, as the *fact*, not the mental act, is to be brought prominently forward. See §. 886.

7. The *oratio obliqua* frequently obtains in questions and answers, as these imply speaking or saying.

8. A change is naturally made in the person of the *oratio recta* when any one's words or thoughts about himself are repeated in *oratio obliqua*, as ἔλεγεν ὅτι ποιήσῃς, or ἔλεγεν ὅτι ποιήσῃ, rarely ὅτι ποιήσω: *Il.* ο, 82 νόησῃ ἔνθ' εἴην ἢ ἔνθα. See §. 802. *Obs.* 6.

*Obs.* 4. An acc. and ind. sometimes depend on a verb of perceiving or communicating which is suppressed, though implied in the context, so that they seem to be independent: *Hdt.* VII. 220 λέγεται δὲ, ὥς αὐτὸς σφεας ἀπέπεμψε Λεωνίδης, μὴ ἀπὸλωνται κηδόμενος· αὐτῷ δὲ καὶ Σπαρτιητέων τοῖσι παρῶσσι οὐκ ἔχῃεν εὐπρεπῶς ἐκλιπεῖν τὴν τάξιν. This is very common in Herodotus, especially in narrations, and is called the narrative or historic inf.

*Obs.* 5. Parentheses, and especially those which γάρ connects with the context, although they grammatically are independent sentences, yet frequently assume the form of the *oratio obliqua* in the opt., generally when a sentence introduced by ὅτι for ὥς precedes, of which the parenthesis seems to be a continuation. This is first found in *Hdt.*, and in Attic prose more frequently than in poetry: *Æsch.* Ag. 603 ταὐτ' ἀπάγγελον πόσει, ἤκειν ὅπως τάχιστ' ἐράσμιον πόλει· γυναῖκα πιστὴν δ' ἐν δόμοις εὐροὶ μολῶν, οἷαν περ οὖν ἔλειπε: (εὐρήσει would be the mere report of the messenger himself: εὐροὶ represents it as coming from Clytemnestra's mind): *Soph.* Phil. 615 εὐθέως ὑπέσχετο τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων, οἷοιτο μὲν μάλισθ' ἐκούσιον λαβῶν: *Hdt.* VII. 3 ἔλεγε—, ὥς αὐτὸς μὲν γένοιτο Δαρεῖφ ἥδη βασιλεύοντι—, Ἀρταβαζάνης δὲ ἔτι ἰδιώτῃ ἑόντι Δαρεῖφ· οὐκ ὄντ' εἰκὸς εἶη οὔτε δίκαιον, ἄλλον

τινὰ τὸ γέρας ἔχειν πρὸ ἑωυτοῦ: Xen. Anab. VII. 3, 13 ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γὰρ εἴη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ βουλομένῳ δυνατόν εἴη κ. τ. λ.: Id. Hell. III. 2, 23 ἀποκριναμένων δὲ τῶν Ἡλείων, ὅτι οὐ ποιήσειαν ταῦτα· ἐπιληΐδας γὰρ ἔχιοιεν τὰς πόλεις· φρουρὰν ἔφηναν οἱ ἔφοροι : Plat. Rep. 420 C ὥσπερ οὖν ἂν εἰ ἡμᾶς ἀνδριάντας γράφοντας προσελθὼν τις ἔψεγε λέγων, ὅτι οὐ τοῖς καλλίστοις τοῦ ζώου τὰ κάλλιστα φάρμακα προστίθεμεν—οἱ γὰρ ὀφθαλμοί, κάλλιστον ὄν, οὐκ ὁστρεῖφ' ἐναληθιμμένοι εἶεν, ἀλλὰ μέλανι—, μετρίως ἂν ἔδοκοῦμεν πρὸς αὐτὸν ἀπολογεῖσθαι λέγοντες κ. τ. λ. <sup>a</sup> So also opt. with ἂν: Ibid. 458 extr. δῆλον δὲ, ὅτι γάμους τὸ μετὰ τοῦτο ποιήσομεν ἱεροὺς εἰς δύναμιν ὅτι μάλιστα· εἶεν δ' ἂν ἱεροὶ οἱ ὠφελιμώτατοι.

Obs. 6. The *oratio obliqua* may be used where any notion of saying, thinking &c. is implied.

### Use of the Moods in the *Oratio Obliqua*.

#### I. Optative.

§. 885. 1. Since the *oratio obliqua* represents any statement or judgment as depending on a supposition—as a mental act—of course the two subjunctive moods, being the proper expressions of supposition, are the proper forms of the *oratio obliqua*. But in Greek the conjunctive is never used in the principal clauses of the *oratio obliqua*, and in the dependent clauses introduced by *ὅς*, *ἄν*, *ὅταν*, *πρὶν*, *ἄν* &c., only when it would have been used in the *oratio recta*. So it is not correct to say, λέγει, ὅτι ὁ ἄνθρωπος θνητὸς ἦ; and in *φημὶ αὐτὸν, ἔαν τοῦτο λέξη, ἀμαρτάνειν*, the conjunct. λέξη is not used on account of the *oratio obliqua*, but because it would have been used in the *oratio recta*; as, *ἔαν τοῦτο λέξη, ἀμαρτάνει*.

2. The reason why the conjunctive is not used in the *oratio obliqua* is, that the conjunct. properly expresses something yet to come—while that which is conceived in one's own mind, or drawn from the mind of another person, must be, as far as it is only a mental act, already past. When the verb of the principal clause is in time present to the speaker, the *oratio recta* is retained, as the thing spoken of is represented as a fact; as, λέγει, ὅτι ὁ ἄνθρωπος θνητὸς ἐστίν—φημὶ, ὅτι αὐτὸς, *ἔαν τοῦτο λέξη, ἀμαρτάνει*: or the aor. and infin. is used; as, λέγει, τὸν ἄνθρωπον θνητὸν εἶναι—φημὶ, αὐτὸν, *ἔαν τοῦτο λέξη, ἀμαρτάνειν*. (See construction of *ὅτι* and *ὥς*, §. 802. 3.)

3. But when the verb of the principal clause is in an historic tense, the opt. is necessarily used in the *oratio obliqua*, either for the ind. or conjunct. of the *oratio recta*. In the former case it expresses that the thing which would be spoken of in the indic. as a reality, is to be regarded only as another person's mode of viewing it, not so much

<sup>a</sup> Stallb. ad loc.

as happening in the external world as passing through another person's mind. In the latter case it expresses that the thing which the conjunctive spoke of in the *oratio recta*, as a probability, is to be considered as only conceived of in another person's mind, as a supposed possibility. So *ἐὰν τοῦτο λέγῃς, ἀμαρτήσῃ—ἐλεξέ σε, εἰ τοῦτο λέγοις, ἀμαρτήσεσθαι*: Hdt. III. 75 *τελευτῶν ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι (fecisset)*: Xen. Ages. I. 10 *Τισσαφέρνης μὲν ὤμοσεν Ἀγχιλάφ, εἰ σπείσαιοτο, ἕως ἔλθοιεν, (oratio recta ἦν σπείσας ἕως ἔλθωσιν) οὗς πέμψειε (ἐπεμψα) πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας*.

*Obs.* 1. We must not confuse this construction with those cases where the opt. is used to express *uncertainty*, as opposed to the certainty of the ind., for in these cases the opt. does not arise from the *oratio obliqua*, but would have been used in the *oratio recta*. Cf. §. 802. 3. and §. 888.

3. The future optative is used in the *oratio obliqua* where the simple future would have stood in the *oratio recta*: Thuc. V. 7 *ἀναλογιζομένων δὲ τὴν ἐκείνου ἡγεμονίαν πρὸς ὅταν ἐμπειρίαν γενήσοιτο*: Soph. CE. R. 1271 *αὐδῶν τοσαῦθ' ὀδοῦνεκ' οὐκ ὀφειντό νιν*: Æsch. Pers. 360.

*Obs.* 2. Sometimes the *oratio obliqua* is used in the dependent clauses of an *oratio recta*, when it is to be marked that a statement is made, not as by the writer himself as a fact, but as passing in his own or another person's mind: Hdt. VII. 2 *ἐστασίαζον (οἱ παῖδες), ὁ μὲν Ἀρταβαζάνης, κατότι πρεσβυτάτος τε εἶη παντὸς τοῦ γόνου, καὶ ὅτι νομιζόμενα εἶη—πρὸς πάντων ἀνθρώπων, τὸν πρεσβυτάτον τὴν ἀρχὴν ἔχειν. Ξέρξης δὲ, ὡς Ἀτόσσης τε παῖς εἶη—, καὶ ὅτι Κῦρος εἶη ὁ κτησάμενος τοῖσι Πέρσησι τὴν ἐλευθερίην*: Thuc. II. 21 *οἱ Ἀχαρῆς ἐκάκιζον τὸν Περικλέα, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, quod (quia) exercitum non educeret (e mente Acharnensium)*: Soph. Trach. 903 *κρύψας' ἔμαντήν, ἔνθα μὴ τις εἰσῖδοι, ubi me a nullo visum iri credebam*: (But Id. Aj. 658 *κρύψω τὸδ' ἔγχος τοῦμόν—γαίης ὀρύξας, ἔνθα μή τις ὀφεται, oratio recta*: the verbal notion is emphasized by being brought forward as a fact. CE. R. 796 *ἔφενγον ἔνθα μηπὸρ' ὀφείμην*.) So Latin, Liv. XL. 18 *in Hispaniâ prorogatum veteribus est imperium cum exercitibus, quos habent*.

4. If the opt. in the *oratio obliqua* stands for the conjunct. with *ἂν* in *oratio recta*, *ἂν* may be joined to the conjunction by which it is introduced; see §. 844. *Obs.*: Il. η, 387 *ἡνώγει Πρίαμος—εἰπείν, αἶκε περ ὕμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον Ἀλεξάνδρου (e mente Priami, non referentis)*: Il. β, 597 *στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ Μοῦσαι δαΐδοιεν*: Thuc. VIII. 54 *καὶ ἐψηφίσαντο πλευσαντα τὸν Πείσανδρον καὶ δέκα ἄνδρας μετ' αὐτοῦ πράσσειν, ὅπῃ ἂν αὐτοῖς δοκοίη ἄριστα εἶναι*: cf. VIII. 68: Hdt. I. 56 *ἐφρόντιζε ἱστορέων τοὺς ἂν Ἑλλήνων δυνατωτάτους προσκτῆσαιτο φίλους*: Antiphon. 722 *οὗτοι δὲ θάνατον τῷ μηνυτῇ τὴν δωρεὰν ἀπέδωσαν, ἀπαγορευόντων τῶν φίλων τῶν ἐμῶν μὴ ἀποκτείνειν τὸν ἄνδρα, πρὶν ἂν ἐγὼ θέλωμι*.

## II. Indicative.

§. 886. Though the nature of the *oratio obliqua* would seem to require the optative as the proper expression of a supposition, yet it is not always used, but the indic. is used far more frequently ; so that objects are brought before the reader not as mere conceptions but as *facts*, which gives great power of representation to the language. In the use of the indic. we must distinguish two cases :

1. Where the statement, though it depends upon another person's conception, is to be marked as something real or certain, in opposition to a mere supposition or possibility ; the reality being stated in the form which the person originally used when he stated or conceived it as such ; as, Hdt. VI. 132. below, *b*.

2. Where the *oratio obliqua* assumes the character of *orat. recta*. This frequently happens in stating something which holds an important place in the events detailed in the sentence, which is as it were the essence of it, such as some important fact, viewed rather in a substantival than a verbal character, as *ἔλεγε ὅτι Θεός ἐστι σοφός* = *Θεοῦ σοφίαν* : the argument whereby some person was influenced (thus after verbs of persuading), the especial reason, ground, end, aim, essence of the mental determination, reflection, &c.—the terms or conditions on which any thing is granted, which gives a character to the whole action ; or some remarkable declaration, to draw attention to the importance of which in the order of thought, it is stated, as nearly as possible, in the form in which the person originally stated it : inasmuch as this clause is logically the principal clause (on which frequently the other depends), it is not in form made dependent on it, while its grammatical subordinate relation is preserved, so as not to be wholly lost, by retaining the conjunction by which it is introduced.

*a*. Substant. sentences (see §. 802.) : Hdt. III. 61 *τοῦτον τὸν ἄνδρα ἀναγνώσας (persuadere) ὁ Μάγος Πατιζείθης, ὥς οἱ αὐτὸς διαπρήξει* (argument whereby he persuaded), *εἰσε ἄγων ἐς τὸν βασιλῆϊον θρόνον* : Ibid. 84 *οἱ δὲ λοιποὶ τῶν ἐπὶ ἐβουλεύοντο, ὥς βασιλεία δικαιοῦσθαι στήσονται* (end of the deliberation) : Id. VII. 8, 1 *τοῦτο ἐφρόντιζον ὅκως μὴ λείψομαι τῶν προτέρων γενομένων ἐν τιμῇ τῇδε (ne inferior essem), μηδὲ ἐλάσσω προσκλήσομαι δύναμιν Πέρσῃσι* (end of the thought) : Xen. Cyr. II. 2, 1 *αἰὲ μὲν οὖν ἐπεμελείτο ὁ Κῦρος, ὁπότε συσκηνοίεν, ὅπως εὐχαριστότατοι—λόγοι ἐμβληθήσονται* (object or essence of the care).

*b*. Relative sentences : Hdt. VII. 54 *Ἐρέξης—εὐχετο πρὸς τὸν ἥλιον, μηδεμίην οἱ συντυχίην τοιαύτην γενέσθαι, ἢ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται* (the clause beginning with ἢ *μιν παύσει* expressing the especial aim of the prayer) : Id. VI. 132 (*Μιλτιά-*

δης) αἰτήσας νέας ἐβδομήκοντα, καὶ στρατιήν τε καὶ χρήματα τοὺς Ἀθηναίους, οὗ φράσας σφι, ἐπ' ἣν ἐπιστρατεύεται (he is really marching) χώραν, ἀλλὰ φὰς αὐτοὺς καταπλουτιεῖν, ἣν οἱ ἔπωνται (§. 887.) ἐπὶ γὰρ χώραν τοιαύτην δὴ τινα ἄξειν, ὅθεν χρυσὸν εὐπετέως ἄφθονον οἴσονται (will certainly gain) λέγων δὲ τοιαῦτα αἰτεε τὰς νέας : Xen. Hell. II. 3, 2 ἔδοξε τῷ δήμῳ τριάκοντα ἐλίσθαι, οἱ τοὺς πατρίους νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι (essence and especial aim of the decree).

c. Adverb. sentences : Xen. Anab. III. 5, 13 ὅμοιοι ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες (essence of the θαῦμα) καὶ τί ἐν νῷ ἔχοιεν : Ibid. I. 3, 14 εἰς δὲ δὴ εἶπε—στρατηγούς μὲν ἐλίσθαι ἄλλους ὥς τάχιστα, εἰ μὴ βούλειαι (condition or terms) Κλέαρχος ἀπάγειν—ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὥς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῶ ταῦτα (§. 887.), ἡγεμόνα αἰτεῖν Κῦρον, ὅστις [ὡς] διὰ φιλίας τῆς χώρας ἀπάξει (especial point of the request)—πέμψαι δὲ καὶ προκαταληφόμενους τὰ ἄκρα, ὅπως μὴ φθάσουσιν (especial aim) ὁ Κῦρος μῖτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες (argument on which the request was grounded) : Hdt. III. 104 ὅκως ἂν καυμάτων τῶν θερμοτάτων δὲ εὐντων ἔσονται ἐν τῇ ἀρπαγῇ (see §. 424. δ.). So also when the conjunctive would have been the form of any part of the original statement, it is used in the same way and for the same purposes as the ind. (see §. 887.) : Plat. Legg. 683 εἰ γοῦν—τις ἡμῖν ὑπόσχοιτο θεὸς ὥς, ἐὰν ἐπιχειρήσωμεν,—οὐ χείρους ἀκουσόμεθα. So in Latin, *Jugurtham maxime vivum, sin id parum procedat, necatum sibi traderet.*—(See below, §. 887.)

d. Indirect interrog. sentences.—The indic. is generally used in these sentences, attention being drawn to the question by stating it in the form in which it was originally stated : Hdt. III. 78 εἴρετο, ὃ τι οὐ χράται τῇ χειρί : Isocr. Paneg. 56 D τὰς στάσεις ἐποιούντο πρὸς ἀλλήλους οὐχ ὀπότεροι τῶν λοιπῶν ἄρξουσιν, ἀλλ' ὀπότεροι φθήσονται τὴν πόλιν ἀγαθὸν τι ποιήσαντες : Thuc. II. 4 οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται : Xen. Cyr. IV. 2, 3 ἐννοηθέντες δὲ οἶα τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων, καὶ ὅτι νῦν τεθναίῃ μὲν ὁ ἄρχων αὐτῶν, ἔδοξεν αὐτοῖς—ἀποστῆναι : Plat. Apol. 21 B πολὺν μὲν χρόνον ἠπόρουν, τί ποτε λέγει, for ὃ τι λέγοι. But even when the very words are not used in the *oratio obliqua*, yet by a sort of confusion of time and person, the indic. of past tenses very often followed the same tenses in the principal sentence : Od. ρ, 120 εἴρετο δ' αὐτίκ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος, ὅττεu χρηζῶν ἰκόμεν Λακεδαιμόνα διάν : (the actual word of Menelaus must have been ἰκοῦ, see §. 890.)

3. Hence in the compound *oratio obliqua* we often find a curious mixture of the *oratio obliqua* and *recta*. The principal clause is in the *oratio obliqua*, and then follows a dependent clause in which the verb stands in the form of the *oratio recta*, marking the most important words of the sentence by giving them in the mood in which they would originally have been uttered ; as, (inf. and accus. as the *oratio obliqua*) Hdt. I. 136 ἐκέλευε τῆς ἑαυτοῦ χώρας οἰκεῖν ὅκον βούλονται (originally ὅκον βούλεσθε). So also (ὥς and the optative as the *oratio obliqua* :) Æsch. Pers. 354 ἔλεξε—ὥς, εἰ μελαίνης νυκτὸς ἵζεται κνέφας, Ἕλληνες οὐ μένοιεν : so G. T. as Acts xxiii. 22



ἀπέλυσε τὸν νεανίαν παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με.

*Obs.* Analogously to this the present is used in passages where the other verbs are in the past tenses, to bring out the fact more strongly.

### III. Conjunctive.

§. 887. 1. As the ind. of historic tenses is thus used in dependent clauses after an historic tense, so after a past verb of perceiving or communicating, followed by the *oratio obliqua*, we find a dependent clause in the conjunctive, to mark the point on which the rest of the sentence turns—that being the mood proper to the expression at the time when it was used, as of a future event, and the parties being introduced as speaking or perceiving, as they originally spoke or perceived; hence part of the sentence seems to be in the *oratio obliqua* and part in the *oratio recta*: Hdt. I. 29 ὀρκίοισι μεγάλοισι κατείχοντο Ἀθηναῖοι, δέκα ἔτεα χρῆσεσθαι νόμοισι, τοὺς ἂν σφί Σόλων θῇται: (the oath was δέκα ἔτεα χρῆσόμεθα, the proper form thereupon being τοὺς ἂν, &c.: Thuc. II. 13 (ὁ Περικλῆς) προηγόρευε τοῖς Ἀθηναίοις, ὅτι—τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ τὰς οἰκίας, ἣν ἄρα μὴ δηώσωσιν οἱ πολέμοιοι—ἀφίησιν αὐτὰ δημόσια εἶναι: Xen. Cyr. IV. 5, 36 τοὺς ἵππους ἐκέλευσε φυλάττειν μένοντας τοὺς ἀγαγόντας, ὥς ἂν τι σημάνῃ: Id. Hell. II. 1, 24 Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσεν ἐπεσθαι τοῖς Ἀθηναίοις· ἐπειδὰν δὲ ἐκβῶσι, κατιδόντας ὃ τι ποιοῦσιν, ἀποπλεῖν: Id. Anab. II. 3, 6 ἔλεγον δὲ οἱ ἄγγελοι, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν, ἔνθεν ἕξουσι τὰ ἐπιτήδεια: Plat. Apol. init. ἔλεγον, ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ ἐξαπατηθῇτε. So generally in clauses introduced by πρὶν ἂν.

### Interchange of Conjunctive, Optative, and Indicative.

§. 888. The indicative is sometimes found in the *oratio obliqua* to express reality and certainty, as opposed to a mere supposition and possibility expressed by the opt. in another part of the sentence: Pl. φ, 609 ὅς τε πεφεύγοι ὅς τ' ἔθαν' ἐν πολέμῳ: Hdt. VIII. 70 ἀρρώδεον, ὅτι αὐτοὶ μὲν, ἐν Σαλαμῖνι κατήμενοι, ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχεῖν μέλλοιεν, νικηθέντες δὲ ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται: Xen. Anab. III. 5, 19 ὅμοιοι ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν: Id. Hell. V. 2, 38 διδάσκων, ὅτι οἱ Ὀλύνθιοι κατεστραμμένοι τὴν μελῶ δύναμιν Μακεδονίας εἶεν καὶ οὐκ ἀνήσουςι τὴν ἐλάττω.

### IV. Accusative (or with certain Verbs Nom. see §. 672.) with Infinitive, instead of Verbum finitum. Narrative Infinitive.

§. 889. In Greek one or more dependent clauses in a narration

may stand as an *oratio obliqua* in the accus. and infin. (depending on a verb of saying, &c expressed or implied) instead of the *verbum finitum*; in Latin this is restricted to such clauses of the *oratio obliqua*, as are introduced by relative pronouns or relative conjunctions, and are in reality the principal clause.

a. Adject. sentences: Hdt. VI. 117 ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ (for οὗ) τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν: Thuc. I. 91 (ἔφασαν) ὅσα αὐτὸ μετ' ἐκείνων βουλευέσθαι, οὐδενὸς ὕστεροι γνώμη φανῆναι: i. e. *de quibus rebus consultavissent* (not *de q. r. se consultavisse*). Cf. Corn. Nep. Them. VII. *illorum urbem ut propugnaculum oppositum esse barbaris, apud quam jam his classes regias fecisse naufragium*, (i. e. *apud hanc enim etc.* as properly as a principal clause.)

b. Adverb. sentences.—a. Local, temporal, causal, comparative: Plat. Rep. 408 C οἱ τραγωδοποιοὶ—'Απόλλωνος μὲν φασιν 'Ασκληπιὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι πλούσιον ἄνδρα θανάσιμον ἤδη ὄντα λίσασθαι, ὅθεν δὴ καὶ κεραυνωθῆναι αὐτόν: Latin, *unde fulmine eum percussus esse*, i. e. *et inde* (as logically a principal sentence): Hdt. III. 26 λέγεται—, ἐπειδὴ ἐκ τῆς 'Οάσιος ταύτης ἰέναι—, ἐπιπνεῦσαι νότον μέγαν: Ibid. 35 ὥς δὲ (quum) ἐν τῇ κραδίῃ εὐρεθῆναι ἐνόντα τὸν ὄϊστον, εἰπείν πρὸς τὸν πατέρα κ. τ. λ.: Id. VI. 84 Σκύθας γὰρ (sc. φασί) τοὺς νομάδας, ἐπεὶ τε σφί Δαρείον ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονέναι μιν τίσασθαι, i. e. *postquam invasisset*: Id. VII. 148 μετὰ δὲ, ὥς ἔλθειν τοῦς ἀγγέλους ἐς δὴ τὸ 'Αργος, ἐπελθεῖν ἐπὶ τὸ βουλευτήριον: Ibid. 150 extr. ἐπεὶ δὲ σφας παραλαμβάνειν τοὺς 'Ελλήνας, οὕτω δὴ, ἐπισταμένους ὅτι οὐ μεταδώσουσι τῆς ἀρχῆς Λακεδαιμόνιοι, μεταίτείν κ. τ. λ. (the finite verb being used in the sentence depending on *ἐπισταμένους*, and the infin. in the sentence depending on the preceding verb *λέγεται*): Hdt. II. 121. §. 2 ὥς δὲ τυχεῖν τὸν βασιλῆα ἀνοίξαντα τὸ οἶκμα, θωῦμάσι κ. τ. λ. ὥς δὲ αἰεὶ ἐλάσσω φαίνεσθαι τὰ χρήματα—, ποιῆσαι μιν τάδε: Id. I. 140 οὐ πρότερον θάπτεται πρὶν ἢν ἐλκυσθῆναι. This construction is very common in Herodotus. Thuc. II. 102 λέγεται δὲ καὶ 'Αλκμαίωνι τῷ 'Αμφιάρεω, ὅτε δὴ ἀλάσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν 'Απόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν: Xen. Cyr. V. 2, 4 ἀπήγγελλον τῷ Κύρῳ, ὅτι τοσαῦτα εἴη ἔνδον ἀγαθὰ, ὅσα ἐπ' ἀνθρώπων γενεάν, ὥς σφίσι δοκεῖν (i. e. *ut sibi videretur*), μὴ ἂν ἐπιλιπεῖν τοὺς ἔνδον ὄντας: Plat. Rep. 614 B ἔφη δὲ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι μετὰ πολλῶν καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαιμόνιον, ἐν ᾧ—δύ' εἶναι χάσματα κ. τ. λ.: Id. Rep. 359 D ἰδεῖν—νεκρόν, ὥς φαίνεσθαι, μείζω ἢ κατ' ἀνθρώπον.

β. Conditional: Hdt. III. 108 λέγουσι δὲ καὶ τότε 'Αράβιοι, ὥς πᾶσα ἂν γῆ ἐπίπλαιο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι κατ' αὐτοὺς οἷόν τι κατὰ ἐχίδνας ἡπιστάμην γίνεσθαι: Thuc. IV. 98 οἱ 'Αθηναῖοι ἔφασαν, εἰ μὲν ἐπιπλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν, i. e. *si ampliorem illorum agri partem in suam potestatem redigere possent, se eam retenturos*.

c. Mixed sentences: Hdt. VI. 137 ἐπεὶ τε γὰρ ἰδεῖν τοὺς 'Αθηναίους τὴν χώραν, τὴν σφιοι ὑπὸ τὸν Ὑμησσοῦν ἐούσαν ἔδοσαν οἰκῆσαι μισθὸν τοῦ τείχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε ἐληλαμένου, ταύτην ὥς ἰδεῖν τοὺς 'Αθηναίους ἐξεργασμένην εὖ, τὴν (i. e. ἣν) πρότερον εἶναι κακὴν τε καὶ τοῦ μηδενὸς ἀξίην, λαβεῖν φθόνον κ. τ. λ.: Id. III. 105 εἶναι δὲ (λέγεται) ταχύτητα οὐδενὶ ἐτέρῳ ὁμοῖον, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς 'Ἰνδοὺς, ἐν ᾧ τοὺς μύρμηκας συλλέγεται, οὐδένα ἂν σφῶον ἀποσώζεσθαι.

*Change from the Oratio Obliqua to the Recta, and from the Recta to the Obliqua.—Change of person.*

§. 890. It being the genius of the Greek language to bring things before the eyes of the reader as much as possible, the *oratio obliqua* is sometimes, and especially in Attic prose, changed suddenly to the *oratio recta*; the person spoken of in the *oratio obliqua* as saying something, being suddenly introduced in the *oratio recta* as speaking of himself in the first person, or to some one else in the second person: and on the other hand, the *oratio recta* is with equal facility changed into the *oratio obliqua*. (See ind. with *oratio obliqua* above, §. 886 :) Lysias 897 καλέσας αὐτοὺς εἶπε Διογείτων, ὅτι καταλίποι αὐτοῖς ὁ πατήρ εἴκοσι μνᾶς ἀργυρίου καὶ τριάκοντα στατήρας. Ἐγὼ οὖν πολλὰ τῶν ἐμαυτοῦ δεδαπάνηκα εἰς τὴν ὑμετέραν τροφήν κ. τ. λ. : Xen. Cyr. I. 4 extr. ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων καὶ εἰπεῖν αὐτῷ ἀπιόντα θαρρεῖν, ὅτι παρέσται αὐθις ὀλίγον χρόνον· ὥστε ὁρᾶν σοι ἐξέσται, κἄν βούλῃ, ἀσκαρδαμυκτεῖ: Id. Hell. I. 1, 27 ἐλέσθαι δὲ ἐκέλευον ἄρχοντας—μεμνημένους ὅσας τε ναυμαχίας—νενικήκατε καὶ ναῦς εἰλήφατε—ἡμῶν ἡγουμένων: Ibid. II. 1, 25 (Ἀλκιβιάδης) οὐκ ἐν καλῷ ἔφη αὐτοὺς ὀρμεῖν, ἀλλὰ μεθορμίσαι ἐς Σηστὸν παρήνει—οὐ ὄντες ναυμαχήσετε, ἔφη, ὅταν βούλησθε: Plat. Prot. 302 C ἐρωτᾷ οὖν Ἑρμῆς Δία, τίνα οὖν τρόπον δοῇ δίκην καὶ αἰδῶ ἀνθρώποις. Πότερον ὥς αἱ τέχναι νενέμηνται, οὕτω καὶ ταύτας νείμω; On the other hand: Xen. Anab. VII. 1, 39 ἐλθὼν δὲ Κλέανδρος· Μάλα μόλις, ἔφη, διαπραζάμενος ἦκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη κ. τ. λ. : so G. T. as Mark xi. 32 ἀλλ' ἐὰν εἰπώμεν, ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν. So the imperative (see §. 421.): so G. T. as 1 Cor. iv. 16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. For the infinitive see §. 889.

## CHAPTER V.

*Especial peculiarities in the Construction of Words and Sentences.*

### I. Ellipse.

§. 891. 1. Ellipse is the suppression of a sentence or part of a sentence, which is logically of minor importance, but which grammatically is required to express a notion or thought, and must be supplied. The use of the ellipse arises from an endeavour to mark the unity and connectedness of the parts of a simple or compound thought by the form of the sentence, and to give brevity and power to the expression.

2. The notion of the suppressed word must of course be general and indefinite, or implied in the word which would define it were it not suppressed, as οἱ θνητοί (sc. ἄνθρωποι), ἡ αὔριον, (sc. ἡμέρα), or supplied from the context or common use, as εἰς διδασκάλου ἵεναι : so ἐπ' ἰσας (sc. μόρας) Soph. El. 1062. So, if a sentence is suppressed, it must be of a general nature and easily supplied.

*Obs. 1.* The principle of ellipse has been often confounded with brachylogy; and, it is needless to say, it has been much abused by its application to cases where it does not apply. The legitimate use of ellipse seems to be mostly confined to two cases:—1. Where the context by its general character or by its form suggests to the mind the suppressed notion: Æsch. Choeph. 142 ἡμῖν μὲν εὐχὰς τάσδε sc. εὔχουμαι (see §. 581. 2.): so ὕδωρ κατὰ χειρός.—2. (More rare) where the every day usages of speech had created and familiarized a shortened form of expression, as in τίς χρεῖα σε ἐμοῦ sc. ἔχει. So ἐς κόρακας &c.; ἄλλως τε καί.—Within these limitations it is a true principle of the Greek language—beyond them it creates confusion and conceals other grammatical principles.

. a. *Ellipse in a simple Sentence.*

3. On the ellipse of the subject see §. 373, and of εἶναι see §. 376; on the ellipse of a substantive defined by an attributive, adj., part., or gen. (as οἱ θνητοί, τὸ καλόν, οἱ ἔχοντες, εἰς ἄδου ἀφικέσθαι, ὁ Σωφρονίσκου) see §. 436. Of the participle ὦν see §. 682. 3,—of the noun before participle in gen. absolute, see §. 695. *Obs. 1.*—of the protasis or apodosis, §. 860.

*Obs. 2.* In many phrases the subst. suppressed after the adj. is supplied in the verb: Theocr. 18. 11 πολλὸν ἔπιπυες sc. οἶνον : Arist. Equit. 121 ἐτέραν ἔγχεον sc. σπονδῇν. So Soph. Ant. 190 ταύτης ἔπι πλεόντες ὀρθῆς sc. νεώς. So that this is brachylogy rather than ellipse, see §. 893. d.: Eur. Herc. F. 180 τὸν καλλίνικον ἐκόμασε (sc. κῶμον) : Id. El. 835 ὅπως πευστηρίαν θοινασόμεσθα (sc. θοίνην) : Plat. Lach. 184 D τὴν ἐναντίαν γὰρ Δάχης Νικία ἔθετο (sc. ψήφον, according to the usual form θέσθαι ψήφον).

4. The sentence is sometimes without its verb where the notion of the verb is general, such as ποιεῖν, δρᾶν &c., γίνεσθαι, εἶναι &c., and sometimes a special verb, when the context easily suggests it: Il. 1, 75 μάλα δὲ χρεῶ (ἔχει sc.) πάντας Ἀχαιοὺς ἐσθλῆς καὶ πυκινῆς : Soph. Phil. 782 ἀλλ' δέδοικ', ὦ παῖ, μὴ μ' (sc. ἀπατῇ) ἀτελῆς εὐχῇ. (See also 897). So Il. ξ, 409 βάλλει is supplied. Soph. Phil. 1165 ἔστι before σοὶ ἀποφεύγειν. So G. T., Gal. ii. 9. The object of a verb sometimes stands alone, especially in prayers, curses, proverbs, inscriptions, commands, &c.; the verb being readily supplied from common use: ἐς κόρακας, ἐς φθόρον, εἰς ὄλεθρον (sc. ἀπιθι or ἔρρε)—πρὸς σέ γονάτων (sc. ἱκετεύω)—ἐς κεφαλὴν σοί (τρέποιο sc.), but this rather belongs to Brachylogy. See also §. 897. So G. T. as Matt. v. 38 ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ.

*Obs. 3.* The notion which is required to define another, as an attributive defines a substantive, the object the verb, &c. can never be supplied. Some verbs however have a pregnant force, so that the notion defined

implies the notion defining it; as φυλάσσειν in Homer=φυλάσσειν νύκτα, *to watch through the night—to keep the night watch.*

*Obs. 4.* We may observe that the ellipse of ἐστὶ &c. is very common in G. T. in all sorts of sentences, and constructions.

*Obs. 5.* The subject is sometimes omitted in a narration, so that two following verbs refer to different persons: Hdt. VI. 30 ὁ δὲ (Histæus) οὗτ' ἂν ἐπαθε κακὸν οὐδέν—δοκέειν ἐμοί, ἀπῆκέ τ' ἂν (Darius) αὐτῷ τὴν αἰτίαν.—So G. T., as John xix. 4 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω—καὶ λέγει (Pilate) αὐτοῖς. Cf. Luke xix. 4.

#### b. Ellipse in a compound Sentence.

5. a. A substantive to which an attributive relative sentence refers may be suppressed; as, Il. ρ, 640 εἴη, ὅστις ἐταῖρος ἀπαγγέλλει τάχιστα Πηλεΐδῃ: Thuc. II. 11 ἔπεσθε, ὅποι ἂν τις ἡγήται i. e. εἰς τοῦτον τὸν τόπον, ὅποι (§. 836. 1.).

b. A whole sentence may be suppressed, to which a following sentence refers; so in the combinations, οὐχ ὅτι, μὴ ὅτι—, ἀλλὰ §. 762. 2., εἰ μὴ (§. 860.); so also, οὐχ ὅτι in the sense of *quamquam, although*; (ἀλλὰ does not follow this phrase as an antithesis:). Plat. Prot. 336 D Σωκράτει γε ἐγὼ ἐγγινῶμαι μὴ ἐπιλήσεσθαι, οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι. Also in final or interrog. clauses introduced by ὅπως μὴ and μὴ, and in hypothetical clauses, either where a wish is expressed, as εἴθε τοῦτο γένοιτο (§. 856. *Obs. 2.*), or where two hypothetical clauses are opposed, whereof the principal one is generally suppressed.—See §. 860. 3.

6. Another case of ellipse is, where a conditional protasis is omitted, but signified by attaching to the verb of the apodosis the conditional particle ἂν, which suggests to the mind the suppressed sentence; as, ἡδέως ἂν ἀκούσαιμι, ἡδέως ἂν ἤκουσα (§. 860. 2.).

7. When two sentences expressing similar thoughts, and standing in the same construction, are in juxtaposition, in the latter sometimes we find only the more important parts of the whole, while the more formal parts which are common to both, occur only in the first. See §. 896. *Obs. 3.*: but this too may perhaps be referred to brachylogy.

*Obs.* In G. T. Matt. xiii. 8 and Mark iv. 8 there is an ellipse of some substantive after the numerals, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν κ. τ. λ. It may possibly be καρπούς or σπέρματα.

### II. Brevity of Expression or Brachylogy.

§. 892. 1. There is a wide distinction to be drawn between ellipse and brachylogy. In ellipse some element of the notion or thought is actually suppressed; in brachylogy it only seems to be suppressed, but in reality is in some way expressed or involved either in the whole sentence or some member thereof. The use of ellipse, as it depends partly on perception and common usage, and partly on the nature of the language, may be reduced to certain rules; but

brachylogy depends solely on the pleasure of the speaker, so that he may use it whenever he thinks that his brevity of expression is sufficiently cleared up by the context or other circumstances.

2. The readiness of apprehension which was so especially the characteristic of the Greek mind, naturally gave greater scope to this figure in the Greek than in any other language; and it is a want of this rapidity and readiness which makes the Greek language so difficult to master, and yet so profitable a mental exercise to the moderns. Many instances of it have already occurred in explaining the different forms of construction, as οἱ ἐκ τῆς ἀγορᾶς ἀνθρωποι ἀπέφυγον, and some will be found below. We can only treat of some of those instances of brachylogy which from their frequent use may be laid down as principles of interpretation for the language.

*The notion of a Substantive or Adjective supplied from the context or part thereof.*

§. 893. *a.* The subject of one sentence is supplied from some word in the objective part of the preceding one, see also §. 373. 4. Π. π, 77 οὐδέ πω Ἀτρειδέω ὁπὸς ἔκλυον—ἀλλ' Ἑκτορος—περιάγνυται sc. ὄψ or αὐδή. Cf. Π. π, 748: Hes. Opp. 513 καὶ τε διὰ βινού βοὸς ἔρχεται, οὐδέ μιν ἴσχει (sc. ῥινός): Thuc. VIII. 44 ἐξεφόβησαν μὲν τοῖς πολλοῖς, οὐκ εἰδότας τὰ πρᾶσσόμενα, καὶ ἔφευγον (οἱ πολλοί): Soph. C. C. 685 οὐδὲ αὐπνοὶ κρῆναι μινύθουσιν Κηφισοῦ νομάδες ῥέεθρων ἀλλ' αἰὲν—(Κηφισός sc.) ἐπινύσσεται.—See also §. 390. *L b.* So G. T., as 1 Cor. xv. 25 δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρις οὗ θῆ (sc. αὐτός) κ.τ.λ. Cf. Rom. iv. 3 ἐπίστευσεν—τῷ θεῷ καὶ ἐλογίσθη (sc. τὸ πιστεῦσαι) κ.τ.λ.: Dem. 293, 11.

*b.* A substantive which would properly be used twice in a clause is used only once: Soph. El. 1265 ἔφρασας ὑπερτέραν (χάριν sc.) τῆς τότε χάριτος: Id. CEd. Col. 1059 τὸν ἐφέσπερον (sc. νόμον) Οἰατίδος ἐκ νόμου.—See also §. 782 *d.* So Eur. Phœn. 103 γεραίαν νέαν (χειρὶ sc.) χεῖρα. So G. T., as 1 John ii. 2 ἰλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν—οὗ περὶ τῶν ἡμετέρων μόνον, ἀλλὰ καὶ περὶ (ἁμαρτιῶν sc.) ὅλου τοῦ κόσμου. The noun or pronoun of the latter of two coordinate sentences is generally supplied from the former, in which it already stands; the article which would be joined to the substantive in the second clause standing alone; as, Plat. Epist. 354 Ε μετρία ἡ θεῶ δουλεία, ἄμετρος δὲ ἡ τοῖς ἀνθρώποις: Demosth. 112, 22 εἰ μὲν οὖν ἔξεστιν εἰρήνην ἀγειν τῇ πόλει—φημὶ ἔγωγε ἀγειν δεῖν. So G. T., as Matt. x. 26 οὐδὲν γὰρ ἐστὶ κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ (οὐδὲν) κρυπτόν ὃ οὐ γνωσθήσεται.

c. A subject is supplied from the predicate, or a predicate from the subject, when the same word would be both subject and predicate; as Hdt. VIII. 80 ἴσθι γὰρ ἐξ ἐμέο (sc. ποιεύμενων) τὰ ποιούμενα ὑπὸ Μήδων: Ibid. 142 τούτων ἀπάντων αἰτίους γενέσθαι (sc. αἰτίους) τῆς δουλοσύνης τοῖς Ἑλλησι Ἀθηναίους.

d. A substantive cognate to some word in the sentence, is supplied from that word (*παρώνυμα*). So Homer, (θεοί) δωτῆρες ἑάων sc. δόσεων. So also Il. ω, 528 δάρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἑάων: Il. υ, 99 καὶ δ' ἄλλως (sc. βληθέν) τοῦ γ' ἰθὺ βέλος πέτετ' οὐδ' ἀπολήγει. So in antithesis: Od. θ, 167 οὕτως οὐ πάντεσσι θεοὶ (sc. πάντα) χαρίεντα διδοῦσιν ἀνδράσιν, οὔτε φυὴν, οὔτε φρένας, οὔτ' ἀγορητῆν. Demosth. 274, 26 τοὺς Θεοὺς ἅπαντας καὶ πάσας (Θεὰς sc.) So cognate notion of the verb (see acc. §. 548.): δεινόν, δεινὰ βοᾶν sc. βοήμα, βοήματα.—τρεῖς πλήσσεσθαι sc. πληγὰς: Soph. El. 1075 Ἠλέκτρα τὸν αἰ πατρός (sc. στόνον) δειλαῖα στενάχουσα<sup>a</sup>: Eur. Phœn. 325 δακρυέσσαν (sc. ἰάν) (δακρυέσσο' Dind.) ἰεῖσα. So Æsch. 90, 27 ἀπάσης (ἀρχῆς) ἧς ἀρχουσιν Ἀθηναῖοι. Also ὡς εἰπεῖν sc. ἔπος, and thence in old Attic. (The tragedians use the full form, ὡς εἰπεῖν ἔπος, and so commonly Plato and Demosth.)

e. So a word is suggested by the context: see also §. 373. 3; Hdt. I. 137 ἀποκτείνειν δὲ οὐδένα τὸν ἑαυτοῦ πατέρα ἢ μητέρα ἀλλ' ὅκοσα ἤδη τοιαῦτα ἐγένετο κ. τ. λ., sc. τέκνα supplied from the general notion of the sentence: Dem. 319, 17 οὐκ ἐπὶ τῆς αὐτῆς (ὁρμῆς sc.) ὁρμεῖ: for τίς supplied see §. 373. 6: so τινὲς or τινὰς is supplied from a partitive genitive, Xen. Anab. III. 5, 16 ἀναμειγνύσθαι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς αὐτούς: so G. T. as Acts xxi. 16 συνῆλθον καὶ τῶν μαθητῶν σὺν ἡμῖν.

f. The affirmatives εἰς, ἕκαστος, are supplied from the negative οὐδεῖς; as, Plat. Symp. 192 E ταῦτα ἀκούσας οὐδ' ἂν εἰς ἐξαρνηθείη—, ἀλλ' ἀτεχνῶς οἶοι' ἂν ἀκηκοέναι κ. τ. λ.<sup>b</sup>: Id. Rep. 366 D. Demosth. c. Meid. §. 18 οὐκοῦν δεινὸν—μηδένα τολμήσαι πάποτε μηδ' ὧν οἱ νόμοι δίδoασιν ἀψασθαι, ἀλλ' οὕτως εὐλαβῶς—διακείσθαι.

*Where a Pronoun is supplied from the context or part thereof.*

§. 894. 1. a. Where a person has been already mentioned, the pronoun as the object of the verb is supplied therefrom, except where especial emphasis is required: Xen. Hell. III. 4, 3 ἐπαγγελαμένον τοῦ Ἀγησιλάου τὴν στρατείαν, διδoάσω οἱ Λακεδαιμόνιοι (sc. αὐτῷ ταῦτα). The demonstrative is often supplied from the relative which implies it: Thuc. I. 36 καὶ ὅτῳ (= εἰ τινι) τάδε ξυμφέροντα μὲν δοκεῖ λέγεσθαι φοβεῖται δὲ (sc. οὗτος). See also 817. 4.

<sup>a</sup> Or to τὸν αἰ we may supply χρόνον, and take πατρός with στενάχουσα as a genitive of cause.

<sup>b</sup> Stallb. ad loc.

*Obs.* In G. T., where different cases are required, the pronoun is generally repeated, as Luke xvi. 2 φωνήσας αὐτὸν εἶπεν αὐτῷ, but not always, see Acts xiii. 3.

b. So also the pronoun is supplied to a genitive absolute from the foregoing sentence: see also 695. *Obs.* 1.: Hdt. I. 3 τοὺς δὲ (Asiatics), προῖσχομένων (ἐκείνων Greeks) ταῦτα, προφέρειν σφι Μηδείης τὴν ἀρπαγὴν· ὥς οὐ δόντες αὐτοὶ δίκας, οὐδὲ ἐκδόντες ἀπαιτεόντων (σφῶν Asiatics). So G. T., as Luke viii. 20 ἀπηγγέλη αὐτῷ λεγόντων.

c. Very frequently the reflexive pronoun ἑαυτοῦ is supplied from the pronoun αὐτός: Il. α., 355 ἐλὼν γὰρ ἔχει γέρας, αὐτὸς (sc. ἑαυτῷ) ἀπούρας: Soph. Phil. 691 ἴν' αὐτὸς (sc. ἑαυτῷ) ἦν πρόσσυρος.

d. Sometimes a pronoun is supplied in two following clauses to one verb as subject, to the other as object: Il. ο., 555 πρὶν γ' ἡὲ κατακτάμεν (αὐτούς) ἢ κατ' ἄκρης Ἴλιον αἰπεινὴν (αὐτούς) ἐλέειν κ.τ.λ.

*Where a conjunction is supplied by the context.*

2. Where ὅστις or ὅσοι are used in the sense εἴ τις, (see §. 816. 8. 817. 4.) the implied εἰ is sometimes carried on to a following clause by a copulative conjunction, Thuc. IV. 6 Ὅσοι δὲ γιγνώσκοντες αὐτὰ μὴ ὀρθῶς προσκοποῦμεν, μηδὲ τοῦτό τις πρεσβύτατον ἦκει κρίνας=καὶ εἴ τις ἦκει μὴ κρίνας: so G. T. as 1 Cor. vii. 13 καὶ γυνὴ ἣτις ἔχει ἄνδρα ἄπιστον καὶ (sc. εἰ) οὗτος συνενδοκεῖ κ.τ.λ.

*Where a verbal notion is supplied from a preceding verb, or verbal notion.*

§. 895. 1. a. After δηλον ὅτι, οἶδ' ὅτι, εὖ οἶδ' ὅτι, ἴσθ' ὅτι, the verb is very often supplied from the predicate or preceding sentence; as, Plat. Gorg. 475 C. Socr. Οὐκοῦν κακῷ ὑπερβάλλον τὸ ἀδικεῖν κάκιον ἂν εἴη τοῦ ἀδικεῖσθαι: Po. Δηλον δὲ ὅτι sc. κάκιον ἂν εἴη. Hence the affirmative adverb, δηλονότι, *certainly, clearly*.

b. A verbal notion is supplied (see §. 581. 2.), from some expression in the sentence: Eur. Hipp. 870 φεῦ, φεῦ (= στένω) τῶν ἐμῶν τυράννων δόμους. So Æsch. Ag. 1146 ἰὼ, ἰὼ (= στένω) λιγείας μόρον ἀηδόνας: Eur. Ion. 1420 μορφὴν ἔχον τίν'; (ἐρωτῶ) ὥς με μὴ ταύτῃ λαβῆς. So G. T., as Eph. v. 33 ἡ δὲ γυνὴ (sc. βλεπέτω) ἵνα φόβηται τὸν ἄνδρα. Cf. 2 Cor. viii. 7.

*Obs.* 1. So the interjectional ἰδοῦ (et sim.) suggests the notion of ἐστί: Æsch. Ag. 1269 ἰδοὺ δ'! Ἀπόλλων αὐτὸς ἐκδύων ἐμέ: this is very common in G. T.

c. A verbal notion is supplied from some expression in a preceding sentence, so that the noun is in the case required by such a verb: Il. φ., 162 ὁ δ' ὁμαρτῇ δούρασιw—sc. ἔβαλλεν supplied from the hostile action expressed by ἀνέσχετο μελίην in line 161: Hdt. I. 36 γελῶ δ' ὀρέων κ.τ.λ., καὶ τὴν Ἀσίην τῇ Εὐρώπῃ ποιούντων (θαυμάζω, sc. from



γελῶ δ' ὀρέων) ἴσῃν. So Soph. Ant. 857 ἔψαυσας ἀλγεινοτάτας ἔμοι μερίμνας πατρός τριπόλιστον οἶκον (λέγουσα sc.). So G. T., as Acts xxiv. 18 ἐν αἷς εὖρον μ' ἡγνισμένον—ἐν τῷ ἱερῷ οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαίων, sc. ἦσαν supplied from ἦν, implied in εὖρόν με ἐν τῷ ἱερῷ : so Rom. xiii. 7 τῷ τὸν φόρον (sc. ἀπαιτοῦντι = ὀφειλὴν ἔχοντι) : Rom. xii. 6 προφητεύσωμεν supplied from προφητεῖαν : v. 7 εἴτε διακονίαν (sc. ἔχοντες) ἐν τῇ διακονίᾳ (sc. ποιῶμεν κατὰ τὴν ἀναλογίαν τῆς πίστεως).

d. So a predicate, or a predicative adjective or substantive, is supplied from a former sentence or clause : Soph. El. 1021 εἴθ' ὥφελες τοιάδε τὴν γνώμην πατρός θνήσκοντος εἶναι—ἀλλ' ἦν (τοιάδε sc.) φύσιν γε. So G. T., as Rom. vii. 5 εἰ γὰρ σύμφυτοι γεγόναμεν—ἀλλὰ καὶ ἀναστάσεως ἐσόμεθα : so Id. 13 ἐγένετο θάνατος is supplied to ἁμαρτία : so Matt. vi. 25 πλεῖον is supplied to σῶμα : so 1 Cor. ix. 25.

e. One verbal form is supplied from another in the context.—

1. So passive from active : Thuc. VI. 79 καὶ τοῖς γε Ἀθηναίοις βοηθεῖν, ὅταν ὑπ' ἄλλων (sc. ἀδικῶνται) καὶ μὴ—τοὺς ἄλλους ἀδικῶν : Soph. Œ. C. 1108 τῷ τεκόντι πᾶν (sc. τεχνῶν) φίλον. So G. T., as Rom. ii. 6—8 ὅς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ, τοῖς μὲν—ζωὴν αἰώνιον, τοῖς δὲ—ὀργήν καὶ θυμὸς (sc. ἀποδοθήσεται). So Dem. 28, 7 τοὺς μὲν γὰρ λόγους ὁρῶ γιγνομένους, τὰ δὲ πράγματα (sc. ὁρῶ) εἰς τοῦτο προήκοντα, κ.τ.λ.

2. So one tense, or mood, or person from another : Arist. Pax 1201 νυνὶ δὲ πεντήκοντα δραχμῶν ἐμπολῶ, ὁδὶ δὲ (ἐμπολᾷ sc.) τριδράχμους τοὺς κάδους κ.τ.λ. : Soph. Œ. R. 328 πάντες γὰρ οὐ φρονεῖτ', ἐγὼ δ' οὐ μήποτε (φρονήσω sc.) κ.τ.λ. So Id. 1134 ἐπλησίαζεν is supplied from ἐπλησίαζον following : Æsch. Eum. 140 ἐγείρει καὶ σὺ τήνδ', ἐγὼ δέ σε. So G. T., as Rom. ii. 18 οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλὰ ἡ ῥίζα σε (βαστάζει). This frequently happens when after οἶμαι δὲ καί, an infin. should follow : Plat. Apol. 25 extr. ταῦτα ἐγὼ σοι οὐ πείθομαι, ὦ Μέλπτε, οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα sc. πείσεσθαι σοι<sup>a</sup> : Id. Rep. 608 ξυμψημί σοι—, οἶμαι δὲ καὶ ἄλλον ὄντιον sc. ξυμψήσειν). So also after εἵκοι : Od. ζ, 192 οὐτ' οὖν ἐσθῆτος δευῆσαι οὔτε τευ ἄλλου ὦν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα (μὴ δεύεσθαι) : so G. T. as Rom. i. 27 ἀντιμυσθίαν ἦν ἔδει (sc. ἀπολαμβάνειν) ἀπολαμβάνοντες. So after a parenthesis : Æsch. Ag. 1094 ματεύει δ' ὦν ἀνευρήσει φόνον : Cassandra, μαρτυρίοισι γὰρ τοῖσδ' ἐπιπείθομαι κλαίμενα τὰδε βρέφη (ματεύω sc.).

3. So the participle, from the verbum finitum or infin. : Thuc. II. 11 τὴν τῶν πέλας δημοῖν ἢ τὴν ἐαυτῶν ὁρᾶν sc. δηνουμένην : Æsch. Ag. 864 καὶ τὸν μὲν ἦκειν (sc. πῆμα φέροντα), τὸν δ' ἐπισφύρειν κακοῦ κάκιον ἄλλο πῆμα, λάσκοντας δόμοις : Od. ο, 152 χαίρετον, ὦ κούρω, καὶ Νέστορι ποιμένι λαῶν εἰπεῖν sc. χαίρειν : so the finite verb from participle, Xen. Hell. V. 4, 3.

4. Very commonly, especially in Attic, an infin. of a preceding verb is supplied after μέλλω, in its future sense ; as, Eur. Hipp. 441 τοῖς ἐρῶσι—ὅσοι τε μέλλουσ' (ἐρᾶν sc.) : Thuc. III. 55 οὔτε ἐπάθετε οὔτε ἐμελλήσατε (παθεῖν) : Isocr. 213 B τὰς μὲν ἐπόρθουν, τὰς δὲ ἐμελλον (πορθεῖν), ταῖς δὲ ἠπείλουν τῶν πόλεων (πορθεῖν). In dialogue, especially Plato, τί δ' (πῶς γὰρ) οὐ μέλλει ; How should it not ? From a participle in the principal clause is supplied the finite verb of the dependent : Soph. El. 1434 νῦν (βᾶτε) τὰ πρὶν εὐ θέμενοι τὰδ' ὥς πάλιν sc. θῆσθε.

<sup>a</sup> Stallb. ad loc.

*Obs.* 2. The constructions in which a verb is carried over a parenthesis—as, Thuc. IV. 9 αὐτοὺς ἡγεῖτο προθυμήσεσθαι (οὔτε γὰρ αὐτοὶ ἐλπίζοντες ποτε ναυσὶ κρατηθήσεσθαι οὐκ ἰσχυρὸν εἰσείχουσιν) ἐκείνοις τὲ βιαζομένοις ἀλώσιμον τὸ χωρίον (ἡγεῖτο sc.) γίνεσθαι, or from one clause to another at some distance, are not to be classed here, as the verb is simply carried on from one clause to another. So where the verb is separated from its subject and object by a parenthesis: Philemon 12 σὺ δὲ αὐτόν—τοῦτ' ἐστίν κ. τ. λ., then in ver. 17 προσλαβοῦ αὐτόν. So 1 Pet. 18 ὑποτάγητε is carried on from verse 13: so also ch. iii. 1.

2. The effect of the verb being thus used only once is to give an appearance of unity to the two clauses.—Hence it is very usual to omit the verb in dependent clauses introduced by ὅσπερ, ὥσπερ;

Eur. Med. 1153 φίλους νομίζουσ' ὁσπερ ἂν πόσις σίθεν, sc. νομίζῃ: Plat. Legg. 710 D πάντα σχεδὸν ἀπείργασται τῷ θεῷ, ὅσπερ (sc. ἀπεργάζεται) ὅταν βουληθῇ διαφερόντως εὐ πράξαι τινα πόλιν: Od. λ, 411 ἐταῖρον νωλεμέως κτείνοντο σύες ὡς ἀγριόδοντες, οἳ βα τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο ἢ γάμφῃ ἢ ἐράμφῃ ἢ ἐλαπίνῃ, sc. κτείνονται. This is also very usual in those hypothetical sentences, which only express that what is in the principal clause belongs especially to the person spoken of. The protasis consists of εἰ, or εἴπερ τις or ἄλλος τις, or εἴπερ πού, εἴπερ ποτέ &c. Compare the full expression in Demosth. 701, 7 ἐγὼ δ', εἴπερ τινὶ τοῦτο καὶ ἄλλῳ προσηκόντως εἴρηται, νομίζω καὶ νῦν ἀρμόττειν εἰπεῖν, with the shortened one, Hdt. IX. 27 ἡμῖν ἐστὶ πολλά τε καὶ εὐ ἔχοντα, εἰ τέοισι καὶ ἄλλοις Ἑλλήνων. Εἴπερ alone: Plat. Rep. 497 E οὐ τὸ μὴ βούλεσθαι, ἀλλ' εἴπερ (sc. τὶ διακωλύσει), τὸ μὴ δύνασθαι διακωλύσει<sup>a</sup>: so ὡς οὔτις, ὡς οὐδεὶς ἄλλος. In the same sense: Plat. Apol. 28 E τότε μὲν, οὐ ἐκείνοις ἔταττον, ἔμενον, ὥσπερ καὶ ἄλλος τις: Soph. Œ. C. 563 ὡς τις πλείστ' ἀνὴρ. κ. τ. λ.

3. There are some instances in which this brachylogy produces some difficulty in the construction, and which therefore require to be specially observed. The verb is placed in the dependent and not in the principal clause, and agrees with the subject thereof, and therefore must be supplied to the principal clause in the number and person required by its subject. This also commonly occurs in dependent clauses introduced by ὅσπερ, ὥσπερ ἂν εἰ, ὅσπερ, *et sim.* and the effect of it is to mark strongly the unity of the two clauses:

II. ε, 46 εἰ δὲ καὶ αὐτοὶ (sc. φεύγονται), φευγόντων σὺν νηυσί: Thuc. II. 21 ὦν (ἡκρόντων sc.) ἀκροῖσθαι ὡς ἕκαστος ὥρμητο: Id. III. 68 καὶ ὅτε ὕστερον (προεῖχοντο sc.) ἀ πρὸς τῷ περιτειχίσεσθαι προεῖχοντο: Id. I. 82 ἀνέπιφθονον, ὅσοι (ἐπιβουλεύονται) ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύόμεθα, μὴ Ἑλληνας μόνον, ἀλλὰ καὶ βαρβάρους προσλαβόντας διασωθῆναι: Id. III. 67 ἦν οἱ ἡγεμόνες (ποιήσεσθε), ὥσπερ νῦν ὑμεῖς κεφαλαιώσαντες πρὸς τοὺς ξύμπαντας διαγνώμας ποιήσεσθε, ἥσσαν τις ἐπ' ἀδίκους ἔργοις λόγους καλοὺς ζητήσῃ: Xen. Cyr. IV. 1, 3 αὐτὸς οἶδα οἷος ἦν τὰ μὲν γὰρ ἄλλα, (ἐποίει) ὅσαπερ, οἶμαι, καὶ πάντες ὑμεῖς ἐποιεῖτε. So often in Latin comparative sentences, *ei cariora semper omnia quam decus atque pudicitia fuit*. It occurs less frequently in other dependent sentences; as, Eur. Or. 1037 σὺ νῦν μ', ἀδελφέ, (sc. κτεῖνε) μή τις Ἀργείων κτάνῃ.

<sup>a</sup> Stallb. ad loc.

4. A verb of a general meaning is supplied from a verb of special meaning, as every particular verb implies the general verbal notion of action, or state: so ποιεῖν, πάσχειν, ἐργάζεσθαι, γίγνεσθαι, εἶναι, συμβαίνειν, &c. thus τί ἄλλο ἢ,—οὐδὲν ἄλλο ἢ—ἄλλο τι ἢ for τί ἄλλο ποιεῖ or ἔστιν or such like, ἢ ὅτι (cf. Lucian. Dial. Deor. V. 5 λυπεῖς, ὦ Ἥρα, σεαυτὴν, οὐδὲν ἄλλο, κάμοι ἐπιτείνεις τὸν ἔρωτα (ζηλοτυπούσα) :

Thuc. III. 39 τί ἄλλο οὗτοι, ἢ ἐπεβούλευσαν; IV. 14 οἱ Λακεδαιμόνιοι—ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν: Xen. M. S. II. 3, 17 τί γὰρ ἄλλο ἢ κινδυνεύσεις; = οὐδὲν ἄλλο (sc. ποιεῖς), ἢ ὅτι κινδ.: Id. Cyr. I. 4, 24. μόνος ἐκείνος οὐδὲν ἄλλο (sc. ἐποίει) ἢ τοὺς πεπτωκότας περιελαύνων ἐθείατο: Plat. Euth. 277 D καὶ νῦν τούτῳ οὐδὲν ἄλλο ἢ χορεύετον περὶ σέ: Id. Phæd. 63 D τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον<sup>a</sup>. (In full: Plat. Rep. 424 D οὐδὲ γὰρ ἐργάζεται ἄλλο γε (sc. ἢ παρανομία), ἢ κατὰ σμικρὸν εἰσοικισαμένη ἡρέμα ὑπορρεῖ πρὸς τὰ ἔθνη): Æsch. Ag. 1139 οὐδὲν ποτ' (πεισομένην sc.)—εἰ μὴ ξυνθανουμένην. So probably 2 Pet. i. 5 καὶ αὐτὸ τοῦτο δέ (sc. ποιήσατε)—ἐπιχορηγήσατε. From frequent usage the original construction of the phrase was lost, and it was applied, where grammatically it was inapplicable, as a mere adverb: Thuc. VII. 75 οὐδὲν γὰρ ἄλλο ἢ πόλει ἐκπεπολιορκημένη ἐφέκεσαν ὑποφευγούσῃ. So often in Latin, *nihil aliud, amplius quam* is used as an adverb: Liv. XXII. 60 *quid aliud quam admonendi essetis*: XXXVII. 21 *classis ad insulam se recepit, nihil aliud quam depopulato hostium agro*: Suet. Calig. 44 *nihil amplius quam Adminio—in deditionem recepto magnificas Romam litteras misit*. The same may be said of the interrog. forms, ἄλλο τι ἢ, or ἄλλο τι, *nonne?* where, after the phrase became a mere interrog. form, the ἢ was dropped.—See §. 875. e. So when the protasis is without its predicate: Soph. Ant. 718 εἰ δ' οὐν (οὕτως ἔστί) &c. So τί (sc. ἐστίν) ὅτι Luke ii. 49.

5. An important use of brachylogy is where several objects depend on one verb, which strictly can be applied to only one of them; but the notion of the verb is such as admits of a more general, or more particular application. This sort of brachylogy is called *Zeugma*:

II. γ, 326 ἦχι ἐκάστῳ ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο (containing the particular notion of "lying," as well as the general notion of "being in store, ready"): Hdt. IV. 106 ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην: Pind. Ol. I. 88 (B) ἔλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον, *viciū Œnomaum, obtinuit virginem*<sup>b</sup>: Id. Nem. X. 25 ἐκράτησε δὲ καὶ ποθ' Ἑλλήνα στρατὸν, τύχα τε μολῶν καὶ τὸν Ἴσθμοί καὶ τὸν Νεμέα στέφανον: Soph. Trach. 353 ὥς τῆς κόρης ταύτης ἕκατι κείνος Εὐρυτόν θ' ἔλοι, τὴν θ' ὑψίπυργον Οἰχαλίαν. (Cf. 364). So G. T., as 1 Cor. iii. 2 γὰλα ὑμᾶς ἐπότισα οὐ βρῶμα.

*Obs.* 3. It is one of the great properties of the Greek language, that the Greek mind from its quickness of apprehension, and exactness in the application of notions, seems to have been able thus to deduce a general notion implied in some particular verb, and then to apply it to a new substant. in a particular sense suitable to the new object, and implied in that general notion. So Æsch. Choeph. 360 βασιλεὺς γὰρ ἦς, ὅφρ' ἔξης, μόριμον λάχος πιμπλάντων χερσὶν πεισίσροτόν τε βάκτρον. In μόριμον λάχος χερσὶν

<sup>a</sup> Heindorf ad loc.

<sup>b</sup> Dissen ad loc.

πιμπλάντων is implied the general notion of *governing*—this implies the notion of wielding the sceptre, in which sense it is carried on and applied to βάκτρον.

6. So a verb of perception or communication is supplied from a foregoing verb of cognate meaning : Xen. Hell. II. 2, 17 ἀπηγγέλειεν, ὅτι αὐτὸν Λύσανδρος κελεύει ἐς Λακεδαίμονα ἵεναι· οὐ γὰρ (sc. ἔλεγεν) εἶναι κύριος ὧν ἐρωτῶτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους. See §. 884. Obs. 1.

7. A simple verb is supplied from the compound verb, inasmuch as this latter contains the notion of the former :

Plat. Gorg. 493 C ἀλλὰ πότερον πείθω τί σε καὶ μετατίθεσαι, εὐδαιμονοε-  
τήρους εἶναι τοὺς κοσμίους τῶν ἀκολάστων ; i. e. *persuadeone tibi mutatâque  
sententiâ putas, feliciotes esse temperantes libidinosos ?* Thuc. I. 44 οἱ Ἀθη-  
ναῖοι μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὴ ποιήσασθαι for μετέγνωσαν καὶ ἔγνω-  
σαν : Xen. Cyr. I. 1, 3 ἐκ τούτου δὴ ἡναγκαζόμεθα μετανοεῖν (i. e. μετανοεῖν καὶ  
νοεῖν), μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων ἢ τὸ ἀνθρώπων ἄρχειν.

Obs. 4. In the two former examples the second clause may depend on the compound verb as representing an accus., which is the proper expression of that *to* which a change takes place.

8. A compound verb in one clause is supplied from the same verb in the former, the preposition with which it is compounded being placed alone in the second clause. See §. 643. Obs. 1.

9. An affirmative verb is supplied from a negative ; this is most commonly the case in an antithesis introduced by an adversative conjunction :

II. ε, 819 οὐ μ' εἶας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι τοῖς ἄλλοις· ἀτὰρ, εἴ  
κε Διὸς θυγάτηρ Ἀφροδίτη ἔλθῃ· εἰς πόλεμον, τήν γ' οὐτάμεν ὀξείῃ χαλκῷ (sc.  
ἐκέλευες, in εἶας) : Soph. OE. R. 236 τὸν ἄνδρ' ἀπαυδῶ τοῦτον—μήτ' εἰσδέχεσθαι,  
μήτε προσφωνεῖν τινα, ὡθεῖν δ' ἀπ' οἴκων πάντας : Id. El. 71 καὶ μὴ μ' ἄτιμον  
τῆσδ' ἀποστείλῃτε γῆς, ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων (i. e. στέλλετε =  
ποιεῖτε) : Hdt. VII. 104 ὁ νόμος—ἀνώγει τῶντ' αἰεὶ, οὐκ ἔων φεύγειν οὐδὲν  
πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατέειν ἢ ἀπόλλυσθαι :  
Id. IX. 2 οὐδὲ ἔων ἵεναι ἑκαστέρῳ, ἀλλ' αὐτοῦ ἰζόμενον ποιεῖν : Plat. Apol.  
36 B ἀμελήσας, ὧν οἱ πολλοί (sc. ἐπιμελοῦνται<sup>a</sup>) : compare Latin, Cic. N. D.  
I. 7, 17 *tu autem nolo existimes, me adiutorem huic venisse, sed auditorem* :  
so G. T. as 1 Tim. iv. 3 κωλυόντων γαμεῖν, (κελευόντων) ἀπέχεσθαι βρωμάτων.  
So the general verbal notion of existence, or being, is carried from the  
particular verb of the clause to the next. So also with other verbs which  
imply a change from one opinion to another, so that the new opinion is  
implied from relinquishing the old one : Plat. Lys. 222 B οὐ ῥάδιον ἀπο-  
βαλεῖν τὸν πρόσθεν λόγον, ὥς οὐ τὸ ὅμοιον τῷ ὁμοίῳ κατὰ τὴν ὁμοιότητα ἄχρη-  
στον, i. e. *non est facile priorem rejicere rationem, ut non putemus, simile  
simili, quatenus simile est, inutile esse* ; hence also οὐ which at first seems  
not wanted—ἀποβαλεῖν τὸν λόγον = *rejectâ priore ratione sententiam ita mu-  
tare, ut putemus ceti.*

Obs. 5. So where the predicate is expressed by *ἵστί* and an adjective or

<sup>a</sup> Stallb. ad loc.

pronoun, as 1 Cor. vii. 19 τὰ πάντα is supplied from οὐδέν : John viii. 16 μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ, sc. ἐσμέν ἅμα.

*Where a sentence is supplied either wholly or partially. (See §. 860.)*

§. 896. In an antithesis one clause frequently requires to be supplied from the other :

Π. χ. 265 ὃς οὐκ ἔστ' ἐμέ καὶ σὲ φιλήμεναι, for ἐμέ σὲ καὶ σὲ ἐμέ : Hes. Opp. 182 οὐδὲ πατήρ παιδεύσιν ὁμοῖος, οὐδέ τι παῖδες (sc. πατρί), οὐδέ ξείνος ξεινοδόκῳ καὶ ἐταῖρος ἐταίρῳ : Soph. Œ. T. 489 τί γὰρ ἡ Λαβδακίδαις (sc. πρὸς τὸν Πόλυβον) ἢ τῷ Πολύβῳ (sc. πρὸς τοὺς Λαβδακίδας) νεῖκος ἔκειτο ; Eur. Or. 742 οὐκ ἐκεῖνος (sc. ἐκείνην), ἀλλ' ἐκείνη κείνον ἐ-Ἀδ' ἤγαγεν : Thuc. I. 73 οὐ γὰρ παρὰ δικασταῖς οὔτε ἡμῶν (sc. πρὸς τοὺς), οὔτε τούτων (sc. πρὸς ἡμᾶς) οἱ λόγοι ἀν γίνονται : Demosth. 30, 17 ἐπράξαμεν ἡμεῖς (sc. πρὸς ἐκείνους) καὶ ἐκεῖνοι πρὸς ἡμᾶς εἰρήνην\*. Sometimes the sentence is wholly omitted, when it is implied necessarily in the notion which it expresses, as νυκτὶ δ' ὁμῶς πλεῖν, which implies καὶ ἡματι : so G. T. as Matt. x. 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ (ἵνα γένηται) ὁ δοῦλος ὡς ὁ Κύριος αὐτοῦ. So a negative sentence is supplied to εἰ μὴ from an affirmative, or an affirmative from a negative : see §. 860. 5.

Obs. 1. Very often where in two coordinate sentences the same predicate would be used in the sing. to each of them, the predicate is used once in the plural, the two being considered as making up one plural notion ; as, ὁ Σωκράτης καὶ ὁ Πλάτων ἦσαν σοφοί, for ὁ Σ. ἦν σοφός, καὶ ὁ Π. ἦν σοφός.

Obs. 2. For a comparative notion carried on to a positive form, see §. 783. 1.

Obs. 3. So when a sentence or a question is introduced by ἐπεὶ suggesting from the context some conditional clause, *since this is*, or *if this were* (or *were not*) so : Soph. Œ. R. 433 οὐ γὰρ τι σ' ἤδη μῶρα φωνήσονται ἐπεὶ (εἰ ἤδη) σχολῇ γ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην : so G. T. as Rom. iii. 6 ἐπεὶ (if *this were so*) πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον ;

Obs. 4. There are two passages in the Greek Testament the difficulties of which may perhaps be solved by applying the principle of brachylogy :

a. Matt. v. 21 ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις, ὃς δ' ἂν φονεύσῃ ἔνοχος ἔσται τῇ κρίσει· ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει, (carry on by the copulative δὲ from verse 21, ἡκούσατε δὲ ὅτι ἐρρέθη τοῖς ἀρχαίοις) ὃς ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, ῥάκα, ἔνοχος ἔσται τῷ συνεδρίῳ, (carry on from verse 22, ἐγὼ δὲ λέγω ὑμῖν) ὃς ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται τῇ κρίσει<sup>b</sup>.

β. Rom. iii., in which chapter the first eight verses form a supposed dialogue between St. Paul and a Jew, the alternate verses being assigned to each respectively. 3. τί γὰρ εἰ ἐπίστησαν κ. τ. λ., to which St. Paul answers in v. 4, μὴ γένοιτο κ. τ. λ. The Jew goes on in v. 5, εἰ δὲ ἡ ἀδικία

\* But see 654. Obs. 3.

<sup>b</sup> I find this suggested in Poli Synopsis ad loc. I am aware that it may seem a somewhat too bold suggestion ; but the whole passage so evidently presents us with two pairs of clauses, in each of which there is a contrast between the formal traditions of the Jews, and the spiritual teaching of our Lord, that I confess it would seem to me natural to carry on

to the second pair of clauses the words whereby this contrast is expressed in the first pair, (see §. 891. 7.,) even were there not in the passage a difficulty of which every explanation is confessedly unsatisfactory. For an instance of δὲ being used instead of μὲν to introduce a second pair of clauses in contrast to a former pair see Æschin. 56. 26. See 767 Add.

κ. τ. λ. St. Paul interrupts the Jew in v. 6, *μὴ γένοιτο κ. τ. λ.*: the Jew takes up his interrupted argument in v. 7, and St. Paul in v. 8 goes on with the sentence he had begun in v. 6, *καὶ μὴ (γένοιτο sc.) καθὼς βλασφημούμεθα, καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν κ. τ. λ.*

*Aposiopesis. See also §. 860. 3. b.*

§. 897. This figure of rhetoric consists in the sentence being suddenly broken off, at the will of the speaker. In animated and excited passages, the verb is often suppressed after *μή*; as in tragedy for instance, *μὴ δῆτα*, and *μή* alone: Soph. Ant. 577 *μὴ τριβᾶς ἔτι, ἀλλὰ νιν κομίζετ' εἰσω*: Eur. Ion 1331 *μὴ ταῦτα*: Id. Med. 964 *μή μοι σύ sc. ταῦτα εἴπης*: Arist. Ach. 345 *μή μοι πρόφασιν*: Id. Vesp. 1179 *μή μοι γε μύθους*. *Μὴ σύ γε* is very common as an earnest dissuasive: Soph. CE. C. 1441 Pol. εἰ χρή, θανούμαι: Antig. *μὴ σύ γ' (sc. ταῦτ' εἴπης), ἀλλ' ἐμοὶ πιθοῦ*. So in dissuasive wishes *μὴ γάρ, absq̃t, ut*: Demosth. 295, 8 *τίς οὐχὶ κατέπτυσεν ἂν σοῦ; μὴ γὰρ τῆς πόλεως γε, μὴδ' ἐμοῦ sc. καταπτύσειεν*: Plat. Prot. 318 B *ἀλλὰ μὴ οὕτως*: Id. Rep. 381 E *μὴ γάρ, ἔφη (sc. τοιαῦτα λεγόντων)*: Eur. Troad. 210 *μὴ γὰρ δὴ δῖον γ' Εὐρώτα (sc. ἔλθοιμεν)*: so *μήτοι γε* Xen. Cyr. II. 3, 24. Demosth. 45, 19 *μή μοι μυρίους μὴδὲ δισμυρίους ξένους μὴδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις (sc. ψηφίσσῃ), ἀλλ' ἡ τῆς πόλεως ἔσται sc. ἡ δύναμις*. Sometimes the apodosis is wholly suppressed when the speaker is excited. See above (§. 860. 3. b.).

*Obs.* The ellipse of the apodosis occurs in G. T.: see §. 860. 3. Rev. xix. 10 *ὅρα μή* comes under aposiopesis.

*Consolidation of Sentences.*

§. 898. There are some other forms, which remain yet to be noticed, besides those mentioned under their respective heads, whereby the close connexion of two sentences, or two clauses of the same sentence, is represented in language.

1. When an infin. (or participle) stands in the same sentence with some other *verbum finitum*, the subst. which properly depends on the infinitive (or participle) is frequently made to depend on the *verbum finitum*, so that it is in the case required thereby.

a. Participle: Soph. El. 47 *ἄγγελλε δ' ὄρκῳ προστιθείς*, for *ἄγγ. προστιθείς ὄρκον*: Id. Ant. 23 *Ἐτεοκλῆα μὲν, ὥς λέγουσι, σὺν δίκη χρησθεὶς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς ἔκρυψε*: Id. Phil. 55 *λόγοισιν ἐκκλέψεις λέγων*: Thuc. III. 59 *(δεόμεθα ὑμῶν) φείσασθαι δὲ καὶ ἐπικλασθῆναι τῇ γνώμῃ οἰκτῷ σῶφρονι λαβόντας* (where another reading is *οἰκτον σῶφρονα*): Xen. Cyr. VII. 1, 40 *οὔτοι δὲ ἐπειδὴ ἡποροῦντο*,

κύκλῳ πάντοθεν ποιησάμενοι, ὥστε δρᾶσθαι τὰ ὄπλα, ὑπὸ ταῖς ἀσπίσιν ἐκάθητο, for κύκλον ποιησάμενοι ἐκάθητο : Ibid. I. 6, 33 ὅπως σὺν τοιούτῳ ἔθει ἐθισθέντες πρῶτοτεροι πολῖται γένοιντο : Ibid. II. 3, 17 τοῖς δ' ἐτέροις, εἶπεν, ὅτι βάλλειν δεήσοι ἀναιρουμένους ταῖς βώλοισι : cf. VIII. 3, 27.

β. Infinitive : II. σ, 585 οἱ (κύνες) δ' ἤτοι δακέειν μὲν ἀπετρω-  
πῶντο λεόντων : II. η, 409 οὐ γάρ τις φειδῶ νεκρῶν κατατεθνηῶτων  
γίγνεται—πυρὸς μειλισσέμεν ὧκα (for νέκρας μειλίσσειν) : Hom. Hymn.  
Cer. 281 sq. οὐδέ τι παιδὸς μνήσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνελέ-  
σθαι : Soph. El. 1277 μή μ' ἀποστερήσης τῶν σῶν προσώπων ἡδονὰν  
μεθέσθαι (ἀποστερεῖν τινὰ τι and μεθέσθαι τινός), but see §. 362. 5. :  
Id. Phil. 62 οὐκ ἤξιωσαν τῶν Ἀχιλλείων ὀπλων ἐλθόντι δοῦναι : Id.  
Antig. 490 κείνην—ἐπαιτιῶμαι τοῦδε βουλευσαί τάφου, for βουλευσαί  
τόνδε τάφον : Eur. Hipp. 1375 λόγχας ἔραμαι διαμοιράσαι, for ἔρ.  
διαμ. με λόγχῃ : Id. 1399 φιλίου χρήζω στόματος παίδων ὃ τάλας προσ-  
πύξασθαι : Id. Hel. 675 τίνων χρήζουσα προσθεῖναι πόνων, for τίνας  
πόνους προσθ. χρήζ. : Thuc. I. 138 τοῦ Ἑλληνικοῦ ἐλπίδα ἦν ὑπετίθει  
αὐτῷ δουλώσειν : Id. III. 6 τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι τοῖς  
Μιτυληναῖοις : Id. V. 15 ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομί-  
σασθαι : Xen. Anab. V. 4, 9 τί ἡμῶν δεήσεσθε χρῆσασθαι : Plat. Crit.  
52 B οὐδ' ἐπιθυμία σε ἄλλης πόλεως, οὐδ' ἄλλων νόμων ἔλαβεν—εἰδέναι :  
Id. Legg. 626 D δοκεῖς γάρ μοι τῆς θεοῦ ἐπωνυμίας ἄξιος εἶναι μᾶλλον  
ἐπονομάζεσθαι : Id. Rep. 459 B σφόδρα ἡμῖν δεῖ ἀκρων εἶναι τῶν ἀρχόν-  
των : Ibid. 437 B τὸ ἐφίεσθαι τίνος λαβεῖν. So also with the article :  
Demosth. 19, 4 τούτων οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, for οὐχ ὁρῶ  
τὸν καιρὸν τοῦ ταῦτα λέγειν. Compare the Latin, *horum non video  
opportunitatem dicendi*. So with an ellipse of ἔχειν, Eur. Hipp. 23  
οὐ πολλοῦ πόνου με δεῖ (see 891, 4) : Ibid. οὐ λόγων εὐσχημόνων  
δεῖ σ'.

Obs. 1. This construction is sometimes explained by supplying a pro-  
noun, such as ἀγγελλε ὅρκῳ προστιθεῖς αὐτόν : but it is evident that this is  
absurd, and moreover keeps out of view that unity of the sentence, which  
was intended to be marked by this form.

2. Analogous to this there is a sort of attraction (contrary to that  
given in §. 824. 11.) which takes place in almost all dependent  
clauses, the subject of the dependent being transferred to the prin-  
cipal clause, in which it stands as the object (see also §. 804. 2.).  
In this construction the unity of the clauses is visibly signified ; and  
the subject of the dependent clause, which is the leading notion of  
the whole sentence, is brought prominently forward. In Latin this  
idiom is found, but far less frequently than in Greek : *nosti Mar-  
cellum, quam tardus sit*, for *quam tardus sit Marcellus* :

II. β, 409 ᾗδαι γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείτο : Hdt. III. 68 οὗτος—  
πρῶτος ὑπόπτευσεν τὸν Μάγον ὡς οὐκ εἶη ὁ Κύρου Σμέρδης : Ibid. III. 80 εἶδετε

μὲν γὰρ τὴν Καμβύσῳ ὕβριν ἐπ' ὅσον ἐπέζηλλε: Thuc. VI. 76 τοὺς μέλλοντας  
 ἀπ' αὐτῶν λόγους (δείσαντες) μὴ ὑμᾶς πείσωσιν: Id. III. 51 τοὺς τε Πελοποννη-  
 σίους (ἐφυλάττετο ὁ Νικίας) ὅπως μὴ ποιῶνται ἐκπλους αὐτόθεν: Id. I. 72 τὴν  
 σφετέραν πόλιν ἐβούλοντο σημῆναι ὅση εἴη δύναμις: Eur. Med. 37 δέδοικα δ'  
 αὐτὴν μὴ τι βουλεύσῃ: Ibid. 39 δειμαίνω τέ νιν (αὐτὴν) μὴ θηκτὸν ὥση φάσγανον  
 δι' ἥπατος: cf. 248 (ἄνδρες) λέγουσι δ' ἡμᾶς (γυναίκας) ὡς ἀκίνδυνον βίον ζῶμεν  
 κατ' οἶκος: Plat. Rep. 327 princ. κατέβην χθὲς εἰς Πειραιᾶ—προσενεχόμενος τε  
 τῇ θεῇ καὶ ἅμα τὴν ἑορτὴν βουλούμενος θέσασθαι τίνα τρόπον ποιήσουσιν: Ibid.  
 372 E σκοποῦντες γὰρ καὶ τοιαύτην τάχ' ἂν κατιδοίμεν τὴν τε δικαιοσύνην καὶ  
 ἀδικίαν ὅπῃ ποτὲ ταῖς πόλεσιν ἐμφύονται: Ibid. 472 C ἐξητοῦμεν αὐτὸ τε δικαιο-  
 σύνην οἷόν ἐστι, καὶ ἄνδρα τὸν τελῶς δίκαιον: Id. Theæt. 146 E γυνῶν ἐπι-  
 στήμην αὐτὸ ὃ τι ποτ' ἔστιν: Demosth. 831, 57 οὐσίαν, ἣν καὶ ὕμῶν οἱ πολλοὶ  
 συνηδσαν ὅτι κατελείφθη,—αἰσχροῦς διήρπασεν: Ibid. 847, 10 βουλομαι δὲ ταύ-  
 την (ἀπόκρισιν) ὡς ἔστιν ἀληθὲς εἰπεῖν: Ibid. 838 in. δείξατε γὰρ ταύτην τὴν  
 οὐσίαν τίς ἦν, καὶ ποτὶ παρεδότ' μοι καὶ τίνος ἐναντίον: Ibid. 126, 61 τὸν Εὐ-  
 φραῖον οἷα ἔπαθε μεμνημένος. With Gen.: Hdt. VI. 48 ἀπειρατοῦ τῶν Ἑλ-  
 λήνων ὃ τι ἐν νῷ ἔχοιεν: Xen. Cyr. V. 3, 40 οἱ ἄρχοντες αὐτῶν ἐπιμελείσθω  
 ὅπως συσκευασμένοι ὧσι πάντα: Id. M. S. I. 4, 13 τίνος γὰρ ἄλλου ζῶου ψυχὴ  
 πρῶτα μὲν θεῶν—ῥῥσθται ὅτι εἰσί; Plat. Rep. 407 A Φωκυλίδου—οὐκ ἀκούεις  
 πῶς φησί, δεῖν, ὅταν τῷ ἦδη βίος ἦ, ἀρετὴν ἀσκέειν. So with an ellipse of the  
 dependent verb: Soph. Aj. 118 ὄρας, Ὀδυσσεύ, τὴν θεῶν ἰσχύν, ὅση: Id.  
 Ant. 318 τὴν ἐμὴν λύπην, ὅπου: so Eur. Hipp. 1251 τὸν σὸν πῖσθαι παῖδ'  
 ὅπως ἔστιν κακός. We rarely find such constructions as, Arist. Av. 1269  
 δεινὸν γέ τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε νοστήσει  
 πάλιν: so Senec. de Benef. IV. 32 *Deos verisimile est ut alios indul-*  
*gentius tractent.* And yet more remarkable is Xen. Cyr. II. 1, 5 τοὺς μέντοι  
 Ἕλληνας, τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδὲν πω σαφὲς λέγεται εἰ ἔπονται. So in  
 a subst. sentence: Arrian I. 27 ἡγγέλθη—τοὺς Ἀσπενδίους ὅτι οὐδὲν τῶν  
 συγκεκριμένων πράξει ἐθέλουεν: so G. T. as I Cor. xvi. 15 οἴδατε τὴν οἰκίαν Στε-  
 φανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀσίας.

*Obs. 2.* Here also belongs a remarkable construction in Arist. Eq. 926 σπεύσω σ' ὅπως ἐγγραφῆς, and of δεῖ, unless there is an ellipse of ὁράν (see §. 812. 2.), Soph. Aj. 556 ὅταν δ' ἔκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς δείξεις ἐν ἑχθροῖς, οἷος ἐξ οἴου τράφης: Id. Phil. 54 τὴν φιλοκλήτου σε δεῖ ψυχὴν ὅπως λόγισιν ἐκκλέψεις λέγων: Cratin. ap. Athen. IX. 373 δεῖ σ' ὅπως ἄλεκτρον μὴδὲν διόισις τοὺς τρόπους. And perhaps analogously, Thuc. II. 7 Λακεδαιμονίοις—τοῖς τὰ ἐκείνων ἐλομένοις—ναῦς ἐπετάχθησαν ποιεῖσθαι, for νῆς ἐπετάχθησαν ποιεῖσθαι.

*Obs. 3.* And not only the subject, but sometimes also the predicative nominative of the dependent clause, stands in the principal clause in accus.: *Æsch. Theb.* 17 ἡ γὰρ νέους ἔρποντας εὐμενεί πῆδω, ἅπαντα πανδοκούσα παιδείας ὄτλον, ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους πιστοὺς ὅπως γένοισθε πρὸς χρεῖς τόδε, i. e. ἐθρέψατο, ὅπως γένοισθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι. So often *Plautus*: *Pœn.* II. 5 *nec potui tamen propitiam Venerem facere uti esset mihi.*

3. So also when the clause depends on a verbal notion expressed by a substantive in the principal clause, the subject (or object) thereof is attracted into the principal clause, and placed in the genitive as the object of the substantive : see *Soph. Trach.* 173 : so

Thuc. I. 61 ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφ-



εστᾶσι : Ibid. 97 ἄμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων ἐν οἴῳ τρώῃ κατέστη : Id. II. 42 οὔτε (τις) πενίας ἐλπιδί, ὥς κἂν ἐτι διαφυγὼν αὐτὴν πλουτήσκειν, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο, i. e. ἐλπιδί, ὥς κἂν διαφυγὼν τὴν πενίαν πλουτήσκειν— : πενίας ἐλπιδί, *hope in relation to his poverty*. The dependent clause expresses more accurately the exact object of the hope, πενία being the object of the dependent clause ; hence αὐτὴν is used.

Obs. 4. There are some remarkable passages where an attributive, which should stand with its subst. in the dependent clause, is transferred to the principal clause, while the subst. remains where it was : Eur. H. F. 840 ὡς—γνῶ μὲν τὸν Ἥρας οἶός ἐστ' αὐτῷ χόλος : Stob. II. 197. ed. Grot. (353. 22. Gesn.) ὁρᾷ τὸν εὐτράτελον ὡς ἡδὺς βίος ; in Soph. Trach. 97 ἄλιον αὐτῷ τοῦτο, καρῦσαι τὸν Ἀλκμήνας πόθι μοι πόθι παῖς ναίει, τοῦτο only prepares the way for the whole dependent clause. For an analogous idiom, see §. 824. 1.

4. Where two clauses are of such a nature that either of them might stand as the principal clause, and the other be made to depend upon it, as ἤκουσα ὅτι μέλλει ἥξειν, or μέλλει ἥξειν ὡς ἤκουσα, this relation and the close connexion between them is signified by their both assuming the form of a dependent clause ; that which logically speaking is the principal clause standing as a subst. sentence with ὅτι or ὡς, *that*, or in the acc. with infin. This is most usual in Hdt., rarely in Attic prose, and very seldom if ever in the orators :

Xen. Anab. VI. 4, 18 ὡς γὰρ ἐγὼ—ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμοστής μέλλει ἥξειν : Hdt. I. 65 ὡς δ' αὐτοὶ Λακεδαιμόνιοι λέγουσι, Λυκοῦργον ἐπιτροπεύσαντα—ἐκ Κρήτης ἀγαγέσθαι ταῦτα : Id. I. 191 ὑπὸ μεγάλους τῆς πόλιος, ὡς λέγεται—τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων τοὺς τὸ μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν ἐαλωκότας : Id. III. 14 ὡς δὲ λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροίσον : Id. IV. 5 ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνέων εἶναι τὸ σφέτερον : Ibid. 95 ὡς δὲ ἐγὼ πυνθάνομαι τῶν τὸν Ἑλλήσποντον οἰκεόντων Ἑλλήνων καὶ Πόντον, τὸν Ζάλμοξιν τοῦτον, ζῶντα ἄνθρωπον, δουλεῦσαι ἐν Σάμῳ : Plat. Rep. 347 A οὐ δὴ ἔνικα, ὡς ἔοικε, μισθὸν δεῖν ὑπάρχειν τοῖς μέλλουσιν ἐβελήσειν ἀρχεῖν<sup>a</sup> : Id. Phil. 20 C τόδε γε μὴν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαϊότατον εἶναι λέγειν : Id. Soph. 263 D παντάπασιν, ὡς ἔοικεν, ἡ τοιαύτη σύνθεσις—γίγνεσθαι λόγος ψευδής. So also in poetry ; as, Æsch. Pers. 564 τυτθὸν ἐκφυγεῖν ἄνακτ' αὐτόν, εἰς ἀκούομεν : Ibid. 188 τοῦτων στάσιν τιν', ὡς ἐγὼ ᾔδοκον ὁρᾶν, τεύχειν ἐν ἀλλήλῃσι : Soph. Trach. 1238 ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν : Id. Antig. 740 ὅδ' ὡς ἔοικε τῇ γυναικὶ ξυμμαχεῖν<sup>b</sup>. So also, but not nearly so frequent, in Latin : Cicero de Offic. I. 7, 22 *atque ut placet Stoicis, quæ in terra gignuntur, ad usum hominis omnia creari, homines autem hominum causâ esse generatos* : Id. N. D. I. 37, 94 *isti autem quemadmodum asseverant, ex corpusculis—concurrentibus temere atque casu mundum esse perfectum* (for *mundus est perfectus*).

#### Pleonasm.

§. 899. Pleonasm is the using a word the notion whereof has occurred already in some other part of the sentence ; as, πάλιν

<sup>a</sup> Stallb. ad loc.

<sup>b</sup> Erfurd ad loc.

*αὐθις*. But it must not be forgotten that by this repetition of the notion it is generally defined, explained, or enforced. There is, properly speaking, no such thing as pleonasm either in a logical or grammatical point of view; and many expressions only seem pleonastic from our own forms of language. In poetry of course, as using forcible and striking expressions, this supposed pleonasm most frequently occurs.

The most remarkable cases of seeming pleonasm are,

1. The attaching to a word another word of the same root to heighten the notion thereof.—*a*. A neuter verb with its cognate notion, (which being very generally omitted seems, when expressed, to be pleonastic,) in the acc.; as, μάχην μάχεσθαι, πόλεμον πολεμεῖν (§. 548. *a*.), and in instrumental dat.: Plat. Symp. 195 B φεύγων φυγῇ, so φύσει πεφυκώς Xen. and others (§. 548. *Obs.* 7.).—*b*. An adjective with its abstract subst. or instrumental dat.; as, Soph. CE. R. 1469 ἰθ' ὦναξ, ἰθ' ὦ γογῇ γενναῖε: Plat. Soph. 231 B ἡ γένει γενναία σοφιστικῇ<sup>2</sup>: μεγέθει μέγας, πλήθει πολλοί Hdt. and Plat.—so the genitive, Od. ξ, 101 συνωνυβόσια: Hdt. V. 64 στρατηγὸν τῆς στρατιᾶς: so G. T. as Acts ii. 30 ὅρκῳ ὤμοσεν: Luke xx. 11 οἰκοδεσπότῃ οἰκίας.—*c*. An adjective or adverb with an adverb (mostly poet.), Homer: οἴσθεν οἶος, quite alone; αἰνόθεν αἰνῶς, terribly violent; κείτο μέγας μεγαλωστί, far extended. So also Plat. Lach. 183 D ἐν τῇ ἀληθείᾳ ὥς ἀληθῶς. These pleonastic adverbs must, if possible, be translated by some word which heightens the original notion.

2. Synonymous adverbs or adverbial expressions are frequently combined: Plat. Phæd. 66 C ὥς ἀληθῶς τῷ ὄντι: Demosth. 849, 15 εὐθύς παραχρῆμα (*statim in ipso facinore*)—αὐτίκα ἄφνω—ἐξαίφνης εὐθύς—πάλιν αὐθις—εἰτ' αὐθις—τάχα ἴσως—ἀεὶ συνεχῶς—ὥς οἶον, as for instance—ἔπειτα μετὰ ταῦτα—εὖ μάλα, εὖ σφόδρα—παντάπασι καὶ πάντως—οὕτω τε καὶ ταύτῃ—. Most of these combinations serve to strengthen or generalize the adverbial notion; and in poetry, if particular attention is to be called to any notion, two, or even three, synonymous words are used for that purpose; as, Soph. Aj. 310 κόμην ἀπρίξ ὄνυξι συλλαβεῖν χερσί; in some of these forms which seem to have crept into the written from the common language, it must be allowed that this repetition is somewhat redundant: so G. T., as Acts xiv. 10 εὐθέως παραχρῆμα: John xi. 7 ἔπειτα μετὰ τοῦτο: Luke xix. 4 προδραμὼν ἔμπροσθεν.

3. The *verbum finitum* is joined frequently, in prose, with a participle of the same or a cognate verb; as, βλέποντα ὁρᾶν—ἔφη λέγων

<sup>2</sup> Heindorf ad loc.

—έλεγε φάς—είπον λέγων—ή δ' δς λέγων Arist. Vesp. 795.—έφασκε λέγων: Hdt. III. 108 έστιν έουσα σοφή. See §. 710. 4. So G. T. as Luke xx. 2 είπον πρὸς αὐτὸν λέγοντες.

4. Very frequently in poetry a concrete notion is expressed by a periphrasis with the abstract. So σχήμα δόμων, for δόμοι. So Eur. Hec. 718 άλλ' είσορῶ γὰρ τοῦδε δεσπότης δέμας Ἀγαμέμνονος: so βίη Ἡρακλῆος—σθένος Ἑκτορος. See §. 442. e.

5. Very often the part is joined to the whole by καί, τέ, when the part is to be especially distinguished: Homer Ἑκτορι μὲν καί Τρωσί: Aesch. Cho. 145 ἐν θεοῖσι καί Γῇ καί Δίῃ. Very often ὦ Ζεῦ καί θεοί. So in prose; as, Ἀθηναῖοι καί Ἰφικράτης—Αἴγυπτος καί Ἀλεξάνδρεια. In Latin frequently: Cic. de Divin. I. 53 fore, ut armis Darius et Persæ ab Alexandro et Macedonibus vincerentur: so G. T. as Acts v. 29 ὁ Πέτρος καί οἱ ἀπόστολοι.

6. To call particular attention to a leading notion or thought, the Greeks frequently express it twice—once positively, and then negatively, or *vice versa*; (Parallelismus antitheticus:) Od. ρ, 415 οὐ γάρ μοι δοκεῖς ὁ κάκιστος Ἀχαιῶν ἔμμεναι, άλλ' ὤριστος: Hdt. II. 43 οὐχ ἡκιστα, αλλά μάλιστα: Thuc. VII. 44 μέγιστον δέ καί οὐχ ἡκιστα ἔβλαψεν ὁ παιωνισμός: Demosth. 108, 73 λέξω πρὸς ὑμᾶς καί οὐκ ἀποκρύψομαι: so G. T. as John i. 20 ὠμολόγησε καί οὐκ ἡρνήσατο: Eph. v. 15 μὴ ὡς ἄσοφοι άλλ' ὡς σοφοί.

7. The notion of a single word is sometimes repeated in a whole sentence: Od. α, init. ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, δς μάλα πολλά πλάγχθη: Hdt. I. 79 ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἡ ὡς αὐτὸς κατεδόκεε: so G. T. as Luke xxii. 61 ὑπεμνήσθη τοῦ λόγου τοῦ Κυρίου ὡς είπεν αὐτῷ.

8. Partly for clearness, partly for emphasis' sake, a word is repeated by a demonstr. pronoun: Thuc. IV. 69 αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὐταί ὑπῆρχον ἔρυμα: Xen. Cyr. VI. 1, 17 ὑμεῖς δέ τὰ πρόσορα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας ἐκεῖνα κτᾶσθε καί ἐργάζεσθε: Isocr. 241 C τὰς Κυκλάδας νήσους, περὶ ἃς ἐγένοντο πολλὰί πραγματεῖαι κατὰ τὴν Μίνω τοῦ Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Καρῶν κατεχομένας, ἐκβαλόντες ἐκείνους οὐκ ἐξιδιώσασθαι τὰς χώρας ἐτόλμησαν: so the personal pronouns are repeated, Demosth. 1161. 26 οὗτοι ὦντο ἐμέ—ἄσμενον ἀφήσειν με τοὺς μάρτυρας: Eur. Phœn. 549 ἐμοὶ μὲν, εἰ καί μὴ καθ' Ἑλλήνων χθόνα τεθράμμεθ', άλλ' οὖν ξυνετά μοι δακεῖς λέγειν: so G. T. as Col. ii. 13 καί ὑμᾶς νέκρους ὄντας—συνεζωποίησεν ὑμᾶς: see also §. 658. 2. 833. Obs. 2: so οὕτω Acts xxiv. 14.

9. The accidents both of time and place of an action, which are contained in the context, and therefore in most languages not actu-

ally expressed, the Greeks, especially their poets, loved to signify expressly by participles, such as *λόν, μολών, ἐλθών, παρών* &c., *ἔχων, ἄγων, φέρων* (§. 696. *Obs.* 2. §. 698. *Obs.* 2.).

10. Here must be classed the G. T. idiom of *καὶ ἐγένετο* prefixed to a sentence, to which it is after an interruption sometimes joined by *καί*, see *Matt.* ix. 10.

*Anacolouthon.*

§. 900. 1. *Anacolouthon* is the grammatical term for a construction where one part does not follow from the other—where the construction with which a sentence begins is not continued through-out, as the rules of grammar would require, though the sense is the same, or nearly so, as if it were. The source hereof is the rapidity with which in the Greek mind one thought followed on another; and the endeavour to express each part of a thought in its most accurate, elegant, and forcible form—that which should most fully correspond to the notion in the speaker's mind, and would most forcibly convey it to the hearer, whose own powers of mind would enable him to recognise its meaning in spite of its grammatical inaccuracy. The Greek language being so much a transcript of their actual thoughts, and their written language being formed so much from the expression of those thoughts in every day life, it is not to be wondered at that these constructions occur frequently in the best authors.

2. There are three sorts of *anacolouthon*:—*a.* Grammatical.—*b.* Those which seem to proceed from mere carelessness.—*c.* Rhetorical.

3. The authors who use it most may be divided into

*a.* Those whose general style is careless and loose, with whom *anacolouthon* is very common. Among these we must place Herodotus, who not always troubling himself about the rules and accuracies of grammar, told the stories of old days in a simple, easy, quaint style, such as we might expect in the old chronicles and legends from which he drew much of the materials of his history. The irregular constructions of Herodotus have a peculiar charm, as arising from and not unsuitable to the spirit of his history, and his simple, childlike style of narrative.

*β.* To the second class belong those who, engrossed with the subject, were overpowered by their flow of thought, and endeavouring to concentrate these notions in all their fulness in as few words as possible, passed from notion to notion, or from thought to thought, without taking much care that the several parts of the whole sen-

tence should be connected together with strict grammatical accuracy; beginning the clause with the construction which just occurred to them, changed it for what suggested itself as a more fitting or forcible expression of the latter part of the thought or action; but engrossed with a new sentence before they had scarcely written down the last, passed from one construction into another, as the new thought clothed itself more naturally in one form or the other, without taking the pains to connect them grammatically, or perhaps being unable to do so without weakening the expression. To this class belongs Thucydides, whose constructions, in spite of, or perhaps because of, their grammatical inaccuracy, have a power and depth of expression which perhaps no other prose writer ever attained. The same may be said of some of the constructions in Pindar and Æschylus.

*Obs. 1.* We must not confound this anacolouthon with the sudden changes of construction, in which two parallel thoughts are given in a different construction—either sentence is by itself grammatically correct, though when combined the connection seems strange.

*Obs. 2.* It is natural that we should find many such constructions in the Greek Testament writers. Many of these are referable by the construction *κατὰ σύνεσιν* to the principles which have been laid down from time to time in the treating of the several forms of language. The others, which cannot be reduced to any fixed rules, may be resolved into separate clauses, and thus be reduced to constructions more or less usual. Thus Eph. v. 18 *ἡ δὲ γυνὴ ἵνα φέβηται τὸν ἄνδρα*, when viewed in connection with the construction of the preceding clause, is anomalous, but when considered by itself, is easily accounted for by supplying *βλεπέτω* from the general imperatival tone of the passage.

γ. To the third class belong those who aimed at giving their writings the easy off hand style of common life, which every one could follow and sympathise with. This is of course the proper character for the dialogues, which having a dramatic character, aim to place the reader in the midst of the characters introduced, and to which therefore an inartificial easy style is indispensable, not avoiding those inaccuracies of language which abound in common life, and without which the dialogue would lose much of its reality. Plato of course is at the head of this school of writers; whose grammatical inaccuracies do not arise from ignorance of the grammar of the language or carelessness, but from the instincts of that pure taste which led him to those forms of language which would best suit the style of his writings and the temper of his hearers. Most of his anacoloutha arise from some sort of attraction which most naturally affects the language of common life, the

case of a substantive being not that required by its own verb, but some other near which it happens to stand, or the latter part of a sentence following the construction of a parenthesis, instead of the sentence with which it is grammatically connected.

4. Of the anacoloutha arising from accidental carelessness it is impossible to treat; some are noticed under the constructions which they violate.

5. Of the rhetorical anacolouthon there are two sorts to be especially mentioned :—

a. When the notion which gives rise to the train of thought is placed at the beginning thereof as the logical subject, it frequently happens that after a break in the sentence this same notion stands as the grammatical object of the verb : Xen. Hier. IV. 6 ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦγτους, τοῦτ' αὐτοὺς ἀνιᾷ, for τούτῳ εὐφραίνονται—ἀνιῶνται : or the construction is changed by the introduction of a new subject and verb, Eur. Alc. 122 μόνος δ' ἂν εἰ φῶς τόδ' ἦν ὀμμασιν δεδορκὼς Φοίβου παῖς, προλιποῦς' ἦλθεν ἔδρας σκοτίους, instead of ἀνέστησεν ἂν προλιποῦσαν. So an accusative occurs in the beginning of a sentence, where the construction in the latter part thereof requires some other case (for the nominative, see §. 477. 1. See §. 711. and 581.)

β. To place the opposition between two notions in as strong a light as possible, they stand each at the beginning of its own sentence in the same form, though the form required by the construction of each is different : Plat. Phædr. 233 B τοιαῦτα γὰρ ὁ ἔρως ἐπιδείκνυται· δυστυχούντας μὲν, ἃ μὴ λύπην τοῖς ἄλλοις παρέχει, ἀνιὰρὰ ποιεῖ νομίζειν, εὐτυχούντας δὲ καὶ τὰ μὴ ἡδονῆς ἄξια παρ' ἐκείνων ἐπαίνον ἀναγκάζει τυγχάνειν, for παρ' εὐτυχούντων δὲ καὶ τὰ μὴ ἡδονῆς ἄξια ἐπαίνον ἀναγκ. τυγχάνειν. A very remarkable instance of this anacol. is to be found in Xen. Cyr. IV. 6, 3 and 4.

### *Position of words in a Sentence.*

§. 901. The position of words in a sentence is twofold :—a. Usual.  
b. Inverted.

#### *Usual Position.—Simple Sentence.*

1. The subject stands first, the predicate (verb or adjective with εἶναι &c.) last. The object is placed before the predicate, the attribute

after its substantive ; as, *Kṽros, ὁ βασιλεὺς, καλῶς ἀπέθανεν—Κύριοι πάνν προθύμως αὐτῷ συνεστράτευσαν* Xen. Cyr. VII. 4, 11 : *Παῖς μέγας—ἀνὴρ ἀγαθός—ὁ παῖς ὁ μέγας—ὁ ἀνὴρ ὁ ἀγαθός—ὁ παῖς ὁ τοῦ Κύρου—ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας.*

2. When several objects belong to the same predicate, the most important one is generally placed next before the predicate, and the rest placed before it in the order in which each is supposed to have been added to the first object, those that entered the mind first being placed nearest to it : *οἱ Ἕλληνες τοὺς Πέρσας ἐνίκησαν—οἱ Ἕ. ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν—οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας ἐνίκησαν.* In this way the local and temporal adverbs generally precede the direct object (*τότε* or *ταύτῃ τῇ ἡμέρᾳ* τοὺς Π. ἐνίκησαν),—an object of a person in the dative and accus. precedes an object of a thing (*τὸν παῖδα τὴν γραμματικὴν διδασκῶ—τῷ παιδὶ βιβλίων δίδωμι*),—the adverb of time an adverb of place (*τότε* or *ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Π. ἐνίκησαν*). The modal adverb is generally placed next the predicate, as being immediately connected with it and modifying its sense ; as, *οἱ Ἕλληνες ταύτῃ τῇ ἡμέρᾳ ἐν Μαραθῶνι τοὺς Πέρσας καλῶς ἐνίκησαν.*

#### Compound Sentence.

3. The position of the dependent sentence corresponds to that of the word, of which it is a resolution ; Plat. Phæd. 59 E ὁ θυρωρὸς, ὃσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν : Xen. Cyr. III. 2, 3 ὁ δὲ Κύρος, ἐν ᾧ συνελέγοντο, ἐθύετο· ἐπεὶ δὲ καλὰ ἦν τὰ ἱερὰ αὐτῷ, συνεκάλεσε τοὺς τε τῶν Περσῶν ἡγεμόνας καὶ τοὺς τῶν Μήδων. Ἐπεὶ δὲ ὁμοῦ ἦσαν, ἔλεξε τοιάδε. But a substant. sentence, (even when it expresses the grammatical subject,) stands after the verb ; as, Xen. Cyr. I. 4, 7 οἱ δ' ἔλεγον, ὅτι ἄρκτοι—πολλοὺς ἤδη πλησιάσαντας διέφθειραν, or λέγεται ὅτι κ. τ. λ.

#### Inverted Position.

§. 902. 1. When the predicate is put before the subject, the attributive before its subst., or the objective words, especially the adverb, after the verb, the position is called *inverted* ; as, *οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω* : Xen. Cyr. III. 2, 25 καὶ γὰρ, ἔφασαν, πολύχρυσος ὁ ἀνὴρ : Ibid. 7 εἶχον δὲ Χαλδαῖοι γέρρα—καὶ πολεμικώτατοι δὲ λέγονται οὗτοι τῶν περὶ ἐκείνην τὴν χώραν εἶναι : Demosth. 112, 5 οὐδ' ἂν ἐλπίς ἦν αὐτὰ γενέσθαι βελτίω—ἀγαθὸς ὁ ἀνὴρ—τὸ τῆς ἀρετῆς κάλλος—or yet more strongly, τῆς ἀρετῆς τὸ κάλλος : Plat.

Prot. 343 B οὗτος ὁ τρόπος ἦν τῶν παλαιῶν τῆς φιλοσοφίας, *veterum sapientiae*.—μέγας παῖς—ὁ βασιλεὺς Κῦρος—ὁ πρὸς τοὺς Πέρσας πόλεμος : Hdt. VII. 53 τῶνδε δὲ εἴνεκα προαγορεύω ἀντέχεσθαι τοῦ πολέμου ἐντεταμένως : Plat. Phæd. 58 D ἀλλὰ πειρῶ ὥς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα : Demosth. 112, 7 ἀνάγκη φυλάττεσθαι καὶ διορθοῦσθαι περὶ τούτου : Ibid. 111, 3 αἱ δὲ τοιαῦται πολιτεῖαι συνήθεις μὲν εἰσιν ὑμῖν, αἵτιαι δὲ τῆς ταραχῆς καὶ τῶν ἁμαρτημάτων : so G. T., as Rom. xvi. 25 τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι ——— (v. 27) μόνῳ σοφῷ Θεῷ κ. τ. λ.

2. If particular emphasis is to be laid on the subject, it is placed last in the sentence; and if two words are to be thus distinguished, one is placed first, the other last : Xen. Cyr. III. 2, 9 οὕτω δὲ ἡγούντο μὲν οἱ Ἀρμένιοι τῶν δὲ Χαλδαίων οἱ παρόντες, ὥς ἐπλησίαζον οἱ Ἀρμένιοι, ταχὺ ἀλαλάζαντες ἔθεον.—Πασῶν ἀρετῶν ἡγεμὼν ἔστιν ἡ εὐσέβεια : Plat. Phæd. 58 E εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ὃ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων.

3. When any part of a sentence is placed, out of its proper position, either first or last, it is to be considered as done for emphasis' sake : Plat. Apol. 18 C ἐπειτά εἰσιν οὗτοι οἱ κατηγοροὶ—ἀτεχνῶς ἐρήμην κατηγοροῦντες (*reum absentem accusantes*), ἀπολογουμένου οὐδενός. If the writer first expresses a thought generally, and then applies it to some particular object or case, so that emphasis is to be laid thereon, the end of the sentence is its proper place, to produce a permanent impression on the mind : Plat. Rep. 572 B δεινόν τι καὶ ἄγριον καὶ ἄνομον ἐπιθυμιῶν εἶδος ἐκάστῳ ἔνεστι, καὶ πάνυ δοκοῦσιν ἡμῶν ἐνίοις μετρίοις εἶναι, *etiam in nonnullis nostrum, qui admodum videntur moderati esse*<sup>a</sup> : Demosth. 42, 8 ἀλλὰ καὶ μισεῖ τις ἐκείνον, ὃ ἄνδρες Ἀθηναῖοι, καὶ δέδιεν καὶ φθονεῖ, καὶ τῶν πάνυ νῦν δοκούντων οἰκείως ἔχειν αὐτῷ : so in a question, G. T. Matt. xi. 3 σὺ εἰ δὲ ἐρχόμενος ;

*Obs.* The proper position of the several parts of speech, is given under the respective heads; see *Index*.

### Compound Sentences.

§. 903. 1. In dependent sentences the inverted position is more usual than in the words which they represent, and is used as the sense and rhythm of the sentence may require.

2. A subst. sentence introduced by ὅτι, ὡς, *that*, is placed before the principal verb, when that which it expresses is to be brought

<sup>a</sup> Stallb. ad loc.



more directly forward : Demosth. 116, 21 ὅτι μὲν δὴ μέγας ἐκ μικροῦ —ὁ Φίλιππος ἠΐξεται—, παραλείψω. The same is true of the final subst. sentence ; as, Xen. Cyr. I. 2, 15 ἵνα δὲ σαφέστερον δηλωθῇ πᾶσα ἡ Περσῶν πολιτεία, μικρὸν ἐπάνειμι. For the inverted position of an adj. sentence (ὃν εἶδες ἄνδρα, οὗτός ἐστιν) see §. 824. II. It also occurs in local adverb. sentences, introduced by relative adverbs of place, οὖ, ἧ, ἵνα &c. ; as, Il. μ, 48 ὅππῃ τ' ἰθύῃ, τῇ τ' εἵκουσι στίχες ἀνδρῶν : see §. 824. II. In temporal and conditional adverb. sentences there is no change of this sort, as their proper place is before the verb.

3. If in a dependent sentence (especially an adj. sentence) any word or notion is to be especially brought forward, it is placed sometimes before the conjunction, or relative, or interrogative ; as, Thuc. I. 77 τοῖς καὶ ἄλλοις που ἀρχὴν ἔχουσι—διότι οὐκ ὀνειδίζεται : Plat. Apol. 19 D τοιαῦτ' ἐστὶ καὶ τᾶλλα, περὶ ἐμοῦ δ' οἱ πολλοὶ λέγουσιν. Cf. Hdt. VI. 11 ὕμεες, ἦν κ. τ. λ. Compare Latin : Cic. de Divin. I. 40 *deus ut haberetur*.

4. If in a number of clauses the attention is to be particularly called to any one word, as the leading notion of the whole sentence, it is placed either at the beginning or end of the whole sentence. See §. 902. 3 : Xen. Cyr. V. 2, 11 τούτων ἐγὼ σοι, εὖ ἴσθι, ἕως ἂν ἀνὴρ δίκαιος ᾖ,—οὔποτε' ἐπιλήσομαι : Plat. Phæd. 59 D Ε τῇ γὰρ προτεραιᾷ ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμοτηρίου ἐσπέρας, ἐπυθόμεθα, ὅτι τὸ πλοῖον ἐκ Δήλῳ ἀφικμένον εἶη. Very frequently a subject common to both the principal and subordinate clause is placed first ; as, Xen. Cyr. V. 4, 26 οἱ δὲ Ἀσσύριοι ὥς ἤκουσαν ταῦτα, πάντα ἐπόλουν.

5. In a sentence which stands with others in a paragraph, that word is most properly placed first which is most connected with the preceding sentence ; as, Hdt. VII. 105 ποιεύσι—τὰ ἂν ἐκείνος ἀνώγῃ· ἀνώγει δὲ τωὐτὸ αἰεὶ : Plat. Phæd. 60 A καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα· ὦ Κρίτων, ἔφη, ἀπαγαγέτω τις ταύτην οἴκαδε. Καὶ ταύτην μὲν ἀπήγόν τινας τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομένην.

### Hyperbaton.

§. 904. 1. An especial method of bringing a word or words prominently forward is by separating those which, as making up one notion, would naturally be joined together. Hereby generally only one is marked as important, but sometimes two, especially when they stand at the beginning and end of the sentence (§. 902. 3.):

II. β, 483 ἐκπρεπὲς ἐν πολλοῖσι καὶ ἑξοχον ἡρώεσσιν: Od. α, 4 πολλὰ δ' ὄγ' ἐν πόρτῳ πάθεν ἄλγεα δν κατὰ θυμόν: Hdt. III. 135 ἐξηγησάμενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα: Soph. Aj. 187 ἀλλ' ἀπερύκοι καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν: Plat. Rep. 401 B ἄρ' οὖν τοῖς ποιήταις ἡμῖν ἐπιστατητέον καὶ προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἥθους ἐμποικεῖν τοῖς ποιήμασι, for τὴν τοῦ ἀγαθοῦ ἥθους εἰκ.: Lysias de inval. §. 21 πρὸς ἐν ἕκαστον ὑμῖν τῶν εἰρημένων<sup>a</sup>: Demosth. 110, 1 πολλῶν, ὧ ἄνδρες Ἀθηναῖοι, λόγων γιγνομένων: Ibid. 111, 3 ἀξιῶ—μηδεμίαν μοι διὰ τοῦτο παρ' ὑμῶν ὀργὴν γενέσθαι. So the comparative is often separated from the words used to strengthen it; as, πολὺ, πολλῶ: Xen. Cyr. VI. 4, 8 ἤξειν αὐτῷ δὲ πολὺ Ἀράσπου ἄνδρα καὶ πιστότερον καὶ ἀμείνονα, for σὲ πολὺ πιστ. κ. ἀμ. ἄνδρα Ἀράσπου (i. e. ἢ τὸν Ἀ.): Demosth. Mid. 49 οἱ δὲ ἡτιμωμένοι διὰ πολλῶ τούτων εἰσὶν ἐλάττω πράγματα, for ἡτιμ. εἰσὶ διὰ πράγματα πολλῶ ἐλάττω τούτων. So in Lat., as Cic. de Orat. II. 46, 192 *sed alia sunt majora multo*.

Obs. 1. The old grammatical term for this is *Hyperbaton*, ὑπερβατόν, Latin, *verbi transgressio*. See Quintil. VIII. 6, 62.

Obs. 2. This figure however frequently makes the sentence obscure, an example which it is not expedient to follow: Plat. Rep. 358 E περὶ γὰρ τίς τις ἂν μᾶλλον πολλάκις τις νοῦν ἔχων χαίροι λέγων καὶ ἀκούων; where πολλάκις belongs to λέγων καὶ ἀκούων: Ibid. 523 D ἐν πᾶσι γὰρ τούτοις οὐκ ἀναγκάζεται τῶν πολλῶν ἢ ψυχὴ τὴν νόησιν ἐπερέσθαι, τί ποτ' ἔστι δάκτυλος, for τί ποτε τῶν πολλῶν ἔστι δάκτυλος, *quid tandem sit e multis rebus digitus*: Id. Crit. 50 extr. πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, for ἐξ ἴσου σοι ἦν: Lysias de cæd. Eratosth. §. 16 προσελθοῦσα οὖν μοι ἐγγὺς ἢ ἄνθρωπος τῆς οἰκίας τῆς ἐμῆς, for ἐγγὺς τῆς οἰκ. τ. ἐμῆς: Id. c. Agor. 463 R. §. 22 καὶ αὐτὸ τὸ ψήφισμα σοῦ τὸ τῆς βουλῆς καταμαρτυρήσει, for σοῦ καταμαρτ.

Obs. 3. When a negative is prefixed to an article or a relative, a conjunction or a preposition, it may not be separated therefrom, for it is attached to it for the purpose of marking or suggesting an antithetical clause to be supplied by the mind: Lysias de cæd. Eratosth. §. 28 οἱ μὴ τὰ δίκαια πράττοντες=οἱ μὴ τὰ δίκ., ἀλλὰ τὰ ἄδικα πρ.: Plat. Crit. 47 D πεισθόμενοι μὴ τῇ τῶν ἐπαϊόντων δόξῃ<sup>b</sup>: Id. Phæd. 77 E μᾶλλον δὲ μὴ ὥς ἡμῶν δεδιότων (in opposition to what precedes ὥς δεδιότων): Xen. M. S. III. 9, 6 τὸ δὲ ἀγνοεῖν ἑαυτὸν καὶ μὴ ἂ οἶδε δοξάζειν τε καὶ οἶσθαι γιγνώσκειν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι: Thuc. III. 57 εἰ δὲ περὶ ἡμῶν γνώσεσθε μὴ τὰ εἰκότα: Id. I. 141 πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπαρασκευὴν ἀδύνατοι.

Obs. 4. In poetry an attributive genitive, or an object which belongs to two clauses, is placed in the second only: Æsch. Prom. 21 οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει: Eur. Troad. 1209 ὦ τέκνον, οὐχ ἵπποισι νικήσαντά σε, οὐδ' ἡλικας τῶσι.

2. The relation between the same or cognate notions, especially if they are contraries, is signified by their being put beside one an-

<sup>a</sup> Bremi ad loc.

<sup>b</sup> Stallb. ad loc.

other : (*Opposita juxta se posita magis exsplendescunt*.) Od. ε, 155 παρ' οὐκ ἐθέλων ἐθελούσῃ : so αὐτὸς αὐτοῦ &c. : Demosth. I I I, 2 ἡ μὲν πόλις αὐτὴ παρ' αὐτῆς δίκην λήψεται : Plat. Phædr. 277 C ποικίλη μὲν ποικίλους ψυχῇ καὶ παναρμονίους διδοὺς λόγους, ἀπλοὺς δὲ ἀπλῇ : Xen. Anab. V. 6, 2 ἡξίουν Ἕλληνας ὄντας Ἕλλησι κ. τ. λ. : Hence ἄλλος ἄλλο, *alius aliud* ; ἄλλος ἄλλοθι, *alius alibi* ; ἄλλος ἄλλοσε, *alius alio* ; ἄλλος ἄλλοθεν, *alius aliunde* ; ἄλλος ἄλλῃ, *alius alia* (sc. *viâ*), &c. ; one did this, the other that, &c. : Plat. Apol. 37 D καλὸς οὖν ἂν μοι ὁ βίος εἴη—ἄλλην ἐξ ἄλλης πόλιν πόλεως ἀμειβομένῳ. So G. T., as 2 Tim. iv. 2 ἐπίστηθι εὐκαίρως ἀκαίρως.

3. When in a sentence, or two coordinate sentences, there are two words joined together, which are opposed to two other words likewise joined together, the words which correspond to each other, correspond to each other in their position ; the arrangement of the words of the one pair being exactly the contrary to that of the other pair of words. So subst. adj., adj. subst. This figure is called *Chiasma* from its analogy to a X : as, πολλάκις ἡδονὴ βραχεία μακρὰν τίττει λύπην : Plat. Phæd. 60 A ὕστατον δὴ σὲ προσερούσι νῦν οἱ ἐπιτήδευοι καὶ σὺ τούτους : Demosth. c. Onetor. §. 25 μάρτυρας δὲ τῶν μὲν ὑμῖν παρέξομαι, τῶν δ' ἐπιδείξω μεγάλα τεκμήρια ; Theocr. VIII. 1, 2 Δάφνιδι τῷ χαρίεντι συνήντητο βωκολέοντι μᾶλα νέμων, ὥς φαντί, κατ' ὥρεα μακρὰ Μενάλκας. The Latins also were very fond of this figure, i. e. Cic. Tusc. II. 4, 11 *philosophia medetur animis, inanes sollicitudines detrahit, cupiditatibus liberat, pellit timores*<sup>a</sup>.

4. Sometimes the predicates of two coordinate sentences are placed contrary to their natural order ; the one whose sense requires that it should follow the other being placed before it (*ὑστερον πρότερον*). This takes place, when the notion which should stand second, is to be brought forward as the more important notion or thought of the two : Od. μ, 134 τὰς μὲν ἄρα (sc. Νύμφας) θρέψασα τεκοῦσα τε πότνια μήτηρ Θρινακίην ἐς νήσον ἀπέκισε τηλόθι ναλεῖν.

5. Another powerful method of calling attention to a word or the notion whereon emphasis is to be laid, is the placing immediately after it some particle, as πέρ, δή, γέ (§. 720. §. 734. ff.), or ἄν (§. 432. b.), or a parenthetical word such as οἶμαι &c., and in a speech, ὦ ἄνδρες Ἀθηναῖοι : Demosth. 40, 2 τί οὖν ἐστι τοῦτο ; ὅτι οὐδέν, ὦ ἄνδρες Ἀθηναῖοι, τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματ' ἔχει : Ibid. 43, 10 πότ' οὖν, ὦ ἄνδρ. Ἀθ., πότε ἂν χρή πράξετε ; Ibid. 53, 44 εὐρήσει τὰ σαθρά, ὦ ἄνδρ. Ἀθ., τῶν ἐκείνου πραγμάτων αὐτὸς ὁ πόλεμος.

<sup>a</sup> Adnot. ad loc.

*Constructions in the New Testament.*

§. 905. 1. It will be seen from the instances given under the several paragraphs throughout this volume, and still more from the Index at the end of Vol. I., that the Constructions of the Sacred Writers do for the most part follow those of Classical Greek. Some remarkable peculiarities have been given under the constructions from which they vary, such as *ἵνα* with the conjunctive (§. 803. *Obs.*), *ἐγένετο* or *καὶ ἐγένετο, καὶ ἔσται*, to introduce a principal clause (§. 800. *Obs.*), the use of the conjunctive for the optative, and the aorist conjunctive for present, §. 806. 2.

2. There are however some other peculiarities which are rather extensions of the analogies of classical Greek than variations from them, and these it may be useful to notice.

3. In the prepositions *ἐπί, εἰς, κατά, πρὸς, μετὰ, διὰ*, the analogies are extended so as to apply to persons in the usages in which in classical Greek they are only applied to things, and thus to have with the accusative a sense which in classical Greek they have with the genitive or dative.

a. *ἐπί* with accus. denotes the having *power over* (see with gen. §. 633. 3. *h.*): Luke ix. 1 *ἐξουσίαν ἐπὶ δαιμόνια*: (Matt. x. 1 *ἐξουσίαν πνευμάτων*): Luke i. 33 *βασιλεύσει ἐπὶ τὸν οἶκον*.

b. *ἐπί* with accus. is applied also in the sense of §. 635. 3. *d.* to *personal objects*, on which any action *takes place*: Matt. xxiii. 35 *ὅπως ἔλθῃ ἐφ' ὁμᾶς*.

c. *ἐπί* with accus. is used as with dat. (§. 634. 3. *e.*), for that on which some feeling &c. rests: 2 Cor. ii. 3 *πεποιθὼς ἐπὶ πάντας*. Cf. Matt. xxvii. 43.

d. *ἐπί* with accus. is used of a *point of time*, as with dat. (§. 634. 2. *a.*): Luke x. 35 *ἐπὶ τὴν αὔριον ἐξελθὼν*. Cf. Mark xv. 1.(?)

e. *ἐπί* with accus. is used as with dat. (§. 634. 1. *a.*), in the sense of *on*: Matt. xxvii. 25 *τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς*, or this may be referred to *b.* above: Rom. xv. 20 *ἐπὶ θεμέλιον οἰκοδομῶ*.

f. *ἐπί* with accus. is used as with dative (§. 634. 3. *i.*): Heb. vii. 13 *ἐφ' ὃν ταῦτα λέγεται*: it might possibly fall under §. 635. 3. *c.*

β. *διὰ* with gen. is used in exhortations, &c. after the analogy of §. 627. I. 3. *d.*: 1 Cor. i. 10 *παρακαλῶ—διὰ τοῦ ὀνόματος*. Cf. 2 Cor. x. 1.

*Obs.* 1. In G. T. *διὰ* with the genitive seems often to convey a notion of some peculiar colouring having been given to the action by passing as it were through the means &c., which makes it precisely what it is, see Rom. iv. 11 *πιστευόντων δι' ἀκροβυστίας*, is not a mere defining genitive, but gives the *πίστις* its characteristic. Cf. Rom. ii. 27.

γ. *κατά* with accus. is, according to some, applied to a person analogously to its application to things (§. 629. 1. *c.*): Rom. viii. 27 *ὅτι κατὰ θεὸν ἐντυγχάνει*, but it had better, (with Meyer,) be referred to §. 629. 3. *g.*

δ. *μετά* is used with genitive to express common relations or connections, to which it is not applied in Attic Greek (§. 636. I. 1. b.): Matt. xviii. 23 *συνᾶραι λόγον μετά τῶν δούλων* : 1 Cor. iii. 6 *ἀδελφός μετά ἀδελφοῦ κρίνεται*. So Eph. iv. 25 *λαλεῖτε—ἀλήθειαν μετά τοῦ πλησίον* : Matt. xx. 2 *συμφωνήσας μετά τῶν ἐργατῶν*.

ε. *πρός* with accus. is applied to persons as it is to places (§. 638. III. 1. d.)—*with, among* : John i. 1 *ἦν πρὸς τὸν Θεόν* : Philemon 13 *πρὸς ἐμαυτὸν κατέχειν*. The pregnant construction of prepositions (§. 646.), seems hardly applicable here.

*Obs.* 2. The use of *πρὸ ἐξ ἡμερῶν* John xii. 1, and *πρὸ ἐτῶν δεκατεσσάρων*, *fourteen years ago*, 2 Cor. xii. 2, is remarkable, and is somewhat analogous to *διὰ πέντε ἐτῶν* (§. 627. I. 2. c.).

*Obs.* 3. The phrase *ἐν ψυχαῖς ἐβδομήκοντα* (Acts vii. 14) may be referred to the analogy of §. 622. l.

*Obs.* 4. The usage of *εἰς* for *ἐν* (as John i. 18) may be referred to §. 646.

*Obs.* 5. The phrase *οἱ παρ' αὐτοῦ* (Mark iii. 21) to signify the friends of our Saviour, does not exactly correspond to the idiom given in §. 637. 1, but is evidently an extension of this.

*Obs.* 6. The anomalous form *εἰς καθ' εἰς* (Mark xiv. 19, Rom. xii. 5) is evidently a nominative formed from the neuter accusative, *ἐν καθ' ἐν* (see §. 629. 3. h.) analogously to *ὅς βούλει, quivis*.

*Obs.* 7. In the phrases (John xi. 18) *ἀπὸ σταδίων δεκαπέντε*—(John xxi. 8) *ἀπὸ πηχῶν διακοσίαν*, the *ἀπὸ* marks the point whence the mensuration begins, either upwards, giving the lowest point (as above), or downwards, giving the highest point, as Matt. ii. 16 *ἀπὸ διετοῦς καὶ κατωτέρω* : and where *ὥς* is added it marks that the point so given is taken at guess ; thus where it is certain, as in Matt. ii. 16, *ὥς* does not occur.

4. *a.* In the use of the article it must be borne in mind that many notions and phrases would be familiar to the Christian world, and thus come under §. 447. 2. which would not have been so to others ; and again, the sacred writers might wish to emphasize or to call attention to some notions which would thus fall under §. 447. 1.

*b.* There would also be a variety of idiomatic expressions which would be so familiar as not to need the article : thus *εἰς ἐπίγνωσιν—ἐπ' ἀληθείας*.

5. Besides the use of *ἵνα* given in §. 803. *Obs.*, the following are remarkable :

*a.* To the usages given under §. 803. *Obs.* 3. should be added the use of *ἵνα* with conjunctive as an infinitive in apposition ; as, John vi. 29 *τοῦτό ἐστι τὸ ἔργον ἵνα πιστεύσητε*.

*b.* This *ἵνα* with conjunctive so completely answers to the infinitive, that it even follows its idiomatic usages. Thus it is used for the imperative, or optative, by an ellipse of *θέλω, δός, εὐχομαι, δέομαι* vel sim. (see §. 671.), as Mark v. 23 *ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας* : Eph. v. 33 *ἐκαστος ἀγαπάτω τὴν ἑαυτοῦ γυναῖκα, ἥ δὲ γυνή (βλεπέτω) ἵνα φόβηται τὸν ἄνδρα*. So also in two passages, the infinitive (*μὴ λέγειν*=*nedum*, §. 864. 1.) is represented by *ἵνα μὴ* : 2 Cor. ix. 4 ; Philemon 19 *ἵνα μὴ λέγω*.

c. *ἵνα* is used with the future indicative in a final clause, seemingly after the analogy of *δοῦναι* (§. 811.); or perhaps after that of the historic indicative (§. 813.), in which case. So Gal. ii. 4. 1 Cor. ix. 18. Rev. xxii. 14.

Obs. 8. There is no ellipse of *ἵνα* in the phrase, Heb. viii. 5 *ὅρα ποιήσης (ποιήσεις ?)*, but the imperative is prefixed to the *conjunctivus adhortativus* after the analogy of *βούλει* et sim. to the *conj. deliberativus* (see §§. 417., 814.).

6. In collocation, the general principle that when a word or clause is put out of its natural place it is for emphasis, must be borne in mind. The change of construction arising from the resumption of a clause after an interruption is especially to be remarked, as it is the solution of several difficult passages: see Eph. iii. 1, where the unfinished clause is suspended over the parenthesis, and is joined to its verb *αἰτοῦμαι* in v. 14 by *διό*. So it explains an anomalous repetition of words, as Eph. ii. 11, *ὅτι* is repeated in v. 12, when the clause is resumed after the interruption: so Phil. i. 30 *ἐχοντες* is the resumption of the participial construction in v. 28. The collocations *τὰ δοκούντα μέλη* 1 Cor. xii. 22, and *τὴν μέλλουσαν δόξαν* Rom. viii. 18, are illustrated by some of the examples given under §. 902. 3.

7. The sentence is not unfrequently prefaced by a relative clause, as Rom. vi. 10 (*τοῦτο*) *ὃ γὰρ ἀπέθανεν=θάνατον γάρ*, or by the preposition *περὶ* with a genitive, 1 Cor. vii. 1 *περὶ δ' ὧν ἐγράψατέ μοι*: both of these represent a nominative or accusative prefixed to the sentence to denote the principal matter thereof.

8. One or two remarkable phrases may be noticed,

a. The elliptic *εἰ δέον, ἢ ἡ ἀνάγκη*, 1 Pet. i. 6.

β. The change from the direct construction to the interrogative, Philemon 16 *πόσῳ (for πολλῷ δέ) μᾶλλον*.

γ. *ὥς ὅτι* used with the finite verb after the analogy of *ὥς* with participle (§. 701.), 2 Thess. ii. 2 *ὥς ὅτι ἐνέστηκεν ἡ ἡμέρα*: so Rom. ix. 6 *οὐχ οἶον ὅτι κ. τ. λ.*

δ. *ἕως ἔρχομαι* 1 Tim. iv. 13 instead of *ἕως ἂν ἔλθω*: possibly to express that his coming was so certain as to be virtually happening.

ε. The use of *ἐπεὶ* with indicative present instead of imperfect is remarkable; the *ἐπεὶ* refers to a suppressed clause, *since if it were* (or *were not*) *so*; and the consequent is expressed as an actual fact, so as to be brought home more forcibly to those who were affected by it, and thus more emphatically denied, see 1 Cor. vii. 14, Rom. xi. 6. The classical idiom uses the less emphatic but more polite form of the past tenses of the indicative. See §. 856. 3. c.

ζ. The phrase *οὐχ ὅτι—ἀλλὰ* must be distinguished from the incessive forms given in §. 762; there is a simple ellipse of *οὐ φημι*, *I do not say that—I do not mean that=our not that*; so *οὐχ οἶον*, *it is not as if*.

η. *οὔτινες* in Acts v. 16, seems at first sight to be merely put for *οἱ*:

but it possibly refers to some well remembered exhibition of miraculous power, and has its usual force, *bringing those sick who were healed on that occasion*; or it may fall under §. 816. 5, and mean, that the persons spoken of were of the sort on whom the apostles exercised their powers.

θ. In Acts x. 4, ἀνέστους αὐτῷ is an unusual construction for εἰς αὐτόν.

ι. In Rom. v. 18, the simplest explanation is to supply an impersonal ἀπέβη or ἐγένετο in each clause.—See Meyer ad loc.

κ. Though ὅστις and ὅτι are not used in indirect questions, yet ὅτι has assumed an interrogative force by an ellipse of τί ἔστι, τί γέγονεν: Mark ix. 11 ὅτι λέγουσιν οἱ γραμματεῖς; a fuller form is found in Luke ii. 49 τί ὅτι ἐζητεῖτέ με, and fuller still in John xiv. 22 τί γέγονεν ὅτι μέλλεις κ.τ.λ.

### Hebraisms.

9. Besides these peculiarities which are referable, as we have seen, more or less closely, to the analogies of classical Greek, there are also some phrases and constructions derived from the Hebrew, either directly or through the Septuagint.

Obs. 9. The term Hebraism seems not to be applicable to every construction which finds a parallel in Hebrew, but only to such of these as find no parallel in Greek.

α. For οὐδεὶς, μηδείς we find οὐ (μὴ) πᾶς; Acts x. 14 οὐδέποτε ἔφαγον πᾶν κοινόν, the negative being always joined to the verb, and πᾶς to the noun following it; Matt. xxiv. 22 οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ: οὐ πᾶς, when joined together means, *not every one, not all*: see Matt. vii. 21 οὐ πᾶς: so Matt. xix. 11 οὐ πάντες, *not all*.

Obs. 10. We must distinguish πᾶς οὐ, which is used practically as an universal affirmative, as 1 John ii. 21 πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν is not the same as οὐδὲν ψεῦδος ἐκ τῆς ἀληθείας ἔστιν: it attaches a quality to the subject rather than denies the contrary of it: so Eph. iv. 29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματός σου μὴ ἐκπορεύεσθω=ἀπέστω τοῦ στόματος: so 1 Cor. xv. 51 πάντες μὲν οὐ κοιμηθήσόμεθα=ἀναστήσόμεθα.

β. The feminine αὕτη is used for the neuter τοῦτο; Matt. xxi. 42 (Mark xii. 11) παρὰ Κυρίου ἐγένετο αὕτη καὶ ἐστὶ θαυμαστή.

γ. Here may be referred the distributive expressions, δύο δύο, *two by two*; συμπόσια συμπόσια, *by companies*; so also στόμα πρὸς στόμα, *face to face*; (though the anomalous phrase ἔτος εἰς ἔτος, Soph. Antig. 340, presents us with a similar form;) so also ἡμέραν ἐξ ἡμέρας (2 Pet. ii. 8): ἡμέρα καὶ ἡμέρα (2 Cor. iv. 16): εἰ in strong denials: see §. 860. 13.

It is not to the purpose to notice here any Orientalisms of style or expression, which do not affect the construction of the sentence.

## ADDENDA.

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§. 364. 5. a. add to: So Soph. *CE. R.* 528 τοῦτο κατηγορεῖτό μου.

364. 5. e. add to: So *Od. ζ.* 131 ὕμενος καὶ ἀήμενος—*rained and blown upon.*

364. 5. ζ.—so ἐκινδυνεύετο, *the risk was run*, Thuc. I. 73.

365. *Obs.* 2. Perhaps ἐβαπτίσαντο may be better referred to the receptive sense of the middle, *they received baptism*, though the explanation given is fully borne out by the analogies in §. 363. 6.

375. 5. add to: So ἐμός is used predicatively: Soph. *CE. R.* 573 ταςδ' (leg. for τάς) ἐμῆς οὐκ ἂν εἶπε—*διαφθοράς.*

381. *Obs.* 3. add to: So with the feminine article: Soph. *El.* 1166 τὴν μηδὲν εἰς τὸ μηδέν.

388. 3. a. add to: So a dual article with plural participle: *Il. ψ.* 283 τὰ γ' ἐσταότες.

388. add to end of *Obs.* 1: The construction also in Soph. *CE. C.* 1112 is remarkable: ἐρείσαι, ὦ παῖ, πλευρὸν ἀμφιδέξιον ἐμφύντε τῷ φύσαντι, κἀνάπαυσάτον: first the plural verb, then the vocative singular, then the masculine dual participle, followed by a dual verb.

408. add to *Obs.* 2: Soph. *Phil.* 446 ἔμελλε is equivalent to our "*very likely*" or "*very probably*," "*likely enough*."

436. *b.* add as *Obs.*: In Soph. *Phil.* 417 οὐδ' οὐμπολητὸς Σισύφου Λαερτίῳ, the article which should properly be joined with Σισύφου is separated from it by the remote attributive.

442. *b.* add to: So an adverb with a neuter article, (see 456. 2. c.): Soph. *Phil.* 835 τάντεῦθεν φροντίδος: see also 436. 2. and 5.

444. *Obs.* 2. *b.* add to: So often, when the article is separated from its proper name: as *Il. γ.* 118 αὐτὰρ ὁ Ταλθύβιον προίει κρείων Ἀγαμέμνων: the proper name is in a sort of apposition: cf. *Il. δ.* 20 αἱ δ' ἐπέμυξαν, Ἀθηναίη τε καὶ Ἥρη: cf. *γ.* 111.

459. 1. add to: The passage in Thuc. VI. 31 τὴν τε τῆς πόλεως ἀνάλωσιν δημοσίων, is another instance of this sort.

459. 4. add: Soph. *CE. R.* 52 is another instance of the words between the article and its substantive not being the attribute thereof.

459. add to end: In Soph. *CE. T.* 638 the article is used with μηδέν, to which it gives a predicative force.

478. add as *Obs.*: Analogous to this is the use of the plural article in the nominative followed by the constituent parts in apposition: *Il. γ.* 111 αἱ δ' ἐπέμυξαν, Ἀθηναίη τε καὶ Ἥρη.

502. add as *Obs.* 2: In Soph. *Aj.* 1357 νικᾷ γὰρ ἀρετὴ με τῆς ἐχθρᾶς πολὺ, the comparative notion results from the compound expression, νικᾷ με πολὺ, *has more weight with me.*

506. add as *Obs.* 2: The comparatives κρείσσων and ἥσσων often signify the being *superior to*, and *unable to withstand*: so χρημάτων κρείσσων, *above a bribe*; αἰσχροῦν ἥσσων, *unable to withstand base motives.*



512. 1. add to as instance: Soph. Phil. 1218 νεὼς στείχων, *going towards my ship*.

522. 1. add to as instance: Soph. Phil. 648 νεὼς τῆς ἐμῆς ἐνι, *are on board my ship*.

558. 1. add as *Obs.*: In Soph. Aj. 878 κέλευθον ἀνὴρ οὐδαμοῦ δηλοῖ φανεῖς, the accusative κέλευθον depends on a verb of motion implied in φανεῖς.

580. 4. add to: Here must be referred Soph. Phil. 863 τὸ δ' ἀλώσιμον ἐμᾷ φροντίδι, κ.τ.λ., viewed as a sort of proverbial formula.

581. 1. add to: So in Soph. Aj. 1062 the accusative αὐτόν depends on τυμβεύσαι, though this has another accusative joined to it, as if αὐτόν had not been used.

583. add πέμπω to list of verbs with double acc., Soph. Aj. 738.

607. 3. add to as *Obs.*: In Soph. C. 1265 κάκιστος ταῖς σαῖς τροφαῖς, the τροφαῖ are viewed as the instruments whereby the moral state of κάκιστος was produced.

610. add to instances: Soph. Aj. 767 θεοῖς—κράτος κατακτήσαιτ'.

621. 3. *a.* add to: So Soph. Trach. 320 ἐκ σωτῆς, *on your own behalf*.

621. 3. *k.* add to: So Soph. Ant. 1056 τὸ ἐκ τυράννων, *that which pertains to tyrants = tyrants*.

622. 3. *b.* add to: Soph. C. 564 ἐν τὸμῳ κάρη, *on my own person*.

634. *g.* add as *Obs.*: To these phrases a predicative adjective is sometimes added: as Soph. Ant. 556 ἐπ' ἀρρητοῖς λόγοις, *without hearing my words*; literally, *with my words unspoken*.

634. *i.* add to: So simply to speak about a person: Soph. Phil. 1384 ἐπ' ἐμοῖ τάδε: Id. 1120 ἀρὰν ἐπ' ἄλλοις.

639. I. 2. *c.* add to end: So Soph. Trach. 419 ὕπ' ἀνοίας, *in your ignorance*.

659. add to end as *Obs.* 4: In Soph. C. T. 638 τὸ μηδὲν ἄλγος, the article gives μηδὲν a predicative force, *this grief which is nothing*.

667. *Obs.* 1. add: In the instance from Il. χ, 73, ἐπέοικε is not equivalent to ὁμοῖος ἦν but to πρέπει.

677. 1. add to: The subject of the verb is sometimes not the same as that of the adjective, as Soph. C. R. 777 ἄξιος (σοι) θαυμάσαι: cf. 667. *Obs.* 4.

681. 5, and 6. The following instances of a participle being thus used in a negative phrase are not really violations of this rule. Æschin. 60. 38 οὐτ' ἤρξατο λέγειν οὐτ' ὁμαλεῖ πράττων τὰ συμφέροντα. The point denied is the assertion of Demosthenes' friends, which would naturally take the form of the participial construction. Dem. 245. 18 ὅσην οὐδεὶς πω πρότερον μέμνηται γεγυῖαν. The participial construction denotes that no one recollects an *actual* instance; the negative belongs not to the participle but to the subject. Dem. 311. 2 ὁ μηδεπώποτε ἐξελεγχθεὶς ἀδικῶν, never having been proved to be actually dishonest—there were never any real cases proved against him. In Æsch. Ag. 593 πλαγκτὸς οὐδ' ἐφαινόμην refers to the impression in the mind of the Chorus, though Clytemnestra would not otherwise have used the expression of herself.

708. 1. add to as *Obs.*: In Il. ψ, 545 αὐτὸς τ' ἐσθλὸς εἴαν may either

be referred to this construction, or may be applied to Achilles, *and this you do being yourself a gentleman.*

745. *Obs.* 5. add as *Obs.*: In Soph. *Œ.* C. 78 μή κατ' ἄστυ δημόταις seems to mean *those who are not* = *since they are not.*

755. add as *Obs.*: δε—τε: τε connects the sentences, δέ opposes them:—either might by itself do both; but the compound function of either is thus expressed singly and distinctly.

759. add as *Obs.* 5.: δέ καί: here δέ marks the transition to a new object, while καί connects it with what has gone before: Il. γ, 96 τοῖσι δέ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος.

767. 7. Where two pair of co-ordinate clauses occur, each of them containing two contrasted notions, we shall generally find μέν—δέ, μέν—δέ; sometimes, however, δέ takes the place of the second μέν, as if the third clause was in contrast to the preceding μέν, and not to the following δέ—so that we find μέν—δέ, δέ—δέ. *Æschin.* 56, 26 πολλὰ μὲν ὑφαιρουμένους βραχέα δε κατατιθέντας, ἐπιδιδόναι δε (we should expect μέν) φάσκοντας, ἀποδιδόντας δε ὑμῖν τὰ ὑμέτερα. So probably the third δέ in *Matt.* v. 22 is to be viewed: See 896. *Obs.* 4. a. For a similar combination of these particles, though in different force, see below, 770. 2.

783. l. add as *Obs.*: In Soph. *Phil.* 1100 τοῦ λώονος δαίμονος εἴλου τὸ κάκιον ελεῖν, the comparative notion resides in εἴλου.

812. 3. add: Soph. *Aj.* 812 ὅς σπεύδῃ θανεῖν.

816. 3. a. add: In Soph. *Aj.* 58 we find the formula, ὅτε μὲν—ἄλλοτε δέ condensed: ὅτ' ἄλλοτ' ἄλλον ἐμπίπνων στρατηλατῶν.

817. *Obs.* 7. add to: So in the genitive, Soph. *Phil.* 647 ἀλλ' ἔστιν ὦν δεῖ.

824. I. 2. add to end: So *Hdt.* V. 87. 4 ἄλλω μὲν δὴ οὐκ ἔχειν ὅτεφ for ἄλλο ὅτεφ.

856. *Obs.* 2: The conditional particle is omitted before the imperfect (probably after the analogy of ὥφελε above), in Soph. *Œd.* Col. 1713 μή γὰρ ἐπὶ ξένας θανεῖν ἔχρηζες.

861. 2. add as *Obs.*: In Soph. *Aj.* 15 ὡς εὐμαθὲς σου κἂν ἄποπτος ᾔς, it seems as if Ulysses wished to give the impression that the goddess was then visible to him, *even if you were out of sight.*

863. 2. b. add as *Obs.*: So after a substantive to define it: *Hdt.* VII. 24 εὖρος ὡς δύο τριήρεας πλέειν.

869. 3. add: In *Thuc.* III. 62 there is an analogous construction to that given in 13, “διότι οὐδ' Ἀθηναίους,” though this may be referred to 889.



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